

(starts in midstream) language and meaning and understanding and story, and then we add the “me” to it and now we’ve got experience. So it’s an uprising, a movement from pure consciousness. So what Terrance recognized was... you know it’s like things are seen, and you must have had glimpses yourself or something was recognized, and your mind heard it secondary so you know it didn’t come from your mind. So pure consciousness in every moment is creating all of this, all of this! But if all of your attention is in your mind you’re missing the creation of it, you’re only getting the subjective perception of it. So it’s only reaching your intellect by the time it’s been contaminated by, “my story, my preferences and what I like, and what does this have to do with me.” Do you see? So you as pure consciousness know things, and then there’s you, the separate individual you, who has its own little character drama going on. I want you to be able to recognize when the knowing is pure consciousness, when you as pure consciousness recognizes something, and when me, myself, I, it’s like, “oh no that’s a personal thought that’s definitely created by the character, and I have no clue what it looked like before I got a handle on it.” It would be really good to start developing that skill.

1:28 Is there anybody who has no clue what I’m talking about? All right great.

1:38 A lens of perception gets blown right open, and that final consolation week end just pushed his viewing point back. If me-myself-I is in front, and pure consciousness and outside of all of it is behind, he got pushed back; directionally that way. And so from there ‘seeing’ happens, ‘understanding’ happens, and of course there’s just more light around you, and anybody who is interested in the light, who is in that part of their life where they’re moving towards light rather than moving towards power and the negative and trying to make use of, you know having seen through that, “pain is actually making me feel powerful,” so that’s like the start of it where you’re creating karma. And when you’re interested in this work and you’re coming out the other side you’re drawn to the light. So of course people around, “whoa, what’s going on here, here’s a bright light.” So when Terrence’s love of life came in, that’s the heart chakra opening. And I’m really happy that the heart opened, because if the heart doesn’t open a glimpse doesn’t last very long because it’s got no place to root in your body, you know the glimpse is just an intellectual... there is a shift in your perception but you can’t anchor it, it’s an echo of awakening so it’s kind of full of crap really. Do you know, because it’s just all intellectual stuff but there’s no embodiment of it so it’s not made real in your phenomenal life. It has to be of use too, you know? So yes the heart, the feeling, the, “God this is beautiful, life is lovely,” and it is an alien feeling to you because your heart wasn’t... hadn’t been opened.

#01 / 3:23

Q: 3:23 Yes, I've been very guarded just in my everyday life and wherever, since I was wherever, but this kind of... this was expansive.

Jac: Yes I'll bet.

Q: So more expansive then allows for more.

Jac: Yes.

Q: 3:59 indiscernible words but....

Jac: Yes. The contraction is the me-myself-I, and the bandwidth gets broader with pure consciousness because it's all of it. It's not part of it, it just plays as part of it when you run labeling and you see diversity and you see difference, you see contrast. Now it's dividing into parts but only because the labeling mechanism is doing it, but there aren't actually parts at all it's just your mind creates the parts, that's our perception dividing it up, making difference, you see? So like the apple and the orange the labeling mechanism to create diversity, Terrence in that moment didn't have the bandwidth to be as pure consciousness, but at the same time labeling and choosing which; apple or an orange. It's like he couldn't stretch the whole way, so he couldn't hold it because he couldn't stretch it the whole way. If you can function in a diverse world at the same time as viewing as pure consciousness, all right! Now we're talking integrating, embodying awakening, that's what you're talking about. Because you can function in the world and choose an apple over an orange and it doesn't... moving towards that labeling and that choice does not pull you away from the view of the interconnectivity and the all of it, and the outside story. You see the bandwidth has to be traversed there, and that's why embodiment is so important, you see? So it wasn't able to stretch and when somebody isn't able to stretch in that way for like, "I can't, I can't label, I can't function at the minutia of separate... I couldn't either, it took me a few years to find words for things again and to find a preference for something; I lost the file, lost the file. But if we have enough work done we'll be able to sustain it. If you can't sustain it you're not able to hold the view of pure consciousness and function in the world. So what will happen is like, what didn't get blown out, what didn't get understood is waiting for you, and it will come back in you know, it will come back in because that's what's left to be cleared. So what usually happens is one of two things; it'll either become a glimpse and it's all over and everything is completely as it was, but I don't think it's like that for you, I can feel your energy and in some way you've integrated some of this. You have yes.

Q: 6:48 That was going to be one of my question in a way. I feel.... Well I'm not in that state, I didn't hold it, you know I was here. This is all so strange because I'm just with much gratitude that I can even hold it for a week or two.

Jac: Absolutely.

Q: Instead of just you know, a half hour and then trying to hang onto it. There's none of that this is a very different deal, and it was fun! I mean this is just remarkable. So I let it go, and maybe because I was still in an expanded state I didn't cling to it, even though I could feel it going away.

Jac: Yes.

Q: I find that remarkable.

Jac: 7:41 But you must have dissolved some of your capacity to desire. If you are somebody who is very desire driven you would have been grasping it, because of the desire the mind would have been trying to reclaim its authority and its position through desire. So when people try to grasp it, it shuts it down. You see you can't choose to have desire or not desire in that space, you can't, you can't, there's something else running the whole show, something else is happening and you're more passive, you see?

Q: Yes I do actually, I do see what you mean. Yes, you're almost in a state of desirelessness.

Jac: Yes.

Q: Or it's at least muted or something, and so...

Jac: Yes.

Q: I'm sorry, there is a different world and I mean I never thought... I don't know.

Jac: The world is the same it's your perception that's changed.

Q: Yes, my life didn't change it's still running on, on whatever. I do see all, this was getting to my question, but it's... I guess maybe it's still new or... I'm not certain, but I feel somehow different in... I guess I feel maybe more connected to the bigger truth of who people are when I'm with them. I'm also going to cry again – I've been doing that – and...., you know?

Jac: Oh I totally know what you mean.

Q: So maybe in that regard there is a change.

Jac: Pardon?

Q: 9:54 In that regard I feel that maybe this is....

Jac: Yes, something really did stay.

Q: Yes. So you think perhaps that the process of the family constillation was part of the flow of this?

Jac: Oh it shoveled off a whole load of stuff that was obscuring your perception.

Q: 10:30 Yes. I mean it was so coincidental, it was almost instant, and actually a lady who's been doing this for 20 years said that she's never seen an experience like this before.

Jac: Yes.

Q: 10:47 **indiscernible words.** So again, there's something there.

Jac: But you see, you've been doing this work as well you see, so you had a good ground prepared so that when you moved some story you already had the bandwidth to go someplace else. Whereas, people who don't do this work – for whatever reason, it's not right or wrong it's just whatever comes and makes sense to you – some people who would be doing that healing work – family constillation work – it's just another thing that they have to heal you know, and you know they're feeling a bit of freedom, a bit of understanding of what was going on in their primary family, and how they work as personality-wise, but they're looking to kind of improve their perspective as an individual you see, but...

Q: Yes I do see, and I'm going, "you know..." I was kidding earlier about my being here and excited to be here, which is true, because before I was just kind of following the call. But it's here... I mean I've been doing a lot of stuff like everybody for... too long, but you

know that shift, I'm sitting here fairly present with you, which is different, and excited to be here, and I'm very happy that even though I may not have... I guess this "keep on keeping on" is what it's about, you know?

Jac: 12:28 Yes, yes. If Terrence's mind had made it an experience then it will go into his memory, and he would be talking from memory, and it would be like an interesting story, and it would never happen to him again in the same way. So what's happened is that because he was able to integrate a lot of it, and his perception is different now, there is no grasping. His mind hasn't turned it into an experience. The story making mechanism is not using that as more food for a thing that happened to Terrence. That's wonderful! So his interest in chalking up experiences is gone also. Do you see? That's kind of sweet. So there's a lot of subtle things that have happened that.... "I can see it, I can see it," you know? Yes it's great that your mind didn't make it, "I had an amazing experience Jac." A lot of people say that, and it's like, "oh dear."

Q: 13:40 I was probably one of those people, I know.

Jac: You used to be. Yes you used to be, but this is entirely different because your mind didn't use it as something that happened to me.

Q: This is a whole different quality guys, I mean really.

Jac: Absolutely yes. So it can't happen in the same way again because, not because mind has made it a memory, but because of where you were before it the contrast of who you were before that workshop, and what it did to your shift in perception, you can't go back to where you were before. So the contrast of before the experience relative to the experience itself, that's what made it so remarkable, all right? So now you're like somewhere like two thirds of the way, you know? Like let's say you went a hundred percent of the shift, you're now at like 66% of it. You've held onto a lot of it, a lot of it. So at 66% if that perception... That perception is available to you, but you won't feel so exquisite because the contrast isn't there anymore because you've left who you were. Is that making sense?

Q: 14:55 Oh yes it is. I've heard this other ways and... but I'm just allowing some space to integrate what you're saying actually and...

Jac: Yes.

Q: See my whole way of relating to you...

Jac: Completely.

Q: Tell me, I mean...

Jac: It's extraordinary, yes.

Q: Yes I could never do this before. I mean we're having an adult conversation.

Jac: Absolutely!

Q: 15:28 Okay. I don't know what to ask about how to follow up or what...

Jac: You're doing just fine. Keep that perception as open as you can, and it's tricky because if you grasp it, if you desire it, if you want it in any way you're going to shut it down. But all you can do is be as available and as open as you can be in each day. Find stillness inside, be as present as you can in the softest way that you can. It's the opposite of grasping.

Q: I spoke earlier, I really don't feel that.

Jac: Grasping? Yes I know. So then keep doing what you're doing.

Q: 16:29 But it was the most... I've said this probably three times so I'm sorry, but it was really the most profound thing, and I've had these other things, but this one...

Jac: Yes it was a big crack.

Q: 16:44 Okay, so maybe I have **indiscernible words** because I don't feel that. Before I had something, I got depressed, I wanted to get back there and I didn't know how, and I don't have any of that.

Jac: Yes.

Q: 16:54 but yet obviously I want to be, be whatever, but that status, something that... Whatever it's called, I don't know...

Jac: And let this be as good as it gets right now. I just don't want your mind to kind of set up that state as being... I know you're not grasping it but you did say, "I would welcome it if it happened again," something like that, and it's like... You know it probably won't, it probably won't, but the gifts that it gave you are with you, and so let life be just normal, stay open. Stay open.

Q: Okay. What I'm feeling now, I've been thinking a lot about is beliefs now, and how the brain works and how the beliefs might work through the... you spoke off.... I don't know why but all of a sudden I'm drawn towards that as the next, you know something to play with.

Jac: 18:00 Fantastic. Okay, so make a list of beliefs that you have about money, the world, politics, the environment, my life, my value system, get personal, go broad and get personal. Make a list of beliefs you know, and say, "do I believe that really?" And see if, "God that's just a belief that's cranked up because of A,B,C, and I can pick it up or not pick it up." I want you to have that kind of objectivity so that no belief becomes where you're looking from. I want you to see beliefs for what they are, all right? So if you're drawn to beliefs, great, I want you to see the beliefs as the mechanism for coping, you know?

Q: 18:45 You know, I kind of feel now that beliefs are energy.

Jac: Okay.

Q: And so much is energy, and I don't know really what I'm talking about by saying energy, but... I don't know I'm not there, but I get that the world works. 19:12 Mentally I've done... but... See I'm stumbling for words again. I'm having trouble in a way just...

Jac: That's beautiful, because the knowing is more important than the vocabulary.

Q: And things are different, like time, I'm messing up the time and I'm just having trouble with some daily functioning, it's just bazaar.

Jac: Yes. Yes, may it play as it is play.

Q: Okay.

Jac: Wherever you find stickiness loosen it.

Q: 19:57 Yes, I'm more eager to do that than I was to be honest. The outside world has very little interest to me right now. 20:21 I mean it's just such **indiscernible 1-2 words**.

Jac: Absolutely, it's just created by labeling that's all it is.

Q: And I can... Anyway I could go on but I'll let some other people share. I guess that's it then.

Jac: Let's see! Let's see what else arises.

Q: 20:40 I very dearly appreciate, you know being here and **cross talking**.

Jac: Thank you for sharing it with us.

Q: 20:46 I think you're instrumental in helping me to move forward and **indiscernible words** support because I can feel it. You guys are so important, I don't know if you realize... everybody knows it, but it's true. There is just no one person.

#02 / 21:34

Q: So there's pure consciousness and then there's your thoughts that comes into your thoughts, what's the engine room? **21:41** Like and how does it get funneled into you and **indiscernible word** you? Does that make sense to you? I don't really know how to ask the question.

Jac: It does, but it's quite likely that your mind.... Yes?

Audience: 22:03 Could you repeat the question?

Jac: Yes, will this microphone go down there? Come up if you have your own question but I just want to...okay, if it's a result of Terrance's sharing I'd like us to maximize because that's a pure gift.

Q: 22:22 So if there's pure consciousness and it's coming from **behind you**, and it comes in your mind and your mind takes it and tosses it around, because of your ego or semantics or whatever. What's the engine room? And how... It's kind of weird like, how something can come through you, and I guess I don't really understand it yet about not judging. So maybe that's the difference that I don't understand? And there's this consciousness and your soul and all this stuff, how...

Jac: 23:08 I suppose we use different language when we explain in different ways, okay? So in the direction I've gone in tonight is, it would be useful to think of as your brain and your mind, which is a bit more than your brain, tunes in like a radio to pure consciousness. You see it's all pure consciousness, but this is an interpreting mechanism. You could say it's all energy, but the way human beings are wired is we turn energy into story, and when it becomes story we can then communicate because we can only communicate through stories, through labeling. That's how we've evolved, it's not through pictures it's through stories, you know? Some of us can use visualization, but actually at the end of the day it's all label, label, label, label. So our brain, for us to have subjective awareness we turn... you can say the energy of pure consciousness, whatever is all of it, all of it. There's no separation of pure consciousness, this is a mechanism that's created at the brain, it's a mechanism created by pure consciousness to interpret it subjectively. Otherwise we couldn't have subjective experience because there really is only the subject, there really is only pure consciousness, there is only that one without a second saying that there's one. Do you know what I mean? It can't even split itself in two to say, "I'm only one," because it doesn't even know what one is. It's really, really, really, just the subject, just one. So any sense of separation of like diversity; apple, orange, any kind of separation has to be a mechanism within pure consciousness that is still pure consciousness that is imagining that there is separation within pure consciousness, and that's what our brains do. That's why it's such bullshit, like that's why it's not the truth. The truth is, there is only pure consciousness, you see?

Q: Yes, thank you.

Jac: Great okay. Anything else on this before we shift to somebody else? Okay, all right who would like to come up?

#03 / 26:04

Jac: Hi, how are you doing?

Q: Fine thank you.

Jac: Good.

Q: I have a question; since the last time that we spoke on the phone, you asked me a question then but we had some problems with the connection. I don't know if you remember. Do you remember?

Jac: I remember the problems with the connection but I don't remember question.

Q: 26:30 So you made me a question, and the question that we had this problem, but I didn't answer you. 26:36 The question that you asked me was, "Carlos, do you feel now that like you never were Carlos?" So I stayed with that, but the answer is that I can feel as a spaciousness most of the time, but if I want to I can be Carlos.

Jac: Aaah! When you are Carlos do you have any other perception open to you or are you 100% Carlos?

Q: When I want to I can have that, but my question is, when something emotional arises I don't have that liberty and I become completely Carlos for some minutes, and then I come back again. So that's why I wanted to ask you if this is normal. I don't know how to say it so...

Jac: 27:43 Yes. So there is playing as Carlos and then there's the identification with Carlos?

Q: Yes, when something really emotional arises.

Jac: The emotions grab you, you believe the story and you're in there for a short time.

Q: Yes.

Jac: Okay that's identification; you are him and that's it. The other one is perfect and I would encourage that, because you know you're playing the character. And I had to learn how to do that with my husband saying, "would you just be my wife? Just be a wife right now," you know, and like I went, "oh, oh, okay, okay, I'll find the software program and just tune into being a wife," you know? So being able to play those roles is really important. It's important! 28:30 Otherwise we're just **indiscernible word**, we're not in the marketplace, and we don't have that luxury anymore, so we've got to live normal lives and be a parent and do whatever it is you've got to do. So you've got to be real and be...

Q: 28:44 **indiscernible word**.

Jac: Yes you've got to. So being able to play that role is wonderful, and that skill happens when you integrate as you go. Integrating as you go you'll be able to do that, which you are able to do it. That's perfect I'm very pleased with that. The bit of identification when an emotion comes up, that's where the work has to happen. But the question still remains, is there a viewing point where you know you never were Carlos?

Q: Yes, but it's very small. I think it's small.

Jac: So there's all this spaciousness and then there is a little small place within the spaciousness?

Q: Let me check. There's a little spaciousness, and when I move there... it's not that I move there it's like I dissolve in that.

Jac: Yes.

Q: It's like I dissolve, and then when I get out I know that I never was Carlos. So that's the way.

Jac: 30:03 Okay, when there's spaciousness there can you take away the spaciousness? Can the spaciousness be gone?

Q: No. I just experience the spaciousness as, I don't have a body, no mind, nothings there, just like that.

Jac: Okay, because space is the first concept and I'd like to get rid of even that one.

Q: Oh okay. How can I do that?

Jac: The only way that I found that actually works, is like when there is an awareness of spaciousness it's like, "deeper than this." It's almost like a dismissive attitude, it's like something is just rejecting that concept. Because it's about the concept going and not creating anything else. It's about pulling that one away, you see?

Q: Yes.

Jac: Letting that concept go, but the mind is going to desperately try and create something else you know, but that's not it. So it's like, "deeper than this."

Q: Okay I can try that.

Jac: Yes I think you can, yes. So it's like pure consciousness without it creating the first concept which is space.

Q: Okay, okay yes, yes. I think I've tasted that.

Jac: Good!

Q: Yes, where there are no concepts, no labeling, no nothing.

Jac: Nothing! Not even spaciousness, nothing, nothing, and take the concept of nothing away.

Q: Okay. The other part, where the emotional things arise, that has to be dealt with in therapy?

Jac: I don't know, you've kind of done enough therapy to know the tricks really, you know?

Q: 32:16 Because sometimes when I have an emotional reaction, when I encounter something that isn't like just or something like that, I have this kind of like anger and I say, "oh that is wrong," etcetera, but then it vanishes and then I come back to the spaciousness. So that's what happens.

Jac: Yes. It will be fine if the anger and the expression showed up but that it wasn't Carlos, but there was still access to like, (32:56 sound effect) the character was having this reaction but it sounds like the spaciousness is gone and there is just Carlos having the reaction. So the reaction itself might not go, it's the stickiness to it. It might or might not go, but the stickiness to it is the issue. So the question is, why do you stick to it?

Q: Because I have a belief that it's wrong to react to some phenomena, and my mind starts to say, "now you see you're wrong you have to react." So I get caught up in that

for a few minutes, and then I become re-aware of that and I go to the spaciousness, and then it goes away. That's what's been happening.

Jac: Oh okay, so it's the right and wrong that's causing the contraction, and not the emotion actually. Ah ha!

Q: Yes that's it, the right and the wrong, yes.

Jac: Yes, yes, but you know the place of where right and wrong just is garbage.

Q: Yes, so I have to erase that belief.

Jac: 34:17 Yes exactly. So there is a place of where right and wrong you know exists, but it's a very small place, you know? It's a very small place. It's useful around breaking the law and social etiquette and that kind of thing, but they're not really wrong either there just guidelines. There are guidelines for behavior, but the separate mind will believe right and wrong because we learn right and wrong because of consequences of doing something wrong, and that comes with our conditioning, you know? But really they're just guidelines. Right and wrong are just guidelines, there is no absolute right, no absolute wrong. There really isn't that's just a piece of conditioning that came in. So you've got to see how it's actually not valid.

Q: Okay.

Jac: There really is no right and wrong, really. And there's a fine line there you know. Let's say you see, you know whatever, corruption in your local city you know, subjectively it's wrong, of course it's wrong and maybe you have a standard of ethics and maybe that's out of sync with it and it's wrong, but you've also got to be able to access the place of like, "well actually it's just somebody playing with power and they're working out their crap and there is a lot of pain going to come from that, but I can kind of see what they're doing and they're going to get their comeuppance sooner or later, but they're just exercising their own fear," which is coming out through needing to exploit and control and be dishonest. There's always fear underneath that, you know? So you can see that perspective, and go back even further and it totally doesn't matter, totally doesn't matter. So having access to all the lenses of perception is natural. Whereas, when you suck right in and there's only the viewpoint of, "this is wrong," all right now you've identified with it and there's right and wrong, and you've lost the wider view, you see? So everything is true some of the time. There is a perspective where everything is valid, everything is true some of the time, but when you are really tied to something and this is only the case, this is always "not okay," then check it out. If you have an absolute rule, especially around right and wrong, the only absolute is pure consciousness. There isn't anything subjectively absolute, it doesn't work it's a misnomer. Subjectively absolute is not possible, you see? So peel it back so that you can see all the lenses of perception so that there's no investment in the right and wrong. It's like when the emotion or reaction comes up you haven't accessed the other point of perception at the same time, so there's only that one still running, you know? And when the subjective one is the only one that's running it's usually, no, it's always connected to a sense of self preservation. Somehow you needed to believe that this is right and this is wrong in order to stay alive, somehow it was to keep you safe. Somewhere it kept you safe, and that's the reason that we hang on to right and wrong, the dualistic perception, it has to do with preservation. And now, it might've been to

keep you safe from violence as a kid or from rejection, or who knows, I mean it can be something extreme to something really soft but that's how you interpreted it, you see? So what we're doing is moving away from that so that you'll discover that, "wow, I'm actually not under threat but some part of me still believes that right and wrong is important here and it's keeping me safe." What it's doing is keeping the energy of the ego alive, it's keeping that subjective perception alive. So that's the life-force that's now under threat, the ego, and that will fight because it's a piece of energy with its own life-force, that habit of me-myself-I, "I'm alive, I'm having a separate life," and you know seeking, and I'm on the road somewhere. It's the me story, the me story has its own energy. So that will be the thing that's trying to preserve itself by attaching to the conditioning, you see?

Q: 39:11 Okay. So I want to check that.

Jac: Yes, yes I think you're on it. I think you're on it, yes. Yes something in you shuts down the other lenses of perception.

Q: Yes, well that's very clear, thank you.

Jac: Yay! Sure you're welcome.

#04 / 39:40

Q: I have a question about what this gentleman was just talking about. Carlos was just talking about being completely caught up in emotion; now when you get to that very small contracted place, where I'm just Erica being very emotional and that's all that there is – for him there was right and wrong – is there typically something that keeps you wrapped up in that? Because I know that a lot of things can fall away, fall away, and then all of a sudden, you know I'm feeling wider and more open and then all of a sudden I'm just this tiny little ball again wrapped up in fear or whatever strong emotion is getting in. Is there something that keeps you wrapped in that, and how do you deal with that?

Jac: 40:49 Yes. It's slightly different for everybody but one common thing, the emotional body, what I find is that it tends to be from childhood. Because the verbalization of what you wanted to say in the world wasn't fully in place, your emotions were a way of expressing and reacting and responding because you just didn't have the friggin vocabulary to label in that way, and to explain your way through something. So it can be right down to like, you know if there was neglect you weren't having enough attention, so it's like okay throwing a tantrum. Getting angry was the only way you got attention, you know? And so that's the button that gets pressed when like, "oh my god, I'm either going to have to flow into somebody else's needs," and that means, "I am not being heard, met," so I throw a tantrum and so I'll react and say, "no." And actually flowing into the needs, flowing into what's happening is actually what's best for you, but if the pattern is there to reject what's happening, because otherwise you're not going to be seen, your needs won't be met. Do you see? So we get it all mixed up, we bring the childhood response into the adult. So an emotional reaction that causes identification will come from your childhood, but the version of it is a little bit different for everybody.

Q: 42:22 So recognizing where that comes from is how to release it?

Jac: Yes, yes, yes, the wisdom to know what happens is three quarters of it. And one good thing is like, “okay what age am I,” what age am I when you’re in that emotional reaction.

Q: So if you have a particular emotion that comes up, that grabs you more than say... anger isn’t one of the things that grabs me, but...

Jac: What’s the emotion that grabs you most frequently?

Q: Fear, that’s the big one, and sorrow; fear and sorrow. So just trying to sit with that?

Jac: 43:08 “Where do you feel fear first,” this is where I would go with that. Where do I feel fear first, and on a different month, where did I feel sorrow first you know, because they’re very different. In you they’ve got two different stories I think, you know so deal with the fear first. Yes, where did I feel it first, how did I learn how to feel fear, what’s going on there?

Q: And just...

Jac: If you understand it you’re a long way there.

Q: Are we trying to remember it or are we just going into it?

Jac: Yes, what we’re doing is being objective so that we can see the fear from a distance, you see? And it’s like, “oh!” And when we understand something it kind of doesn’t consume us, so the contraction isn’t quite so tight, and it’s like, “wow I understand it, I know where it came from,” and then you can kind of figure out, “actually the fear isn’t protecting me anymore, it was then but now it’s just a learned response. Maybe it’s not protecting me anymore, maybe I’m actually safe,” you see? So then we bring in the adult knowing with the earlier learned response, you see? And the more distance you get then it’s like, “okay how can I train my system to have a more appropriate response that matches the stimulus. What matches the stimulus now if whatever happened to me this morning and fear came up, okay what would be a different stimulus?” So you can train your system to have a new pattern. That’s what I would do with it.

Q: Thank you.

Jac: Sure, sure.

#05 / 44:49

Q: How does... When I say the word love it has all kinds of connotations, but the love that I’m trying to focus on... can you feel that?

Jac: Yeees.

Q: 45:24 Explain that one. Because I’m at total stillness right at the moment.

Jac: Yes. You’re at total...?

Q: Stillness.

Jac: Stillness yes, completely. It’s nonverbal, so I’m impressed that you can speak actually, genuinely.

Q: 45:52 Because... I can’t **indiscernible word** speak because I’m **fearing or feeling** the power and actually that’s all there actually ever is.

Jac: That’s all there is. That’s all there is.

Q: 46:17 So all of the conversation I’m having right now is **complete illusion**.

Jac: **Indiscernible word**.

Q: 46:30 **indiscernible words** completely division.

Jac: Yes!

Q: So there is no separation.

Jac: There really is no separation!

Q: 46:39 And you know, well when this came up I was watching this... I'm having a hard time forming concepts, but I was watching this television act and it was based on the King and I, remember the King and I?

Jac: Yes.

Q: 47:05 (singing) "Getting to know you, getting to know all about you, getting to know you, getting to know how you feel," or something like that. But that's kind of like where I'm at right now in the human, (singing) "getting to know you, know all about you, getting to know you, hoping you like me because I love you unconditionally, do you love me too?" I can't even get the concepts anymore, and that's why I was trying to find out where we are going because in the end there's nothing but love.

Jac: Yes. The movement that's involved in manifestation, just energy moving but kind of before that, pure consciousness. The rollout of pure consciousness showing up as manifestation, imagining itself to appear here, the movement that is integral to every single aspect of pure consciousness, that's love, that's what love is. And our brains have to make it something really bizarre, you know we have to dilute it and put it into our subjective perception, and you know put it in emotional and put conditionally/unconditional, and have an opposite of it over here and then over here, "oh my god I can feel it in nature I can feel it in..., you know? And it bleeds through everything, it's the essence, it's the essence of movement itself! That's what movement is, we just call it movement because we're not comfortable with imagining that everything is love showing up 'as', showing up as form, formless, all of it, the movement itself. And that's why love is so darn potent, because it's the very thing that is the mobility aspect, it's the mobility itself of pure consciousness. So when you drop right back there is absolute stillness, it's like the potentiality of moving into form from the stillness, the potentiality is love. Potential is love. Can you find it? See if you can find it. It's not a thing, it's not an energy, it's actually the mobility, the potentiality, it's that component! That's what it is! you know? That's why it's different, that's why all you need is love. That's why it's like, why is there love, and then there's all these other things but there's love, you know? Love is a thing that's just outside of everything else you know, that's why... that's why... it is movement, it is potentiality. And show me something that doesn't change and move, show me something, you know it's just enriched with love but that's essential to its form, to it showing up. It's essential it can't... Nothing can be without love, nothing can be without love! Nothing! As soon as there is any little tiny burgeoning of pure consciousness; love, that's love. There we go, it's there, and it doesn't get diluted at all but our brains like to separate it. Our brain likes to see difference and of course it can run amok and turn it into a concept, but it never loses its energy, you know? So it kind of baffles me how the mind can get so detached from what it's made of that it can create such a movie that it's just looking for what it is. It's looking for what it is. The search itself is full of love but it just doesn't see itself. So rather than me adding new concepts, what I would like you to do is find where you

know that this is true. Find where this resonates, where this is.. I want to wake up the part of you that knows exactly what I'm talking about. This isn't new material you know this stuff. I might be putting words on it but you know this stuff, so wake-up the part of you that knows it. And if that part of you knows something different, tell me, tell me.

#06 / 53:18

Q: Isn't love more neutral? Isn't it more of a neutral feeling of just being? Is that why it's not judgmental?

Jac: You can feel it like that too, but it's much deeper, it's much more profound, it's much more essential, it's much more of the essence of all of it. So our mind makes it not neutral, our mind gives it versions of itself because of our labeling, our judgment of what it is. In and of itself it has nothing to do with any of that. It can't do any of that because it's endemic in everything, it's the movement part it's in everything, you see?

Q: Being. Being love.

Jac: So in being you're saying... Tell me what you're saying about being. I missed something.

Q: 54:22 I can't. I don't... I just... You know how it feels at sunset and sunrise, how it feels very still, that's what love feels like to me. Not like... When I left the body and it felt like pure love because it was pure connection, that felt like good and that felt like love. But I guess my question is, is what you're talking about like that or is it like being still?

Jac: Can I 'expand' your capacity for love.

Q: Yes please.

Jac: It's like we're standing at the beach looking at the sunset and you've got a kitchen paper core, and you're looking at it like this, and I'm saying, "take down that it's the whole vista, it's all of the horizon is doing the sunset right now," and you've got a kitchen paper core and you're looking at it like this. It's much, much, much, much more everywhere, but it's about you trusting it.

Q: 56:01 Yeah maybe **indiscernible 2-3 words**.

#07 / 56:04

Q: What I'm hearing is that... I think what you're trying to tell us is that there's a tendency in the mind to always create subject/object relationship, and relationship to love in particular.

Jac: Yes, thank you.

Q: And so there's a tendency to condense and to separate, and you're saying that if we stay in the potentiality there is no possibility of that.

Jac: That's right. And you can pick up your mind to do, "will I have an apple or an orange," and your mind can do that like, you know the lens of perception, that functionality can happen without you trading the perspective of pure consciousness.

Q: 56:52 So it's possible to stay in the potentiality and take action and not be attached to the action.

Jac: Correct, there will be no attachment to the action. If there's attachment to anything you've left the broader view. _____

#08 / 57:20

Jac: Hi there, I haven't seen you for a few years. It's nice to see you.

Q: Good to see you. I think I want you to take the funnel from my eyes too. And as you were talking about love I was not totally connecting with what you were saying. I feel like or I sort of see that what I call love is kind of a state, you know it's sort of a warmth and glow and it's positive and it feels good. And it's actually kind of an anchor for me – I mean the way I see it – and I can give my attention to that and be sort of less stuck in thoughts. So that's kind of been working for me, sort of, but then I'm hearing this whole other thing and now I feel like I don't get it.

Jac: 58:17 And it's fine. If you're able to access love and have a sensation from it that's great, do more of it. Do more of it and see if, "okay can I be in a kind of disturbing scenario and function well there," not kind of, "oh this is all beautiful." Be more real about it not flakey about it, but access love inside you but yet be in a kind of a confrontational situation.

Q: Yes.

Jac: You can do that?

Q: Yes.

Jac: Yes! Well done, all right. So having that skill of you feeling....

Q: 58:52 I mean sometimes not always.

Jac: If you can do it at all it shows me that the role of Tony can be played, but yet a perspective that is much deeper, finer, non-phenomenal, you know less of the phenomenal subjective/objective perception, and so there's love there. So I want you to go to where love is a bit more neutral. It's kind of like beauty itself rather than something being beautiful. Do you know? Something being good you know, like love itself. So if you can do the same thing but go to love itself.

Q: The way that it's working for me now is like it's very much in the body, like this whole body, and what you're pointing to I feel is something more refined or something, I don't know.

Jac: 59:50 And the energy of it will still go in the body, you know the body will still kind of get to enjoy it but it won't feel like the body is the source of it, because it's not actually, it's not the source of it but it picks up a good strong echo of it, you know? And similar for yourself; I've forgotten your name,

Audience: Brandy.

Jac: Right. Yes, it's similar for yourself. It's like, you know when you watch a sunset or there's just being, that's love for you, and so you've put it into slots of where it's safe for you to rest in love. Expand where you allow love to be seen, to be felt, recognize it's inside. Expand your associations with it, and I want you to be so open so that that love is just there all the time regardless, it's just ongoing because it's natural and normal. And still you can be you know, like whatever, shouting at somebody who's driving over your yard, I mean whatever, you know? **1:01:04** But **indiscernible words** that still didn't go, I didn't disconnect, I didn't..., You know? Broaden, broaden your love zone inside, your capacity for it, your associations with it. Play with it and see how you do, play with it tonight.

#09 / 1:01:41

Q: Would you say love and knowingness are the same?

Jac: Love and knowingness, the knowingness of where you don't know anything, that knowingness? Knowingness that's beyond knowledge?

Q: 1:01:56 Yes, a little playfulness there.

Jac: Yeah! I've got to think about that, I've got to feel it. Knowingness is like beingness, there's that kind of certainty, that kind of confidence. I'm giving more phenomenal words now to kind of explain it a bit, and it is imbued with love, you know?

Q: They seem in some ways very similar.

Jac: They're very similar.

Q: But there is a...

Jac: Potentiality, I think is prior to the knowingness. Knowingness is a state like being you know, it's a place you can go to, there's nothing happening. It can be a state.

Q: 1:02:52 Okay, how about... it's like **indiscernible words** grasps something so I made it an object, but speaking about it mars it, it's like you know...

Jac: Yes, words will always dilute. Nothing we do... that's what we do. So the thing is like, okay there's the words but it's only going to be an echo of what it is, it's not going to be the essence of what it is. The words can't, they always have to dilute what we're talking about because there are no words there. There are no words there.

Q: No, it's mind taking over.

Jac: Yes mind taking over. So it's about having that balance, and the maturity within ourselves to use words but to know that the words are only symbols and pointers, but the inside stuff it just friggin doesn't have words. So the words kind of give you a sense of where to go and how to navigate your perception, your capacity to perceive as pure consciousness, you know? So to go back to it; yes I can see knowingness and love as the one, but if I go prior there's love. The love goes prior. Yes.

#10 / 1:05:02

Q: Could you translate love as innate knowing that is with us all the time, manifested in different ways, different forms?

Jac: Yes, manifests in different forms... yes it's like it's...

Q: Yes.

Jac: You know it doesn't show up as something it's integral, and while we might use another label on something the integrity of it has love in it, you know?

Q: I was thinking more in terms of when you were talking about potentiality, because love is innate within us then there's always the potentiality that arises, I call it – for a lack of a better word – appropriate time or appropriate occasion or appropriate trigger.

Jac: Yes. So you're linking – I just want to make sure I get it – the pure potentiality and love coming through the trajectory all of the way.

Q: Right.

Jac: Yes.

Q: 1:06:17 Because innate love in my thinking, and this **indiscernible words**, love is our innate nature so it's always there.

Jac: Yes it's always there, yes.

Q: So the potentiality and the trajectory all comes together.

Jac: Yes that's right. There we go, it all comes together. Whether or not the mind tunes into it or whatever experience your mind is running, it cannot touch the fact that that innate love is there. It's like the innate love is saying, "what story are you running now, what experience are you running now; sorrow, hatred, anger? Okay have fun." And the innate love is just sitting there much more authentic, much more real, much more permanence than these flipping little reactions dancing about, and they're the ones we're interested in? It's because we like to experience.

Q: 1:07:05 And the mind thinks it's making the decision.

Jac: Indeed, it likes to imagine that too, yes. Wild isn't it, the play, the madness of it. It's kind of a madness, you know that mind would leave.

Q: Well that's like the mind of the ego wouldn't function if we didn't have the play.

Jac: Yes that's it. It gets very simple doesn't it? Play in your own knowing of this! I'm a mirror, claim your own knowing; check inside if this is valid for you, check inside. Claim it, I'm not telling you anything you don't know. Maybe it's new to your brain, but it's not new to you it's not, claim it. And if your mind is looking for entertainment and it's bored, it's like, "hey here we are now, this is my story making mechanism looking for distraction," this is what makes suffering happen. This very pull to like, "what will I do after, 1:09:23 oh I think I'll go for a **indiscernible word**, pizza, pint" or whatever. It's like, "stop, stop," let this be good enough because this is what you want. This is actually what you want but your mind doesn't want it! Your mind doesn't want it, but you want it. So don't be a slave of your mind, it will always want something else, gimme, gimme, gimme, gimme, that's just what it does. Don't let it direct you, don't let it own you, don't let it influence your action, stay inside. Pick up your mind when you need it and set it down again. Use your mind to function but not to drive your action, your behavior, your thoughts. That's not what it's wired to do it's in over its head there, it's in over its head. 1:10:17 **indiscernible 1-3 words** a better body, a better mind, you've got all these capacities, stay in charge, huh? The huge you that you really are, stay in charge, stay there. It's dead simple really. But watch the mind wanting, "give me experience, give me..." because it will be kind of detoxed after a couple of hours of this, you know? And it will want to (sound effect – zipping 1:10:53) change the scene, change the scene. That's up to you, how badly do you want to show to be over, you know? Do you want to give into mind or not, you know, I can't do that for you that's you.

#11 / 1:11:28

Q: You said something about claiming this knowing this.... I don't know, it just triggered something in me that, "well I have to be certain first before I claim it." You know I have to be a 100% before I start claiming anything.

Jac: Talk to me more about that.

Q: About the doubt?

Jac: Yes the doubt, the caution.

Q: 1:12:13 I don't know I guess I'm just afraid of ending up being an ego that claims to be enlightened, you know?

Jac: Okay. So the reason I said “claim it as your own” is so that you don’t give any power to this Jac woman as if I’m doing something here. I’m not, I’m not doing anything but reminding you of what you know yourself. So that’s where that sentence came out of, “claim it yourself.” Don’t be projecting anything on here, it’s not... I’m... you know.

Q: I guess I’m just afraid that it might be an invitation for the ego to start claiming this.

Jac: Yes okay. So you as pure consciousness there needs to be like an acceptance of “that’s what I really am,” without that, “that’s what I really am and you’re not, I am,” you know? Rather than like, “oh gosh that actually is what I am, that actually is what I am,” in the calm recognition that that’s the truth. Let that happen, let that happen. If you get a buzz out of it then the ego is involved. It will just be calm, “oh.” It’s more like an, “oh,” and some kind of a relief. Do you know, a feeling of like, “oh thank heaven, some of the crap, crazy entanglement is done,” there’s a relief but there is no, “I made it,” that does not happen.

Q: No fireworks or trumpets.

Jac: No fireworks or trumpets, so it’s a subtle one, you see? Do you see the difference between the recognition and some kind of ‘whew’ relief, release. It’s like some kind of straitjacket got opened, it’s like an energetic release. You can let that happen, but if there’s any individuality attached to it you know that the ego is claiming, it’s doing its thing again. And you know, it’s okay to screw up because that’s where we learn. Do you know, it’s like, “whoa I fell for that one,” and you know it’s like that’s an opportunity for something else to get blown out. So I’m less inclined to say “be cautious,” I’m like, “jump in, and you’re either going to flatten your face or it will be fine,” you know? And if you fall flat on your face, heck there’s a learning there. That’s kind of my style, kind of go for it and you’ll either get burnt or you won’t, let’s see, you know? Whereas with caution you can be cautious for another 20 years, you know? And not much learning happens because we’re just honoring caution. But you see, you have to find your balance there. My tendency is to jump in and that’s what I did myself, you know? But there’s still a willingness to learn, a willingness to like, “where are my blind spots, where are my blind spots,” you know? Something else trying to come out, is there?

Q: 1:15:49 Yes it’s... I mean, for the past like two hours, but... I don’t know, there’s no words for it really, it’s like my head just kind of got blown out from the back, my brains are on the walls.

Jac: Your brains on the wall, that’s great!

Q: Yes, I’m trying to like pick it back up. I’m here all weekend so maybe the words will...

Jac: And if the words don’t come, will that be all right?

Q: I always have something to say. I always have something to say. Maybe, yes.

Jac: What would it be like not to have anything to say? Play with it for a little bit. If there’s resistance to it, I’m after the resistance, but if it’s like, “hey if I’m silent all weekend so what,” and if that’s really same-same for you fine, but is there something there?

Q: Yes there may be... I mean you’re here for the weekend, right? I feel like if I just stay quiet all weekend I’ll just be wasting the opportunity.

Jac: Aaah.

Q: Yes that the work actually happens in the words not so much in the silence.

Jac: Aaah. Work happens in both spaces. They both have their place, and there are times when you can only learn in the silence. It's in that absence of, you know the labeling left brain, in the absence of that engagement there's more space, there's more bandwidth, so certain things can only be recognized then. So we can leave space for both. I'd be interested to know if the mind is like, "darn it, I should've said that there, I should've...", you know? It's like watch that, it's like, "you've nothing to get here mind, you've nothing to get. I hear you but you've nothing to get, so it's not your gig. You're a useful tool but really on the side here," to kind of just take away its power a little bit. I want to take apart that belief that words are what gives me the greatest value, "hmmm, hmmm, not too sure."

#12 / 1:18:46

Q: I guess what I need to clarify is, there's two processes; two different ways of looking at this, and in your work there's a thing called, the default mode network.

Jac: Yes.

Q: 1:19:09 In my training when I started out there was a kundalini thing which **indiscernible words**, and kundalini decodes your lifetime stream. And then I came across **indiscernible words** that says, "dismantling the identification mechanism." All of those three processes which you supposedly achieve, and I haven't achieved it obviously, but I have that kind of a goal, and what it says **about... what I believe was not done**, mind can't come back because in the default mode network you burn out desire and there's no coming back, it's done. And the kundalini process which is the same.... All three of these are actually the same process.

Jac: Sure.

Q: 1:20:24 So what you're talking about here is that you're constantly having to be alert of the mind coming back in. Whereas if you... Are these attainable states? Am I going in a direction that doesn't even happen?

Jac: Okay a few things in there. For me there's a habit of keeping myself in check just because I did it for so long, watching my thoughts and stuff, it's kind of an automatic running thing, but self referencing doesn't happen like it used to. I felt that burnout; I know the day it happened. It was like something was breaking in my brain and I'm losing language, blah de blah de blah. So Sivananda from Rishikesh – up in the north of India – used to say that you have to watch the mind always because that self referencing network will — in his own language — the part of you that has the me-myself-I story, that can rebuild. And I didn't believe it for years and in communication with other teachers, oh for sure it rebuilds. For sure it rebuilds.

Q: 1:21:40 Even after a perfect kundalini dismantling and dissolution of your particular coding?

Jac: Yes. Because we know from neuroscience, we know if somebody has a stroke you can learn how to do... You can bypass the part that's burnt out and the neurological pathways will find a new way to create the same thing.

Q: That's scary as hell.

Jac: There we go, there we go.

Q: 1:22:12 I'm thinking, and maybe that's just the thinking, I'm on the razors edge, and you're saying that it can happen.

Jac: It can happen but... And there is the sense that it's all over, it's just all over, but there is no emotional reaction to it.

Q: 1:22:32 It really is all over as far as these concepts are concerned.

Jac: Yes it is.

Q: There's no coming back.

Jac: But the landscape continues. You know the landscape continues, the habits of watching your thoughts will continue. You see we've had a culture of, "well once awakened your infallible," and low and behold....

Q: Not infallible but you're done.

Jac: You're done, you're done, but yet how come we have some teachers that abuse students? How does that happen?

Q: Well the answer to that is always that they didn't complete the process.

Jac: Or that something re-grew or something wasn't watching it.

Q: Yes will that's because the oneness is always the oneness.

Jac: Yes.

Q: 1:23:13 Is that what we're talking about? And in the Tibetan concept it says, "you're nothing and you're something," and never is ever other.

Jac: You're nothing and you're something, yes.

Q: That's the whole of the process or the whole of source.

Jac: Sure, it is. Okay, having those three things as goals it might or might not... Like your mind has set them up as goals, but if you have a two-year period – that's my checklist for people that I work with – if you have a two-year period of where you have not believed you are Tito, it's done. But to have good practice continue, of making sure that self honesty continues and integrity continues, and those values stay with you. And I played with throwing off those values years ago, because I thought, "no, no, there's no value that can come with me, none," and actually those two they... that's like, "no, no, they're part of it," they are part of.... They're just part of being human, once they're cultivated they continue with you; self honesty and integrity. 1:24:45 And those two values is what keeps the brain in check, keeps, you know anything indiscernible word is going to be checked automatically if those values are in place. I can't say that identification will never ever happen here again because I've seen too many wacky things happen, too many, but of course the Scriptures say, "once it's done it's done." But it's like yes, but you know what? there's nothing absolute except the Absolute.

Audience: True.

Jac: Nothing. So having a system in of just being honest with yourself, to monitor, it's not any weight it's just a habit, and let that be there, just let that be there. I've never believed a thought since the default mode network rolled down; I've never believed a thought. Like gotten right in and that the only thing... my only viewpoint was the thought, that's never happened. Might it happen? Let's see, I have no problem at all if it does. I really don't care, genuinely, if it does or not, you know? But I would hope I see it or that somebody would point it out to me, you know?

Q: That's scary. You mean I've been doing all this work for...

Jac: So maybe that's the block. Do you see, maybe that's the block Tito.

Q: (1:26:21 sound effect).

Jac: Yes, of just being open to the ongoing, being open to the ongoing availability for consciousness to play in any which way it does, it wants to through Tito.

Q: It makes sense because there can't be a beginning or an end. It's not possible.

Jac: That's right. If there really is an end then there was a beginning and it really happened.

Q: Therefore I'm just trying to believe something.

Jac: Yes, yes, because the mind has painted a goal. So let's strip that back. Beautiful.

Q: I'm shaking down to my toes.

Jac: Yes sure. Great.

Q: I can feel the wiggling.

Jac: Yes, yes, great. So it's not that you get out it's that you see you never were in. Do you know? You get to, "oh that's just how the story of me happened, it was just my mind." So it's never that you were out, it's like, "whew, I'm out of that now! it's like, "(1:27:25 sound effect) that was never me. Darn it, some believing mechanism imagined it was me but it never was me, huh." It's more like that.

We've just gone over time. Is everybody okay, is there anybody exploding with something that they need to share tonight? No. All right.

The End