

Unedited First Draft Transcription - Memory Is Used To Reference the Personal I - 2017
October 28 (AM)
Carlsbad Retreat, CA
Questions #13 through #24

Good morning everybody. Let's check in and see how we are. 00:18 You're beaming **indiscernible name**.

Audience: Yes, consciousness is beaming.

Jac: It's true, yes, yes. And it's funny that "consciousness is beaming," until that happens it sounds like bullshit, do you know? It's like, "really." But actually it's like, "oh now I get it, that's really what's happening!" It's weird, it's the weirdest thing it actually shows up to be true! Even though it's like jargon, non-dual jargon for ages you know, and then it's like, "oh my God, that's what they were talking about." But you know it rolls as it rolls, grasping it is going to make it go farther away and that's the bummer.

1:14 So let's try this one again without moving your body. (audience laughing) Isn't it incredible? It's incredible, automatic, and what I want you to notice is that your body probably was in an uncomfortable situation, but there wasn't an awareness of your body, do you see, that's really the purpose of that. So see if your body is comfortable in the natural position it's in right now, and if it's not straighten it up, but check in and have awareness of like, "god, do I hold myself like that?" When we hold our bodies in a way that's uncomfortable your mind will use your body to store memories, intelligence and trauma. So if your body gets used to being open and loose and free there's much more opportunity for emotional detox, mental detox, as well as physical detox; the contraction is less. Because your mind will use your body, your mind, your energy field, it will use everything, your memory rather, it will use all of these components to build up the resources for the "me" story. So the more your whole demeanor is open inside, you know inside, and then your body will relax from the inside. Another way to go about it is like, "how is my body doing right now?" So it's worth having a look to see, "where's the holding, where's the holding going on right now," because at the end of the day it's your mind's agenda to keep the personal me story alive, that identity alive. That's not who you are that's just a function for participating in the world, so it has no other role, it has no value, it's always going to be looking for something better, another story, improving something, it's always going to be rejecting and seeking and rejecting and seeking. Happy for a little while and then cranking up again looking for more you know, forever making judgments so that it's better or worse because it has to have "than" you know? "If I make a judgment of that am I better or worse because of that judgment?" So it's always trying to reinforce its own position. It needs to keep creating its reference point so that you have a role, so that you have an identity, but that's not what you are at all. So I'd love to invite you to the place of where there's trust that your personality is going to do just fine, without having to monitor yourself against how others are doing, monitoring yourself against, "how am I received or rejected," monitoring yourself against approval at work with colleagues or friends. Could we just wipe that slate clean? What if there's no reference point for the sense of me-myself-I?

No reference point **at all**, so that in the moment you trust yourself enough to respond automatically as an adult. You've got like a bundle of years of wisdom, of living and that's a huge resource that you already have. That will give you wisdom, even if you're living as a hermit it will give you wisdom. Trust that to be in your personality so that you know how to do everything, from comforting a friend, to driving the car, to manage at work, to make a cup of coffee, or whatever it is, you have these skills. Trust it, don't make it about you, "did I say the right thing there, did I do....?" Stop self referencing, just stop it. What you do is the best that you can do in any moment, enough, enough. Then you can stay in the present, then you're not assessing or planning, you see? You're not analyzing, evaluating, checking to see how you're doing, because that's really why we go over memories, it's like, "how did I do there?" That's really what's going on, "how did I do?" It doesn't matter, it doesn't matter it's gone, and you're missing what's happening right now, and consciousness can only be here in the present. Consciousness doesn't do memories, it doesn't do any of that stuff, that's just all your, you know your conditioning and patterns of thinking that we picked up along the way because we didn't know how to use our mind properly. So there are a few bad habits to break. And there's a huge freedom when you stop doing that self checking, self referencing; guilt is gone, shame is gone, regret is gone. It just gets wiped out, you're cutting it off at the knees. Even that loosening is like, "aaah!" Let that openness come, you know there will be relief in your body and then we'll be back to, 'the body is more relaxed.' The body is more relaxed because you're not protecting who you think you are. There was nothing to contract and to hold, you see? And because of your old perception shifting it's actually kind of safe all the time. Your mind is the one that poses the danger. Actually it is safe all the time, so something more open will seem more natural to you. What can happen to you? What can happen to you, you're your own enemy, you know? Thank heaven we live in a society where it's pretty much safe, you know we're not going out there... we won't stay if we don't have to consider that somebody's going to jump out of the bush and murder us, like we're safe you know. We're pretty much safe, it's quite rare now that you get attacked like that. So rather than, "I'm not safe," being your M.O., "I am safe," and then drop both; safe-not safe, because it is not an issue. Let it be 'not an issue.' Let it be not an issue at all, and there's a great freedom in that, there's an expansion in that.

7:52 Does anybody have a question to ask about that right now? So I'll go on; so where is your attention right now? Is there any access at all to that which is prior to what I'm talking about. So you've got the capacity to listen to what I'm talking about, and then there's a capacity to be aware of the backdrop, something deeper. Have you access to both at the same time? Well, I know you have that capability but do you know how to do it, do you have that sense yourself? Is there anybody who is like, "no, when I listen to you I can't drop back." Is there anybody who's just not able to drop into some kind of level of death and listen to these words at the same time? Yes!

#13 / 9:04

Q: 9:04 I'm going to say I'm not sure.

Jac: All right, all right very good. Okay, so one way of doing it is, there's lots of ways of doing it but just find one that will work for you, do you know when you're talking to somebody and you're acting like, "oh shoot I left the car lights on, oh god," you're actually having a conversation and then there's this other, "oh my god I forgot to make that phone call," all right.

Q: So I guess yes, I'll say yes.

Jac: That's your mind, that's the level of mind being able to do two stories, two personal stories, two phenomenal normal world stories, okay? So that's the proof of the bandwidth, that your attention can be split between two things, okay? So the front story, Jac is talking and you're listening to words and comprehending and 10:13 indiscernible 2-3 words, and then the back story is like, it's more a sense of something.

Q: 10:23 I said yes, and what I'm aware of is that when I... now that I really know what you're talking about, the experience that you're talking about, when I do that there is an experience that something has the capacity to be listening to the words. I don't need to be there it's going to be understood and interpreted, right?

Jac: Yes, yes.

Q: So the me that used to feel like it needed to be there doesn't need to be there.

Jac: Yes, there you go. That's beautifully said actually, yes. And for me it used to feel like that I was like in front of myself engaged in the world, like totally engaged in the experience of it you know, and it's like, but when I'm out there doing that then I can observe doing that, but really I'm not behind. I can observe it but I'm not behind, and then with the work it started to open and it's like, "actually I'm only behind." And this thing in front, absolutely as you say, it kind of does it automatically, comprehension happens automatically. And even if you need to focus on something you don't have to leave the position of being aware of something deeper inside.

Q: 11:42 That's the part. I'm not there yet, but indiscernible word focus and it was like... our friend yesterday was saying about focusing and then indiscernible – background noise.

Jac: Yes. You know even spiritual teachers differ on this, so I can only say how it is for me. When I focus on something my mind will tell me that all of my attention is on focusing but the awareness, that's there, so there is no jerk, no movement back to it. So I know that the awareness in the depth is there. It used to be that there was like an, "oh okay, now I'm back," you know like a gearshift in a car. It would be like a (sound effect 12:36), it would be a blip going back to the awareness, but it's not it's like the awareness is there and focusing, concentrating, and something happens and the awareness is still there, but the concentration is active and it's taking as much of my attention as it needs, but somehow when that subsides, that phase subsides, there is no shift, there's no shift, and somehow you get to know that, "shoot that's there all the time," and you get to see the difference of what your attention does when you're concentrating on something. So it's like, "whoa that's super imposition on top of pure consciousness, it's there all the time." It thinks it takes all my attention but actually it doesn't, my bandwidth for

attention is broader. That's how it happened for me, it's like, "gosh my bandwidth for attention is broader, I can see now the nature of concentrating on something doesn't take all of it, it actually doesn't it just wants me to think that it takes all of it." So it's this kind of subtle watching and understanding of how your own mind works, you see?

Q: 13:44 Yes that really feels like a stretch.

Jac: It is a stretch, it's a stretch of your bandwidth, it is yes. And what it is, is your capacity to be aware, conscious of what your brain is doing, what your mind is doing, and your capacity as pure consciousness also, to be picked up by your brain, you see? So pure consciousness has its own mechanism of being aware, and in this work pure consciousness is feeding into our brain, and we go for the shift in our mind so that pure consciousness is feeding into this 3-D physical gray matter lump, you know? So that's what it's about, because the body dies and there is an awareness you know. Even from a scientific perspective you know, "no they were dead, they were dead for 15 minutes on the table during surgery" or whatever, and it's like, "no I wasn't dead, I saw this conversation going on over there, I saw this conversation...", and it's like, "what?" you know? And they know, no it wasn't that your hearing is the last one to go, it wasn't that, they will exclude those other things that were going through the body to pick it up, but actually outside the door this was happening you know, so there like, "oh shoot, okay, okay what's going on here?" But they don't know what to do with it, but in the non-dual world yes that's normal for us you know, let's see if science can marry our understanding of it, but it's normal for us that consciousness has the capacity to be aware of itself without the physical body. You see consciousness doesn't need anything, you know? As it rolls out its capacity to be aware of itself comes about with the concept of existence. It's like, "oh! existence can happen." So it kind of begins to turn around to see itself; there is a feeling of existence, and then we move into space and time and we roll out. We're not that important we're the tail end, you know? We're the tail end, where the dense part that kind of is at the pinnacle of the depth, the suffering, the creator of suffering, the destructive patterns. We do all that you know, and then we peel back from there. So we're the turning point of pure consciousness, you see? So it can be aware of itself way before the physical form, it is aware of itself way before the physical form. So what we're doing is tapping in while the physical form is here – dead while you are alive in the body – you know? It's like, "wow, me as pure consciousness knows that but me as personality is sure having trouble with it," you know, and that makes complete sense. I'd like you to kind of figure out, "what's pure consciousness, what's the knowing of pure consciousness, my knowing place, my being place," and then there's more personality doing that and have you access to both all of the time? That's the bandwidth. Getting it?

Audience: Whoa.

Jac: Whoa, yes.

#14 / 16:57

Q: This is exactly why I came today, was to talk about consciousness **indiscernible words**. You're right on.

Jac: Yes and that's what I'm looking for, like when the crack has happened this isn't new to you, all it's doing is I'm putting words on what you know yourself. And please find that, so that I'm putting words on what you know for yourself. And if it's just a concept for you that's fine, park it there. Don't accept it as theory, don't, just park it there you know, and say, "okay, let's see on my own journey if I line up with what she says or not, let's see." Park it there you know, and do your work so that you can drop your me-myself-I. That's what you're after; dropping the me-myself-I, seeing that it's not you, so whatever you have to do to stop supporting its reinforcing itself.

Q: 17:52 I don't know if you heard yourself say it but it's struck me, you said, "consciousness doesn't need anything," and I chuckled because it was like, "yes I totally feel that."

Jac: Yes, it doesn't need anything. It doesn't need anything. That's the beauty of when you go into that state, it's like, "what the heck, what am I worried about it's all fine, it's all fine," but then to be able to manage both lenses of perception at the same time, it's like, it's not fine to punch somebody in the face actually, you know, but when you go into meditation, "oh, actually it is fine." So it's like, okay there's two sets of rules here. So that's why we need a bit of maturity and a bit of wisdom, because phenomenally in the world of course we have a code of practice to live together as people, of course, but there is a capacity within you that knows "it doesn't matter." There's another capacity that says, "it never happened" and another one that says, "it couldn't have happened because it's not real." "I would have to imagine that it's real in order for it to happen," you see? But at different points of perception these perspectives are valid, they're valid but we have to honor what's appropriate at every stage, and that's maturity, that's spiritual wisdom. Making sense?

Q: It is.

Jac: 19:22 So then in that way we can't get away with jumping over any level. You know it's like each lens of perception has to be clear and understood, and it's like you develop some new kind of set of skills to be able to monitor, "okay at what level is this going on." You know, pure consciousness knows that this is a storm in a teacup, but actually someplace else it's very valid, and do you have the wisdom to be able to manage effectively in both, you know? But not until every stone is turned you know, and you can really understand, "oh, that's the way mind plays there," you know. But it's a great exercise, it's really good fun to see, "wow, that's what my mind is doing now, really? Hmmm, that's interesting that's what it's doing with that. Huh, it's hanging out there and doesn't want to come back and see the truth of the situation." It's like, "it's really pissed off that it wiped all the files from last night, you know it's really pissed off." And it's like, "okay another lens of perception says, 'oh it doesn't matter we're not here anyway,' " and it's like no, actually the place of most integrity is, "I wiped all the friggin files." That's the place of most integrity, that's where I will see if there's bullshit running, you know? 20:49 Because if there's avoidance, if there's... like, so that example, if it's like a indiscernible 3-4 words, okay. Okay wiped all the indiscernible word files this morning, all right, so then I could say, "oh well it doesn't matter." I could use the spiritual concept, "oh yes just accept what is." I could grab a concept, right? I didn't. I'm like, "okay, I wiped the files," and the first thing I said was, "Derek I did something

really f...ing stupid!" He was in the shower and he goes, "what?" And I'm like, "I just completely obliterated last night's camera file," and he goes, "okay." You know because it's like, "okay that's this, she's doing what she's doing, whatever," you know? He knows now well enough not to engage, you know?

Derek: Took a long time to learn that.

Jac: So then it's like, "okay Carlos would've been a good YouTube, Terrence would've been a beautiful YouTube too, then that conversation about love, all right," and it was like that I just went through, "oh there are the pieces that would've been gems you know." And it was like, "all right, okay let's see what happens today, let's see what happens today." And I wondered what happened – that's what I've been doing today – "I wonder what happened in my brain that I actually deleted it instead of uploading it to Dropbox," which is my norm. "I wonder what happened in my brain," and then that's the story I was in, "I wonder what happened in my brain, how did I do that, what happened there?" I got no answer, and then it was over, the whole thing was over. So the whole thing took about three minutes. Now if I had used a spiritual concept I would have missed that process, and that was the organic process for the Jac character. So I was pissed off, and I said, "can I learn something from it," but there was no blame, no regret, no sense of... you know apart from like, "oh look, look, look at what can't be." So that's as much of a loss that was there, "oh yes that would've been nice, that would've been nice, okay it's gone." You know it's like revisiting and then done. So a couple of minutes rather than avoiding it, and going into denial, and if I'd gone into denial, "oh well it was never there anywhere anyway, oh well that's fine their gone," if I had grabbed a spiritual concept you can be sure that my mind would have done something with the experience, because it wouldn't have been processed. I wouldn't naturally have come out of it right, like processing it and letting it go, but what my mind would have done instead would be packaging it somewhere and it would have done something with it because the motivation to deny the natural release of that would get legs, would expand, because it would be about denying something, hiding something, and I would find another bit of density in my system. It will find something of like you know, "it's my fault" or anger or you know stuff accumulates and then you get a bigger story and a bigger story. That's what happens! So that why when I say if you get road rage or something, let it rip. If somebody does something let it go, let the processing happen, let it come out and then it's done. It really is done there is no fire. Anything at all that gets repressed, even in the most spirituality, it will rot, it will rot, and that's the level of honesty I'm encouraging. I don't know any other way except to be brutally honest and allow every reaction and every story to do its thing and then it peters. If it has nothing else to grab onto it's gone, it's gone really quickly. So denying any response is trouble, it's trouble, and that's what we do an awful lot of in spirituality these days, it's, "oh I should be able to just accept this," and it's like, yes okay, you're moving towards accepting it but feel, feel what's going on and let it dissipate. Let it dissipate. Don't bury a charge with a spiritual concept, don't bury a charge diffuse it.

#15 / 25:54

Q: 25:54: Actually I have two questions; one related to what you were talking about and one related to yesterday. So if the timing for the second question is not right I can save it for later. But the question today, when you were talking about expanding the bandwidth, we already have expanded bandwidth, like driving. We can drive because we learn, it's sort of ingrained in us, and then we can do other things without worrying about paying attention, without paying extra attention and not thinking about anything else.

Jac: Yes.

Q: So that's a recognition of the expanded bandwidth.

Jac: Yes.

Q: We just don't realize that it's all part of the bandwidth that we already have.

Jac: Yes it's all part of it, multi-tasking, it's all part of the expanding bandwidth. Yes you're right.

Q: So we already have it.

Jac: 26:37 You do, but when it's like a multitasking or doing something automatic, if the bandwidth is within functions of the brain only, that's one thing, so it's a slightly different thing if it's a bandwidth to pick up pure consciousness. Do you see what I mean?

Q: Yes.

Jac: Picking up pure consciousness as well as having. So the first layer is multitasking – it's automatically driving while you're having a conversation with somebody – perfect. Okay, but both are mental activities, both are using your task oriented... your brain. Both are using your brain.

Q: 27:13 **indiscernible word.**

Jac: Yes, so the attunement to pure consciousness, it's just a little bit more refined. Make sense?

Q: Yes.

#16 / 27:22

Q: The second question I have relates to yesterday when we were talking about love and all there is is love; in non-duality we talk about lover, beloved, and loving. Is loving sort of synonymous with that movement that you were talking about yesterday?

Jac: Great question. Okay, so lover, loving, the beloved; so when we move out of the dualistic perspective where I'm a player, the "me" and the "you" disappears, but the verb stays, the verb stays the whole way back. So pure consciousness does loving, you're dead right. That's what bleeds back the whole way, but it's not loving any thing, it's not doing anything there's just loving.

Q: 28:19 That's why I wanted to clarify because **indiscernible words**, but loving yourself happens, it's there.

Jac: 28:28 Loving happens, it's there, and if we can take away the "I love you," we use that language more frequently in this culture than anywhere I've ever come across in my life, it's like, "god it's said so freely, it's amazing." In Ireland it's actually not said at all, it's quite weird isn't it? I was never told by my parents "I love you." I mean it just didn't happen, it never, ever happened. That language was reserved for romantic

relationships only, it's weird. Anyway that's a sidebar. So even if you're saying, "I love you," to somebody, if you have that awareness of, "this is just loving in expression," you know just to know what it is because if you don't have that attunement, if you've blocked out pure consciousness and loving itself, then the words really are "I love you" and you know what will happen next, there is an expectation. There is an expectation, some kind of payback, some kind of like, it's all about me and you because you're in that dimension now, and you've forgotten what's really going on.

Q: Yes, you become a doer.

Jac: You become the doer. You become the doer and the doer always wants a return, always, you know invariably it's doing for some reason, you know?

Q: 29:58 So how do you link this potentiality that you were talking about with that concept, if you will, fits in this.

Jac: Yes. So loving; when we're at that place of pulling back where there is not the dualistic set up, but where there's just the verb itself, so way back pure consciousness... not way back, it's just that this is what pure consciousness does but it feels like it's prior, so when pure consciousness is involved in... I suppose if it's... hmmm.... A landing place for us in pure consciousness is the place of the verb without the "me" or "you," before diversity breaks in. So perceiving happens but nobody is perceiving anything, loving happens and you've nobody loving anybody. It's the 'ing' place, watching, listening, okay, without the components, the players, but the verb itself is happening. That's a good landing place for us to be. Now prior to that, before it splits into these activities, we have the potential for the activities, the potential for perceiving, loving, the potentiality is love and love shows up as perceiving. The split is starting and turning into verbs.

Q: Thank you for confirming.

Jac: Sure. Beautiful.

#17 / 31:50

Q: This is off topic but I had this visual, does love – the larger source of love – flow through consciousness or is it somehow embedded in consciousness which comes through?

Jac: It's embedded because it's movement. What we call movement is actually love, they're the same thing but we just call it movement. We loosely use the word movement, like we loosely use every word you know, we're loose. Movement is love, so as consciousness begins to move the movement itself is love, it's that much the essence of it, it's movement. That's not grokking for you yet, huh?

Q: No. Well I'm letting it kind of come in, but yes, love to me is movement, it can't be contained, it's expansive, it's creative.

Jac: Yes. They're the attributes of it. See, investigate, are they the same thing? But you have to move away from the phenomenal aspect of movement and the phenomenal aspect of love. Go within yourself and see, are they.... Investigate, and this kind of inquiry is really useful. It's like investigate, you've got to find out for yourself, "is this true." Is there a place where love and movement are actually the same thing? And if they're not, what is movement, what is movement?

Q: I feel they are the same thing.

Jac: So do I. So do I.

#18 / 34:14

Q: How does this work with the physical realm? For instance, I have a lot of body pain all the time and I'm now obsessed with my health, and some days it's just really unbearable and it interferes with my sleep too. Otherwise in the world it's functioning pretty well, but I'm stuck in the physical thing more.

Jac: Yes. Physical pain is a great teacher. Do you know your body's going to die? Like, do you know that? Is that okay?

Q: Yes.

Jac: All right, okay. Can you drop the desire to be pain-free?

Q: I can consider it. I can't drop it right this moment. Maybe it will drop away once we....

Jac: So can you see how you're feeding the desire to be pain-free? You see it's not about the pain it's about what your mind is doing with the experience you're having, because the experience you're having is being created by concepts, fundamentally. You know, at this level I'm not into like changing the concepts in order to change the outcome, because that's kind of bringing desire with us. I'm more interested in, if you're feeling the desire to be pain-free let's look at the desire, because the desire enriches your experience. If we have a desire for something or against something, if you have a desire for an ice cream the ice cream is either going to be really good and satisfy the desire or terrible and disappointing, but your experience will be intensified because there was a desire rather than somebody says, "hey I'm buying an ice cream, do you want one?" "Yes sure, this is nice," you're not engaged with the ice cream in the same way. So the way you're engaged with what's going on in your physical body, we can do a whole lot about that. As long as you want to be pain-free, and as long as you want, have a desire to have a good nights sleep, the slightest tiny bit of pain or the tiny bit of like, "darn it's 2 AM and I'm still awake," will be awful! and that will cause more pain than your body. Honestly that's what causes pain!

Q: What's going on up here.

Jac: What's going on in your head, because it changes your experience. That's how you're kind of manifesting your experience, and what pure consciousness is doing, you as pure consciousness, it's showing you that desire is going to make this worse. Your desire for it to get better is going to make it worse. Let's look at desire, it's not about the pain, but as long as you're interested in just the phenomenal perspective you're going to miss the root cause, which is the desire. So, "I'll consider dropping the desire for the pain to go," can we go a bit stronger than that? Can you see how that that's your mind saying, "I don't want to give up control there, I'm the one who's managing this field of this experience." That's what it's doing, that's why it's so bad.

Q: 37:46 Yes, that makes more sense. Somehow I didn't connect it with other... the outside world, but you know occasionally when I'm sleeping I'll wake up in the middle of the night, and I can let go there. I haven't tried it with the pain but I think I can do that too.

Jac: 38:04 Yes I think you can too. Yes, use it as your teacher, it's like, "whoa the pain is bad! Okay check in now, what do I want to here, can I pull back?" Not to use the spiritual concept of, "okay I don't mind if there is pain there or not, and darn it hurts so much, when does this get better?" That's not doing it, that's not doing it. It's like, "okay, okay what would it be like if I dropped the desire for this pain to go right now?" "Can I kind of pull back from this phenomenal experience to the point of, not denying it but changing my connection to it, dropping the desire?"

Q: 38:40 I think I can do that.

Jac: That would be great, and then see what happens. Because if your relationship with it changes your experience of it will be entirely different. And if that pain and lack of sleep is with you purely to wake you up, I would totally welcome it and may it get 20 times worse.

Q: Thank you. That's great.

Jac: You know? Like, "goodness me what a gift if it helps me to wake up, what a gift!"

Q: Thank you so much.

#19 / 39:23

Q: I'd like to say two things, and then I have two questions. So the first thing is I am noticing that I don't know if I'm awake or asleep.

Jac: Physically awake or physically asleep?

Q: Yes.

Jac: Okay.

Q: 39:43 Exactly, and so often during the night it comes like a... words will come or a picture. So this week was a flower, like a sunflower, and the sunflower was looking like a sunflower but it was made of light, behind it was light, and there was no ability to see the differentiation between the flower and the light.

Jac: Oh that's beautiful!

Q: 40:13 And every day it's coming to me many times a day, this picture.

Jac: The same image?

Q: Same image all the time. So I don't want to go into extrapolation of my mind and making a story about it, but that seems to be a teaching, so... That's the first thing. The second thing is last night I was with my boyfriend and he was just lightly touching my face, and I noticed that there was no sensation at all. There was no feeling of a body it was just a sensation.

Jac: Yes!

Q: And it went for quite a while, and a thought would bubble up and then kind of sink back, like a pond. Then one of us started to speak, and I noticed when I started to speak that there is a tendency for the mind to come in and sort of disrupt that.

Jac: Yes, other awareness.

Q: Yes. So my first question is, I had spoken with someone recently and they suggested trying to speak in the passive. 41:24 In other words, not to use "I," there is **indiscernible word** things like that, it's very powerful, and it's great to do that. But I'm wondering, as I was driving here I put on the Beatles, and I noticed that the listening was not as usual in my head but it was somewhere like that, and if I tuned into the lyrics it shifted. So I'm

interested to know about how to... we have to use language, but how to be in that place and use language. I think you've been alluding to that this morning.

Jac: I have, exactly. Yes. Okay, so when you're looking from that wider view place your brain isn't used to your language center working, your labeling center working. You know it's not use to activating the comprehension part, of the lyrics for example, it's not use to engaging that part and being outside of all of it at the same time. That's practice, it's like a muscle, learning how to use a new muscle.

Q: 42:57 So you're saying it's possible to be right in language using the word "I" and still keep the background?

Jac: Yes absolutely. And yes a lot of people do have that language of like saying "we instead of I," but it just sounds bonkers in our culture.

Q: It really does.

Jac: Yes it does it's like "we, her," you know we are sitting here today and it's like, "who, huh, huh?" Do you know?

Q: It's like the Queen.

Jac: Yes exactly, exactly, the Royal We, exactly. So it works for a lot of people but it's not the Western way, it just isn't the Western way. We don't have a way yet, we don't have an alternative to that right now. The only way I know is by practicing. So take on a small task, this is what I did, I would be like, "okay, I'm going to go to the store and I'm just going to buy milk and I'm going to stay in this zone." So I would go in as if I was... I'm sure I looked stoned you know, and I go in and I buy it, and you're like, "okay, I didn't talk this time but I did a function, I pulled out money and dot, dot, dot." I pulled out money as opposed to a card so that you have to calculate a little bit, all right? And then the next day, or later on, go back in and buy a newspaper you know, and say, "hey the weather is gorgeous today isn't it?" And just see, like practice. Because you're literally trying to... It's like after having an accident and you have to slowly do rehab on a muscle, it's like that, literally practicing. That works. A few people I work with privately when they're doing that, this it works. It's little bit by little bit. You're literally training your brain to work while the perception is outside of all of it. Right now the signal is, "no, when I'm in that zone I'm not required to comprehend, to complete tasks, because this is my meditation or this is my deep sleep mode," you see? So your brain has an association. So we need to crank up the task positive network while you're outside of all of it; tiny steps, tiny steps to introduce it.

Q: 45:02 Perfect, thank you. I have one more question. So last year when we met I was telling you that I was falling and now I'm kind of just not located anywhere a lot of the time, and you suggested slowing down, which to some degree I've been able to do, and you also said that it would be very helpful to look at personas. What I understood that to mean is that kind of watch how the different selves arise as we interact, 45:34 but I feel a little more at **indiscernible word** with that one, and I would like you to talk a little more about that if you would.

Jac: 45:42 Okay. I don't know what I was tuned into last year. What happens now when you're with other people?

Q: it depends, sometimes I just stay wide, and other times I get right into being the teacher, the hostess, something like that, and I notice that I'm in duality, clearly. And I know that it's possible to not do that.

Jac: Yes.

Q: I don't know how much it's related to the language issue we just talked about, and how much it is you know, is just being used to being a certain way in a certain situation.

Jac: 46:32 Yes. Okay, so there's a lot of different tricks that you can use to try it out so that you can, you know function without identifying with the persona. That's probably where I was last year with this. So, if you are meeting somebody for lunch or somebody's coming around or something and it's like, "okay this is where I would get into being the "me," if you imagine that you're reading a script, that it's just a role being played, you can get good distance there because that's all it is, it's just a role being played. So instead of identifying with the role it's like a movie character taking their character offstage, you know really becoming that person, and it's like (47:30 sound effect) at some point that becomes pretty dysfunctional you know, because they've got to drop the script actually and honor their own persona. So if you can see that that's the role, because it's not actually who you are it's just the functioning aspect of who you are, but you're becoming the character, you're becoming the character completely. So I'd love you to have some awareness of playing the character but yet you know you're playing a character. And maybe movie-land, acting school, they tell people, "you must completely and totally become the person," but that's not appropriate for what we're doing. That's not appropriate anymore, it's like, "no, actually we have a bandwidth to know we're pure consciousness while the role is being played." So it's a role, why do you not see that it's a role? What is it that is traded? Some part of you believes that there needs to be investment in the character that you play in order to pull it off.

Q: 48:36 I think also there is the getting lost in the detail of a conversation.

Jac: Ah ha!

Q: 48:41 So thinking about yesterday, I had breakfast with someone and we were talking about interesting subjects, and I started thinking, you know **indiscernible words**.

Jac: Yes. And so if you were to remain a bit spaced, how would that look in your relationships and would you be all right about not being the one who was able to...

Q: Yes.

Jac: all right. Because if it's... Okay there's one thing, we need to train our brains how to function better with that, but the other thing is like, we usually have some payoff in there where there's a threat to the ego, a perceived threat to the ego if we are outside of all of it while in the role that our friends might have another expectation of us. Do you see?

Q: Yes. I think it's possible to have a meal with somebody and appear to be as usual, but not feel the same inside.

Jac: Okay. And if in the meantime you might not appear as usual, you might appear spaced out, you might appear disinterested, is all of that all right?

Q: Oh yes.

Jac: 49:55 Okay, then do that. I would like to see your energy field remaining spacious and your with somebody whom you normally would be very engaging with, but it's like,

“all right, if I’m completely dysfunctional here and just not able to string two words together at all, I’m going to stay spacious.” Even if there like, “Phyllis...”

Q: “What did you have to drink?”

Jac: Yes, like, “where are you? What’s wrong with you,” you know, and let that come because that would be the only place that some hiding would be going on for the self-image. So I’d like you to root that out. Put yourself in that situation, because even though we can say, “no there’s nothing for me there,” it’s like actually if you do it then you know there’s nothing for you there. Then you really know, because the ego is very darn tricky. It’s very tricky and it’s like, “wow that was going on for me, wow!” So to have that level of willingness to expose ourselves to really discover what it is rather than grab the concept, put yourself in the situation of being spaced. Practice in the store at little things, that’s to get your brain wired in another way, but put yourself completely spaced out so that your energy field is presented with the habit but you’re not honoring the habit of going into detail, of engaging on a one-to-one. You’re just not supporting it and like, “okay, let’s see what’s going to happen here.” And if you’ve nothing to say and you look completely out of it, don’t save it, don’t save the day, let it roll the way it’s going to roll. Because the mixture of the two those will get it because your energy field is telling you when you’re with somebody else, “this is what we do, this is the pattern.” We’re with somebody else, “okay this is how I do it,” and I want you to break it. It’s like, “no we’re not going to do that,” it’s like, “shoot I have no template,” it like that’s right we have no template, that’s what’s going to force your neurology to, “oh shit we’ve got to do something here because there’s a question coming, so where do I find an answer,” and you stay spaced.

Q: (maybe made a face)

Jac: That’s how it will look!

Q: So you’re really talking about rewiring.

Jac: Yes it’s a neurological task, it is. And I’m like, completely deny the ego the opportunity to save the day, completely deny it so that you will have to force new neurology. It will have to kick in, and it will, it will, but it might not be immediate.

Q: Thank you that’s perfect. I appreciate it.

Jac: Sure you’re very welcome.

#20 / 52:47

Q: Hi, I think I need some new circuits here; that really struck a chord. Last night when you had us go deeper I put my hand on the back of... I went deeper, and then I looked up at how my mind is going these days and then it was huge anxiety and stress. The way it’s working is it comes out in rashes and I don’t sleep.

Jac: 53:22 Yes the hives.

Q: And it’s just.... So I was able to see it, but last night you know, it was the same old thing of no sleep and terrific anxiety. But I think it’s a circular thing because when the body is so inflamed it also creates an anxious state and then you feel anxious.

Jac: And then it feeds itself.

Q: Yes. So I can see it and I come back with it at times, but if it’s really bad I don’t have a way to pull back. So I think there’s... What it feels like is that there’s a fear response

that goes back probably to childhood, something about needing to take care or something terrible was gonna happen; something like that is going on. So I'm just looking for some rewiring.

Jac: 54:25 Yes, talk a little bit more about that needing to take care, of somebody else or not yourself or...? Needing to take care or something awful would happen, take care of...?

Q: I suppose it's myself but it's also family, and I think it went on because something was difficult as a child in the family, and maybe it's the always feeling responsible, and so I've carried that and then now dealing as a caregiver.

Jac: Now you're a caregiver?

Q: 54:55 And it's like, "I've got to get this right, I've got to do it right," and... yeah. And it's not going to be right, so somehow getting out of that loop I think. I haven't been able to do it although I get clarity. I know it's a teacher, I mean I see that, but I guess I'm asking for ways to use it and a way to get past this, because it does narrow, fear of course narrows the bandwidth, of course.

Jac: Yes the bandwidth, it does.

Q: Nobody wants that.

Jac: 55:43 Okay you're in a tricky situation because of the caregiving. It's not that easy to not be the caregiver. Like if we can take you out of being a caregiver of your husband, and rewire you and then put you back in, is that possible at all?

Q: Well I'm here this weekend.

Jac: Yes you got here this weekend.

Q: And it's lovely not having to think about that.

Jac: Okay it's a practical thing, but can you prioritize self-care regularly?

Q: I think I do. I think I do, I mean I do yoga and walk and....

Jac: So how come you pick up the mantle again so quickly?

Q: That's what I think, like something is stuck.

Jac: Okay I've got you now. It's not like you're not taking care of yourself, you are.

Q: I think I am, yes.

Jac: But the groove that you go into is repetitive.

Q: 56:38 I think it should be indiscernible word gone on so long I don't know how to get out of it, or something like that. I don't know.

Jac: What if you were to drop your standard?

Q: In what way? (laughing) Don't take care... just take care of yourself?

Jac: 57:04 Is there someplace in between? That's her son who was indiscernible word laughing by the way.

Q: I don't see that, I don't see that. I don't know. Is there someplace in between?

Jac: Yes.

Q: 57:26 I don't think I'm overdoing the caretaking. I think it's more fear, I mean I think it's...

Jac: But the standard is set in your head, no?

Q: Right, I get it. I guess it's fear, because I think on a phenomenal basis I don't feel that anxious I'm doing what I need to do, I'm taking care of myself, but something goes on that I'm just going crazy with rashes and itching and not sleeping, and that will happen

at night. And you know, after last night it was lovely and I felt peaceful, and I thought, "that was very lovely," and then waking up and not being able to go back to sleep it's like something is going on. I think phenomenally I'm doing okay.

Jac: 58:16 Okay, but when you're in charge there's something off kilter.

Q: Yes, uh huh.

Jac: There's something off when you are in charge. So okay maybe the standard isn't very high, but I would put a question mark around that. I'm not completely convinced yet, so I want to keep it a little open.

Q: 58:34 cross talking sentence.

Jac: Yes, the sense of responsibility seems to be heavy.

Q: Okay that's it. I think somehow there's a sense of responsibility and the fear that I'm not going to do a good job or something, maybe it's that, maybe it's very personal in that sense.

Jac: And if... Where I'd like to get you is that when we're doing a task that there isn't the sense of responsibility, it's just what you do but you can do it without responsibility being on your shoulders. We can do everything without responsibility on the shoulders. Responsibility becomes heavy when I'm the one who is doing it. All you need is an ability to respond, and you have an ability to respond right, but the kind of responsibility that weighs heavy is our mind creating pressure out of it, duty out of it, like, "disaster is going to happen if I don't pull this off. I'm the one holding it together." So the ego makes a whole value system out of it.

Q: Okay, I think that probably is true. I can say it doesn't feel that way necessarily when I'm there but I think it makes sense.

Jac: I think there's something, there's some old patterning that's being triggered, you know? Okay you don't feel it when you're taking care, when you're in the caregiving role, but I wonder what's been buried because there's something in it that's being activated.

Q: 1:00:03 Exactly, there's something activated but... I mean I know what you're saying, I can do lots of tasks and feel like the doing is happening, and you know I feel rather peaceful, but something's there.

Jac: Yes.

Q: And I think you're right, it has to do with fear and probably a sense of responsibility that was completely misplaced. When you're a two-year-old or a three-year-old you're not responsible.

Jac: No, and it really shouldn't be on your shoulders.

Q: But somehow...

Jac: We interpreted it.

Q: Yes.

Jac: Yes, we interpret situations and like, "whoa" because you're trying to make everything about yourself because your ego is trying to form, you know?

Q: And you're trying to survive; you feel like you're in an unsafe position, so, "maybe if I take on responsibility."

Jac: That's right the "I" comes in and takes something.

Q: So the "I" doesn't want to give that up.

Jac: 1:00:52 Yes, the “I” is convinced that it’s keeping you safe by doing this, that you’re holding something together and that.... What I want to find out is, what at the age of two or three was the consequences of you not being responsible. So like as a kid it’s like, “okay if I carry responsibility here maybe I can impact change,” okay that’s the child’s way of trying to manage a level of safety for themselves to preserve. So what would’ve been the consequence if they didn’t try to protect themselves? Would they have been killed? or like... They were trying to keep themselves safe.

Q: I’m not sure, it’s hard to go back there. Maybe it’s death but I’m not sure, abandonment maybe. Maybe it’s abandonment. I’m not sure. I just don’t know. It’s something.

Jac: Yes it’s something, it’s something. The thing is you survived it.

Q: Right, quite a few years.

Jac: Indeed, indeed. So there is some capacity within you to know that, I didn’t get abandoned to the point, to the degree of persecution, of death. I was really in a situation where, “I’ve got to protect myself here to stay day safe.” So whether I took that action or not I must have been safe because I’m alive.

Q: 1:02:44 So it sounds like it’s maybe developing more the idea of trust then, rather than trying to even go into that whole thing.

Jac: Yes. So what was happening was that, you know the ego was doing what it needed to do, which is create the sense of “I.” So it used your early domestic situation to build a scenario for the “I” to get conditioning in place so that you could have the experience of being separate, of a false identity, of being separate from it all. So it’s not really the scenario that happened as a kid, it’s not really about sorting that out I think, you see?

Q: Okay, yes I do.

Jac: It’s about understanding, and your own work as a therapist for years, like it’s really about that’s what the route that the ego took and it would use any material to create an identity so that I could imagine I was separate.

Q: Sure, and I could imagine that, yes; my goodness or my word lies in caregiving, for example.

Jac: Yes in caregiving, in caregiving. So it’s not really that story, that’s the means by which pure consciousness achieved a separate identity, okay? So now you don’t need the separate identity you know the truth, it just rises up every now and then as like, “darn it, what’s stuck there,” and then there’s spaces of where you’re totally free you know, and there is no “I” rising at all, you see? So when it rises up we’ll just have a little bit of sand in your shoe, a little pebble, you know it’s like, “oh here’s an old patterning.” I don’t think it’s going to work for you so well to go into it as an issue to resolve.

Q: 1:04:33 It doesn’t seem like it.

Jac: Yes it’s not showing up like that, like, that’s not what it is. It’s more that, “gosh, that’s the beautiful mechanism to create the identity that served me well,” that’s the mechanism. So here now is a mechanism that somewhere my system thinks it makes me a better caregiver. Somehow I’m pulling it up because I need to take care of my husband now. So somehow that when the template is there, that when I’m responsible that this pattern of the ego helps me in some way to deliver better.

Q: And it doesn’t.

Jac: It doesn't. No longer does it do that, but consciousness said, "oh she'll buy this thought from 70 years ago, we'll buy this thought," or whatever it is you know, so we'll buy that thought and that will help to create the ego right, so now we've just got the thought because the ego isn't of any interest to you, but the thought is still there.

Q: 1:05:34 And it feels like there has been a deep root. I feel it dissolving as we speak. I mean I do feel that.

Jac: Yes we're doing something, we're doing something.

Q: Yes I can feel it.

Jac: Yes absolutely, absolutely. So pure consciousness here is talking to pure consciousness, and it's recognizing that an imprint that created a persona that gave you the capacity to imagine you were separate, is now... has gone through its expiration date.

Q: Good, good.

Jac: It's gone through its expiration date.

Q: It was kind of a boring choice.

Jac: And a heavy one, a heavy one. So it cranked up a whole scenario of value system, around value system.

Q: Yes, and worth, there's a self-worth thing.

Jac: There we go, yes, and a role and you know, positioning. Sure, and basically I'm keeping it all safe. So all of that got... you know that was just the matrix to make consciousness imagine that it left home. So your brain isn't quite sure, "how do I go into the same scenario without my PTSD," you know, without carrying some learned response. You know, "how do I deliver the same thing, can that work happen?" It's like, "Phyllis, how can I engage in conversation without the "I" going in there." For you, "how can I be a caregiver for my husband without picking up that wiring that was associated with being the one who's dependent here, who is holding together the show."

Q: 1:07:21 Yes, it's very helpful seeing. As we're talking I can look back.

Jac: Yes, we need you to get much more distance from it so that the action happens without the doership, you see? We don't need you to pick up that value system in order to deliver that, that's just been how it worked, but there is no need for the personal... You've seen through the personal, you know that she's not who you are. You know it!

Q: I do.

Jac: You do know it. You do know it, but you're...

Q: But there's a piece that has not... It feels like it's a railroad track that's still running or something like that, yes. Yes I get this.

Jac: So the softness and the openness that is there all the rest of the time, the just availability for pure consciousness to move through your form, trust that that knows how to take care. It might look different, and so friggin what? So what? They will be nobody monitoring.

Q: Yes, and that brings me to... It's amazing how many people have advised to give to caregiving, and this is how it should be, and this is how it should be, and I can get caught up in anger towards it or thinking, "oh I should do this or I can get...." So there's that, yes.

Jac: There we go, it's the monitoring of it to make sure that everything is safe. So when pure consciousness is doing it and there's no doer and you've stepped out of the way, anything can happen. Really anything can happen! Because you don't have cause and effect, you don't have anybody who is monitoring it, you have total surrender and total trust. You have no guarantee on how it's going to show up, none!

Q: That sounds wonderful.

Jac: None! Yes that's it you see, when you're ready for the new pattern you're going to feel the freedom of it, and when you're not you're going to feel, "whoa, whoa! Really? No, the shit is going to hit the fan and I'm going to pick up the..." And it's like, all right now there's too much fear and you actually can't do it, you're not ready to trust. You really don't have implicit trust in what you really are, you want to remain the doer, so you're not ready then, you're not ready then, you see? But because she's feeling, "oh my God," it's like something is totally ready she's spun out, she's spun out the individual patterning, you see? And it's like... there's like a reckless abandon, not for the "I" but there is a reckless abandon because it's like, "if what I believe is going to do this and there's no compromise that I'm going to engage in, none! There just has to be complete and total trust that that which moves all is going to do this, and I'm not going to hobby a horse on top of it and make sure that it's right, or question it, audit it, correct it." Forget it all of that has to go, has to go.

Q: Okay I see it.

Jac: And if somebody else is giving you standard that's like, that's fine when there's an ego there that needs to believe that it's in charge, that it has to...

Q: That has to protect itself in some way.

Jac: Has to protect itself in some way.

Q: Or the self image or whatever.

Jac: You've got it, the whole cocktail of what keeps together the personal I.

Q: Yes, all the suffering.

Jac: It's freeing, yes.

Q: Thank You. So that really also answers how this whole piece in my life at this moment is really there. It's useful, it's...

Jac: That's right, yes. You had to return to that pattern somehow to throw it off.

Q: And this would just be a total way to do it.

Jac: Yes, yes because two or three is pretty early to be, you know taking on a pattern, so that one is going too. Of course that one would take.

Q: Because it's so hard to see it it's just there.

Jac: Yes it has been there all through your lifetime, so there had to be a...

Q: an image or something.

Jac: Yes, something to revisit that, yes, yes.

#21 / 1:11:36

Q: I'd like to go back to love as a verb. I'm kind of stuck on this love thing.

Jac: And it's delicious indiscernible 1-2 words!

Q: And there's one other aspect that I would like to have you... First of all the movement thing because that's one of my things, movement. And I'm wondering if that's

connected to this love thing, and then music. Music is sound moving I guess. Anyway, I'd like to think about those two.

Jac: 1:12:12 Okay you might have to be more specific. I'll ramble on about music for a second. Music is the only art form that's really in the present, do you know? It's really in the present because every note that comes you have to drop the last note to hear the next note. There's something magical about that art form.

Q: 1:12:31 So that you're not getting... **Indiscernible 2-3 words** things... Of course this is part of I guess some ego issue, I don't want to be wrong and I don't want to make mistakes. And one of the biggest mistakes you can have is not being in the flow of the eternal self.

Jac: Is it a mistake?

Q: No, well I'm just telling you where my issues are because this is all related to this mass thing that I'm going through, just trying to make this... burnout this default mode network. It's love that's going to do it, and I'm trying to make sure I don't get trapped in things like, "okay I have all this musical energy going on and am I actually in a story," and then I have the dancing aspect, which is really movement.

Jac: Yes.

Q: 1:13:45 And is that a story. So I'd like you to take a look at those two things.

Jac: Okay. Pure consciousness doesn't do story, so throwing out the default mode network is a story, it's a phenomenal happening which is an event. We have a before and after awakening but it's in the movie, it's movie material. Pure consciousness doesn't give a hoot about this waking up business; nothing lost nothing gained from pure consciousness perspective. Why would it be concerned about forgetting itself and finding itself, it's doing that all the time naturally. It doesn't lose anything by forgetting and by going into a me-myself-I story. So the whole awakening package is only relevant in this phenomenal ego created world.

Q: That's why it's so hard to do.

Jac: Is it hard to do?

Q: 1:14:36 Well what I mean is that the concept of grace, because... Well, I don't know if we have time for it but maybe I should come up.

Jac: Maybe so. Yes come on. What might be happening here is that the mind might be setting up, okay that's the dualistic and these concepts about spiritual awakening are a little more evolved or mature. At some point it's "aaaall" phenomenal garbage, all of it at some point. You know we can talk about kundalini and grace and everything but it's really just more phenomenal bullshit. Actually it really is. Okay it's different stages we go through along the path, but it's all still phenomenal story and labels, all of it, all of it. So the outside of all of it isn't concerned about Tito awakening. You are the outside of all of it, so as long as we're with the Tito awakening phenomenal story, we're spending time in what is not your essence.

Q: Yes, that's what makes the whole thing very tricky.

Jac: It does. So when will the seeking stop then? When will you see through the seeking as the issue?

Q: 1:16:27 I'm on the edges of it, because... I know the theory aspect and the theory aspect is, "I can't do a god damn thing about it." If it happens it's going to happen and if it doesn't happen it doesn't happen.

Jac: Fair enough, but what if you were to no longer invest in the seeking?

Q: Well that's kind of where this all kind of started. I guess it was 2014, and that's when I had this experience right here. I was doing a...

Jac: Hmm.

Q: You recognize it?

Jac: Yes!

Q: 1:17:19 Yes, that's the... When I came to see you – this happened January 1st 2014, I was having a personal conversation – and I think you know **indiscernible name**?

Jac: Yes.

Q: 1:17:35 And I was walking towards the telephone and nothing happened, and in that precise moment when nothing happened this I saw.

Jac: Yes.

Q: But in order to understand this, the void is the void and this piece of paper doesn't mean a god damn thing, because it doesn't exist, and that's the void right?

Jac: Okay.

Q: And in that precise moment I became the void.

Jac: Okay.

Q: And that's what I saw.

Jac: Right.

Q: 1:18:10 I can't tell you I have the exact moments when I recognized all this stuff, because it wasn't until October that I came to your thing so that you could tell me what the hell happened here, and how do I get back into the void because that's what I wanted to do because that's the freedom, that's the release.

Jac: Do you know what I would love to see, I would love to see you arriving at a place of knowing that it's hopeless, that you're helpless, that all the grasping is actually the problem.

Q: That's the point!

Jac: But you're still wanting to get there.

Q: Yes, but I've got a word for it therefore it's in the form.

Jac: Yes, you've brought it right into the dualistic place.

Q: And that apparently is the grace, when I can just let go. That's the question you asked me – I didn't show you this at that time –, I was just trying to see if I could get you to tell me how to get back into the void.

Jac: So that you could be there to experience it.

Q: Well, it's done!

Jac: Maybe it's done already, and that every investment in the seeker is the blockage to a sustained question.

Q: 1:19:27 Right, but the question you asked me was, "what are you holding onto?" And it turns out... I mean like this happened in October 2014 right, that's four years ago, and this 2017, and it turns out I actually... My mind has an intellectual coding, because when you asked me, "what am I holding onto," I couldn't find out what I was holding, but

technically I wasn't holding onto anything. Because right across here, I don't know if you know the Wilhelm Reich material, the armoring, but I have this huge armoring right here over my heart, right?

Jac: Okay.

Q: 1:20:42 Because that's where my eternal self is. But now I've got two eternal selves and this 'being' there has a concept of the eternal self.

Jac: Yes, but the being that has the...

Q: This is the problem I have, unraveling this thing so that I can get into the void. And once I get into the void none of this is here, I don't exist anymore.

Jac: But you don't exist.

Q: You and I can't fuck!

Jac: But you'd be surprised how talking happens even though you know you don't exist. Somehow the paradox makes more sense. Breathe.

Q: Because I just have this powerful love.

Jac: Yes, but let go of the armor. The armor is trying to break, it's coming, it's coming, it's coming. Trust eternal self to manage this. Just trust it, give it the armor.

Q: I guess the armor is my identity.

Jac: Yes!

Q: That's what makes this all solid and real.

Jac: Okay don't go too much into the head with it.

Q: That's story.

Jac: Yes it is, which creates this, which makes this more solid, which creates your experience of it. Let it go.

Q: I'm really trying to let it go.

Jac: Yeah, yeah, yeah.

Q: But anyway, the thing that opened up, and when I made a decision to come to this retreat – that was about two or maybe three weeks ago – and suddenly all of this stuff started happening, **1:22:53** and then I knew that, you know love is the sum of the **indiscernible word.**

Jac: Okay.

Q: "Love surpasseth understanding."

Jac: You saw that?

Q: Well I'm not quite... I mean it's just concepts that have been around because I've been around the spiritual universe for a long time. But I never actually made the... became that... you have to become it.

Jac: Yes, yes.

Q: 1:23:30 Gee, I so much want to become love, you know?

Jac: Yes, so dump the desire for it and let love help you.

Q: 1:23:38 But that's the thing that keeps me from doing it, and that's where the grace is. The grace comes.... Leave all this crap out of there?

Jac: Let's take grace out of it. Let's just drop it all, let's just drop it all.

Q: 1:23:55 So if I sang a **indiscernible word- background noise** to the eternal self would that do anything?

Jac: The more you do the more that you're investing in the illusion. It's hopeless.

Q: This is all across my chest here that it's just..... (sound effect 1:24:18)

Jac: It is just hopeless.

Q: Boy it's a mass of just....

Jac: There is only love Tito.

Q: And that's me, right?

Jac: Yes. The grasping is taking your attention away from it. The grasping what you want is creating that which doesn't show up as love. It is love but it's showing up as something else.

Q: God I just want to escape!

Jac: Sure, then go deeper into it. So the "I" who wants to escape, the "I" who's feeling this, it's just an idea. It's a very familiar old idea but it's just an idea.

Q: See that's where movement comes in.

Jac: There's only love, there's only love.

Q: 1:25:10 But you want to feel that flow, that flow of love across the **indiscernible 1-2 words**. I can just feel it flowing across like that, but you know I get the movements and all that stuff but that's mass, that's...

Jac: So if it doesn't come as an experience, let that go too. Let that go too. Don't grasp anything.

Q: God it's so painful!

Jac: Yes. Helpless, hopeless, give up, the one who's looking for it is always going to be looking for it. The one that's looking for it can't find it, it can't find it. The one who's looking for it is the problem here.

Q: That's the joke!

Jac: Yes.

Q: That's the cosmic joke! And the jokes on me!!

Jac: Yeees! Yes the jokes on you. It's true isn't it, see how it plays, huh?

Q: Aaah God! I remember the second year.

Jac: Do ya, cosmic joker.

Q: Yes, out there were three screens – when we were talking – do you remember that?

Jac: Not really, no, but that's okay.

Q: 1:27:24 Anyway the whole room started to go into kind of a... it wasn't disappearing, but it was like there was three screen layers. And I thought of it as... Well at the time, you know, I never really know what's going on until much later, and then there's a story.

Jac: 1:27:48 Then that's what your mind does, and then **cross talking**.

Q: Yes, and I have to explain it in some way.

Jac: 1:27:54 Do you? So what if you **cross talking**.

Q: Well no, I'm just saying that's what my mind did, it explained it.

Jac: So what if you weren't to do that anymore?

Q: Well yes, I would dearly love for that to happen.

Jac: Okay, so if there is no story?

Q: if there is no story I'm in the void, I'm dancing with the void.

Jac: Why are you anywhere, why are you anywhere?

Q: 1:28:12 Well that's it, because now I've given it a place, I've given it a name.

Jac: Okay, do you know what we've got to do with Tito?

Q: 1:28:23 Indiscernible, right?

Jac: Let there be unconditional love for that character.

Q: Oh well God I'd love that!

Jac: Unconditional love for that character.

Q: Oh yes, because I kind of despise Tito.

Jac: See this is the blip, this is the pebble in your shoe. Let there be unconditional love for him and compassion for him; he works so darn hard at this. Do you know?

Q: And it gets me absolutely nowhere.

Jac: Yes, it gives him story, it gives him experience, and you know, it gives him some sense that he's making progress. It feeds his own story making habit, so he deserves a bit of loving, huh?

Q: Well that's what I woke up to.

Jac: Yeah, just let loving happen. Just have so much love and compassion for him. He's a real effortor, you know? Let there be huge love for him, and understanding that he's doing his darned best, and always did really, you know?

Q: I try so hard to be nice, you know? Which means I can never be nice, right?

Jac: Yes the one that tries so hard, have lots of love for him, huh? Like, hold him, you know? Hold him.

Q: See you next year.

Jac: Or not.

Q: I may not exist.

Jac: You don't. We've just got to love that guy so that he just dissolves, you know?

#22 / 1:30:46

Q: Last night I mentioned something about "always having something to say," and I think it's a little more specific than that, it's, "always having the right thing to say."

Jac: Aaah, good for you. Good for you!

Q: Yes, and I saw almost... Like I didn't even have the mic, the mic didn't even come out of my hand before the thought, "I could've said that better, and, did I interrupt Jac, is she mad at me now," and then for the rest of the night it was oscillating between that and, 1:31:25 "here's what I'm going to say tomorrow," like if I **indiscernible word** thoughts. Everything that I've said up until now has been rehearsed.

Jac: Right. I love it! Well done, you've exposed the whole game.

Audience: He's an actor.

Jac: By profession?

Q: Yes.

Jac: Oh wow!

Q: Yes, so just using my neurosis to get paid.

Jac: Yes you're right, you're right, yeah, yeah.

Q: 1:31:56 Yeah just seeing that habit over and over all night last night, and.... I don't know, it might be time to... I was just kind of writing some stuff down, and I think that it might be tied to a couple of things from early on, you know in my upbringing. I mean just growing up in an Indian household. Being a good boy, especially around adults, was being invisible for the most part, and then there was just school you know, getting

bullied a lot just literally for everything I said and did. So I think that's kind of where the... you know like if I'm going to say or do anything you know, it better be the right thing otherwise... you know?

Jac: Yes.

Q: Yeah I guess I'm just seeing the habit of it, seeing the mechanism at play.

Jac: The mechanism, yes. So what if there was reckless abandon around what you speak?

Q: 1:33:19 Umm, I'm open to the idea.

Jac: Okay, because it seems like you've trained yourself to consider the consequences very seriously, and when there is reckless abandon the consequences don't feature. The consequences are not taken in as a, you know a component to direct what you're going to say. They just don't feature, and the fallout is the fallout and there's nothing that monitors that or checks it apart from, you know something that's real, not stuff in your head, you know? It's just consequences of, "okay, then they say this and then this is what comes out here." Invariably your mind, if you can consider that, your mind is going to place all of its energy that you have invested in that patterning, even if you manage to like talk from reckless abandon, it's going to place all of its energy into regretting and revisiting, and you know, (sound effect 1:34:30) replaying, replaying, replaying, and, "how can I redirect it in the future so that I minimize the fallout of the next one."

Q: Yes that's... Actually what you're saying, it happens when I get drunk, you know, that I do start speaking and acting with reckless abandon, and the next morning I'm like screaming at myself in the shower for like half the things that I did – whatever I can remember.

Jac: 1:34:57 Yes because the mind is interested in it, "you cannot do that, there are consequences and here they are," and you're in hell the next day.

Q: Yes very much so, and it happened very recently. Actually it was at a friends wedding and I did what you do at weddings, and the next morning up until straight into the afternoon, and there was like one thing that happened in the elevator right, that just ruined the next day.

Jac: Sorry, lots of things can happen in an elevator. My curious mind is going (sound effect 1:35:37)

Q: It wasn't even that bad, it really wasn't, you know most people didn't even notice. Sorry, I'm going back to it now. One thing that actually kind of helped with this matter, if I was more than just this little personal me, you know just kind of expanding my awareness.

Jac: Yes.

Q: And immediately the charge just kind of... I just kind of saw it for what it was which was just energy right, and it wasn't all-consuming.

Jac: Yes.

Q: I just kind of endowed it with that kind of power in the moment.

Jac: Yes.

Q: And so little by little you know, I would just step back and then it would flare up again, step back, flare up again, step back, until... There's still a little bit of the charge but...

Jac: Yes. So you've got to break a pretty trusted neurological circuit here. They can be tough to break, and sometimes they just dissolve, so it can go any which way. I'd love if we tried this; if you wrote yourself a hall pass you know, write yourself like, "I am no longer taking on board the consequences of what I say, do or think." If you gave yourself permission not to run consequences because that's what the pattern was, the consequences were pretty rough. So what we've got to do is pull out the consequences from your action; disconnect action, thought, speech, from consequences. You've got to break "when you run one you run the other." So if there is some type of permission it's like, "I am totally giving myself permission here not to run any consequences on this." And totally feel what that gives you. Is it too high a jump?

Q: Well, I don't think so. It's just not something that I've, I guess, deeply considered. You know there's a "cause and effect, there's always a consequence," is kind of the...

Jac: That's been what you've assumed or what you were taught. You know people are just obsessed with themselves, just like you're running the comment or whatever happened in the elevator, other people are running some other story that has nothing to do with the elevator at all, but they're someplace else. Nobody is revisiting what happened in the elevator except you, they're just running their own me-myself-I stories, you know? It's just your loop, it's just how you are reinforcing the sense of me-myself-I. That's the story that your mind is running in order to reinforce the sense of separation. It's keeping right and wrong going, but right and wrong is only valid in a small section of the dualistic world, you know? Like right and wrong from one culture to another can be an entirely different right and wrong. Like in Europe eating with a fork on your left hand is right, it's wrong here. 1:39:52 I've been told, "no, we (indiscernible but basically it's "you put") the fork into your right hand," and I'm like, "well what do you do with the knife?" I mean it's like, "no, etiquette is fork in your left hand and you eat your meal with... and you have your knife in the right," but it's the opposite here so it's like, "duh." You know, so there are varying degrees of right and wrong. What you imagine is right and wrong is a little bit out of sync because the ego is grasping huge consequences of what you say, so we've got to weed it out to see that, actually if we completely drop all consequences, if we go to the place of where there is no consequence at all, and I'm wondering if we go there you might be able to just get enough distance from it to see that you know, the right and wrong can be as kind of superficial as what hand you hold your fork in. It has no ripple effect out there. Do you see? But for you everything is that the consequences are heavy, they're heavy because it's linked to bullying and being darn invisible, and like that's rough, that's rough. So then the consequences are to be taken seriously and it's over- shedding everything you do, think, and say. You've dragged it with you, you see? So you're not able to see the proportionate consequences, which go from; very serious if you murder somebody, to; nobody gives a hoot actually, most of the time because they're just self absorbed, you see? They don't give a hoot, and this is just your version of self absorption that has to do with heavy consequences. It's not valid outside of your own mind 99.9% of the time.

Q: 1:41:45 And I've heard this before, like, "nobody cares, they're either just in their own story," and I guess it was just an intellectual thing that I tell myself, "hey nobody cares, nobody cares," but it didn't really connect deeply.

Jac: Yeah, yeah.

Q: There's kind of this impulse to just kind of live in that space of no consequences.

Jac: That would be great! That would be great if you can do that, and it means being reckless and it means really watching your mind, it's like, "no we're not going into regret, we're not reliving it, we're not prepping in order to regain some ground, no, no." And if you have to do something else, sing a song in your head, run a mantra, whatever it is that gets you, you know to shift your attention onto something else, because your neurology is going to really try to reclaim what it trusts to keep you alive, to keep you safe.

Q: Yeah.

Jac: We're breaking a deep pattern, so you'll have to have something else for your mind to go on.

Q: 1:42:49 I need to do more vocal warm-ups, for example, and you know the consequence of that is the neighbors right, because I'll get loud. So maybe that would be a good starting point.

Jac: Yes! Absolutely! And if they come in and knock on the door, okay let's deal with it then, it's like, "all right that's great, they're assertive, they're claiming their rights, great, perfect. And that has nothing to do with me that their boundary, it's like all right okay I can respond to that." Yeah, yeah, so expect, it's like, "okay if a consequence comes that's what's happening in that moment and I'll redirect or not. If it's reasonable I'll redirect," and nothing else goes on. Now your mind is ready to grab your emotions to reinforce the idea that you're not a good person.

Q: Yes just thinking about it right now, like the neighbors knocking on the door, it's already...

Jac: Yeah, yeah, so your mind and your emotions need to be kind of severed a little bit, because your mind is using your emotions to reinforce this old neurology because that's what gets you stuck you know, let's consume yourself with guilt, feeling bad, overexposed, unsafe, right? So it's like, "aaah, you're not getting my emotions involved here, you're not doing it, you're not doing it." Sometimes it will and sometimes there will be a crack and you'll be like, "hey, I can actually breathe deeply and I'm all right. I know what you're trying to do mind and I'm not going there I'm going to...." Singing is great, you know anything to release endorphins, you know? Yeah singing is great to like... or dancing you know. So like find something so that it doesn't allow your mind to grab your emotions to make you feel like crap, you know?

Q: 1:44:50 Yeah. It's interesting that you say that, because when I was in drama school – that was about 4 or five years ago – I mean I was a nightmare to my neighbors and I didn't really care. I danced all the time, and now... I don't know, maybe it's like when I got out of school it's like the stakes got higher somehow in my head. But you know that freedom was there you know, and I indulged it and I loved it, you know to sing, to dance, to just... You know sometimes I would just come home and I would scream, and the walls were thin so I could actually hear my neighbors go, "oh my God!" And I didn't

care. There was actually one point where it got so bad, after like several weeks of it she started screaming back; like I would scream and she would scream and I would scream and she would scream.

Jac: That's great.

Q: Oh yes for me, I don't know about her.

Jac: She might have been having fun too.

Q: Yeah maybe, maybe.

Jac: That was her way to deal with it rather than at your door you know, so... What was the difference between then and now?

Q: 1:46:19 Maybe there was... I studied in England, right, and I knew it was just going to be one year, so I was never going to see any of these people ever again.

Jac: Ah ha, so that bought you a hall pass.

Q: 1:46:30 Yes that was the hall pass, and so now that I'm... you know, **indiscernible 2-3 words** in Los Angeles.

Jac: You've got a reputation to uphold because you're in the movie epicenter.

Q: Yeah, and that's Hollywood in general, like, just watch your mouth, like watch what you do it will all come back.

Jac: That's right.

Q: So there are actual stakes of... Yeah, just the stakes of, you know the consequences of you know if you mess up in front of the wrong person you're out of the business, you know?

Jac: Interesting that you landed yourself in a culture that reinforces that very pattern, huh?

Q: Yes.

Jac: 1:47:12 It's pure consciousness saying, "we're going to make you really see this. We're going to give you a taste of what it feels like to be free of it, and then we're going to doubly put you into it where the external is reinforcing what your own wiring is."

Q: Thanks.

Jac: Yeah it's great. So what do you want? What do you want? Do you want to play the game or do you want freedom? Maybe they're not opposed but we've got to... Let's look at it for a minute.

Q: I see the conflict right, there is that pull towards freedom but there is also, "well if you're too free you can't pay your bills, if you're too free you can't...."

Jac: Really? Is that the consequence of freedom?

Q: No.

Jac: 1:48:19 No, well done, no. Sometimes on the path some of us are faced with that scenario of like, a little bit of a crossroads of like, "gosh I have to bow down to one or other value system." Sometimes we're presented with that, but not everybody is. Some of us are, and it's like there's a decision point actually and there appears to be consequences to both. You know for some it's like, "if I bow down to pure consciousness I'll have to leave my marriage, leave...." whatever it is, blah, blah, blah, "I'll have to do this," and for other people they don't get that crossroads scenario, it's just integrate as you go, integrate as you go. So if this is resonating with you it's good to ask, you know, "if I'm in an either or, if I'm at that crossroads, am I ready for freedom or

do I need to kind of just spin out more in my phenomenal make-believe world?" You know, "do I need more experiencing, am I ready," because you know you won't be ready, but is the pull stronger. We're never really ready to die, not really! Something wants to preserve itself, that's always there, but when the pull to freedom is stronger than the pull to play the game, just be honest enough to listen to that dynamic within yourself. What's happening for you around that?

Q: 1:50:27 There's just this expanded space, this peace, but internally there is also movement. That's another thing I was noticing last night, like trying to put words to that movement. Just sort of let that impulse go more and more.

Jac: Yes.

Q: Maybe it just needs to move right now, maybe... I don't know, no words are coming up to describe, there's just...

Jac: 1:51:01 Lovely. Phenomenally I'd love to see you getting super confident. If I could give you a gift, a phenomenal gift, it would be a shit load of confidence! Not arrogance just confidence, a confidence that doesn't have to prove itself or say anything or perform in any particular way, just an innate confidence. I'd love to see you phenomenally growing into a really super confident guy.

Q: I'd love to see what that looks like.

Jac: For sure you wouldn't be second-guessing your actions.

Q: So I just go about that...

Jac: Develop confidence. Buy books on it if you have to buy books on it, or Google it or whatever and see, "what does confidence look like, what would it look like for me, what can I do in my behavior," because phenomenally if confidence comes in it's going to help this a lot, a lot. The absence of confidence is what must be there to have the neurology that you have around consequences.

Q: All right. Thank you.

Jac: You're very welcome.

#23 / 1:52:31

Jac: Susan I want to check in on you, how are you doing?

Q: I'm very sleepy but I'm doing okay.

Jac: Yes, what I was... I'm drawn to you, okay what's going on? Let me find words for this. Make your energy field stronger. It's like some change happened but something is sliding back. Something is sliding back, and I'd love to see you like more potent, just more potent around, "no, we're walking into this unknown, I'm walking into this unknown."

Q: 1:53:17 Okay, maybe I'll let go.

Jac: Yes it felt something like, "ooh something, something... I want to see her going deeper into this," you know into this new space. Yes and sleep is one way of like shutting it down. The mind says, "oh let's just get your conscious mind out of the way so I can just rebuild, and you know put the subconscious stuff back into the wiring there." Yes right, I want to see a bit of Kali, a bit of like, yes exactly a bit of authority around this for yourself.

#24 /1:54:17

Q: Somebody said a word this morning that just... a whole lot of what's been going on with me fell into place.

Jac: Yay!

Q: And it was the word "loop." You know, a simple word but... So for the last two years – as you probably know – I've just had one health issue after another, almost to the day. It's nothing terminal but it's you know, hospitalizations and surgeries and... But when somebody said the word "loop" it just... all the reasons just all fell away. You know everything fell away, it just became so simplistic that there was just a loop, nothing more than a loop.

Jac: Yes!

Q: And that's it. I mean, there was no reason for it, there was no justification, there was nothing it was simply a loop. I don't know if I understand it completely but I don't think I really need to. I don't think there's anything to understand.

Jac: Okay, yes.

Q: Or anything to do about it.

Jac: Yes, yes!

Q: I just got caught in that loop.

Jac: Yes. Did you get caught in it? Did you believe?

Q: Yes I think I did.

Jac: Okay, all right.

Q: Trying to figure out, why is this happening? You know I've had umpteen years of being healthy. I've never had illnesses other than just routine things.

Jac: You've stockpiled it all for now, did you?

Q: Yes I guess so, but I don't know what sent me into the loop or... This morning all of a sudden all of the reasons, the justifications, and all that stuff I've been thinking, was gone.

Jac: Yes!

Q: 1:56:42 And I thought, "how simple." It's just simple.

Jac: Yes it is very simple, yes. And so where are you now around health; getting better or health being another sequence?

Q: Better.

Jac: Can it go either way or do you feel that the loop was causing illnesses?

Q: I think the loop was creating the illnesses.

Jac: Aaah do you, okay.

Q: I think.

Jac: Okay, and so if you're not in the loop and good health doesn't come back to you...?

Q: It just doesn't come back I guess.

Jac: All right, that's okay?

Q: Yes it is.

Jac: Yes, yes, because there can be other causes for bad health. It doesn't feel authentic to say, "okay, so then the loop created these illness, no loop, no illnesses," it's like, "mmm,mmm, okay no loop, let's see what the body does, let's see." That feels more

open and available; there's no controller there, you know? There's more of a like, "okay let's see," as a willingness to learn and see what can come up next.

Q: 1:58:19 Yes I think that that's right, because when I heard that word loop it was like suddenly I don't need to figure out why this is happening or what I had done to deserve this or how am I creating something, you know? Because it was always about... there was always some thing just moving around in my head that was causing me to think more about it. Does that make sense?

Jac: Yes.

Q: It's just a loop.

Jac: Yes!

Q: And it seemed that everything just simplified, just got simple.

Jac: All right, I can find you now, yes I can find you. So at least that kind of chaos and mind loop won't be in your system now, and if that means your health gets better or not, let's see.

Q: It was a lot of different things it wasn't just one thing, just a lot of different things.

Jac: Yes good.

Q: I don't think I need to do anything more with it.

Jac: I completely agree with you, completely. Yes. Yes it's just returning to the stillness, and any analysis with it is just avoiding the stillness.

Q: Yes right, and that's how it felt this morning when I heard that word, simplistic and it was just quiet. There wasn't a lot of chaos anymore.

Jac: I'm glad you came to the end of that loop. Yes it swept you up all right.

Q: It did, and I what started it I have no idea, it just did. I don't need to figure that out anymore.

Jac: No, but sometimes... Well we don't need to figure it out, but here's just an idea of what might be of use to people; if you have a new experience that you haven't had before, like if you have good health your whole life, you really don't know how to deal with the onslaught of bad health. You just don't know how to deal with it! So it's going to dig up, it's going to be used to dig up some ego stuff. Do you know? You just don't have a way of like, "oh yes that happened, you know like if you're somebody who crashes the car a good bit you know, it becomes kind of normal and it's like, "okay here we go again." You know it becomes normal for you. Whereas the first time it's like, "oh my good God, how did I...?" and you run this crazy stuff. It's just like stuff becomes kind of normal then, especially later in life if you've had good health. I've seen that with people who are like 50+ and if illnesses happens then the confusion it leads because you just didn't know where to put it, and it will pull up anything that's remaining in the ego, you know? So like if something new happens in your life, be like a child, it's like, "okay, how do I deal with this, hmmm? I don't know how to deal with this." Even if you're crashing your car, it's like, "oh my goodness I haven't crashed the car in 20 years, how do I deal with this?" Let there be that open innocent availability of a kid learning something new, rather than going back in and attaching to some egoic pattern. So there's a place for that innocence and that welcoming of new experiences. As we get older we tend to not have it because our society is, "well, you know how it works now," you know it's just kind of more of the same. It's like, no, no, keep that innocence, that

open availability to have new experiences. They'll keep coming, they'll keep coming, and new experience brings... let it be welcomed with a new template, not dragging up something from the old in order to put it in there because you'll miss what's new, you'll miss the freshness that's available in life all the time, you know?

Q: 2:02:39 Then the freshness is just any new experience.

Jac: Any new experience, yes, so anything new that comes in like being available, rather than slotting it in to something else and then trying to figure it out.

Q: Yes that makes sense. There's one other thing – and this has just been happening in the last week or two – often things start popping up where I'm like coming here to see you. It feels like... I don't even know how to say this it sounds kind of stupid, it feels like, and I know this happens as you get older, I feel like my body is shrinking. I mean, I know it does as you get older, but it's more than that. It's more than just normal aging and getting shorter, it's more than that.

Jac: Is it your physical body Barbara or is it your energy field, your space? Is it all of you or is it physical?

Q: Physical, it's just physical. I don't know, but it's only been in the last two or three weeks that it's just... I don't even know if it's a sensation, it's an awareness more, and I'll tell you there is a little bit of fear with it. There's a little bit of fear. It's like dissolving but it's... And I think that's the bottom line it's the fear with it.

Jac: Yes.

Q: But whether it has to do with dying or whether it has to do with... I don't know what else it could be, you know I haven't dwelt on it, I haven't spent a lot of time with it, but I do recognize fear though, there.

Jac: Fear of or fear itself?

Q: 2:05:10 I'm not sure whether it's fear of disappearing or just fear.

Jac: Just fear, that's the first thing.

Q: Pretty much run my life anyway, so... Less and less, much less than what it did before.

Jac: Yes. We spoke about fear of physical death before, didn't we?

Q: Yes, and I think I was more ready to give in to it or something. I mean it had been going on for almost a year and a half.

Jac: And it definitely seemed that there was an acceptance that physical death, you know, is coming. It's coming to all of us but there are some times when it is like really coming, you know, and it's in your face and you're like, "oh my gosh this really is going to happen to me, it's not just conceptual this is really going to happen to me." I'm not sure if there is another layer of that, I'm putting my money on fear itself, but you've got to figure it out.

Q: 2:06:21 Yes, and it's new, it's something that's just only been happening in the last couple of weeks, other than what happened before; last February.

Jac: Yes, when I'm tuning into I'm finding fear itself, like existential fear, just fear. And sometimes we... Sometimes our... Okay, so pure consciousness you know as it rolls out, and we tune in to it and we have a capacity to be aware, there's that, and then we have a capacity to be aware of as individuals and we're working on the bandwidth for both – that seems to be our theme this weekend – as more of you can pick up, can be aware of pure consciousness, it's like we spoke about, you know love, potentiality, loving; the

verbs, perceiving, beauty a little bit, these things before they come into form, before something is beautiful, before they manifest into the story world, in and of themselves fear can be there too. It's like the essence of fear before it becomes story connected fear. And sometimes when we roll back, when our perception is there, we're going to hit fear itself. Now the ones that are deeper funnily enough are the ones that are more authentic. So the love, beauty, truth, they actually have... they're there before the fear, which is kind of nice. If you've ever had that battle of good and evil, for those of us who have actually had to deal with that and figure out which one is stronger, it's kind of nice to discover, wow, actually good is the origin and fear is a dualistic rolling out from that. So as we peel back, of course there's an abundance of beauty, of love, of truth, of those positive ones – if I put a dualistic label on it – but fear is there also, and when it rises up as the potential to, you know create duality, to create the idea that there is absence, that something can be missing or less than, these things originate in fear, you know? So when you hit fear itself it can be quite an experience because it's not fear of something, so you've got no issue you can work it out with, you know the absolutes that you're heading back there, but this is fear itself and it's like, "hey, whoa, this one is strong. I'm dropping right back but yet there's fear here, how come? I've always associated fear with the dualistic thing," but the origin of fear, existential fear shows up, and a lot of us have to actually transcend that. You have to see through that element of fear, and then the beauty of it is that you discover that what's prior to it doesn't have fear at all, it's a derivative of the movement towards duality.

2:09:46 So transcending fear itself, it's my guess that's what Barbara's on actually, she's on, "there is no fearful story," it's fear itself. That's what I'm picking up that she's touching. There is no easy way around that. If you use a spiritual concept at that level, oh my God you're going to get ricocheted so fast into the dualistic that you won't know what hit you. You can't use, "oh no, no, no, that's just fear, I know that love and truth and beauty are much more closer to source than fear," and it's like, okay, okay, if you're going to bypass this one you'll get your ass kicked. So when it comes up, existential fear, if it's on your path then lucky for you, but if it is, if it comes up there is no other way except to go through it. You've got to figure out what it is, what it does, you have to walk through that one. And you do come out the other side, but it can show up as being quite consuming, quite consuming, it's like the potency of fear itself is being explored. Go into it, if there's fear itself hitting you at any stage on your path, fear itself that's not attached to a story, go into it. Some people have transcended it by saying, "all right, okay I can feel it, okay I'm going to stop everything and I'm going to lie on the floor right now, and okay, show me what you've got, show me what you've got." Let this thing get as big as it's going to get and see what happens. And you end up finding the core of it is empty, but by God does it rattle you! But you have to find it out for yourself, that's not a piece of information you can buy, you know, like grab off the shelf. You've got to do this yourself. So I think that's what's going on Barb, I think you're there.

Q: 2:11:44 That's what I'm feeling.

Jac: Yes, it's existential fear.

Q: Because there's been some other things that have happened fairly recently, where fear has come up but it's been bigger than it needed to be, and I knew that.

Jac: Ah ha!

Q: I knew that but I didn't know what to do with it.

Jac: Yes there we go. Yes, take a walk with fear. Figure out what that is, get to know it, understand it, you know energetically or even your essence to figure it out you know, and if you get words for it fine and if you don't it doesn't matter. That's not always your way, but you can feel into something and absolutely know its level of authenticity and its role. What's the level of authenticity of fear, what is it in its essence? That's what you've got to have the recognition of internally.

Q: Okay I think I understand that, thank you.

Jac: Good, sure.

The End