

(Man singing behind slide show of Jac photos fades into scene of Jac sitting across from male participant – conversation already in progress.)

Jac: Um...um...

Participant: Yeah...but...but when you meditate, see...so...so in my case, you know, there is a preference for peaceful mental states. And...and that's what...uh...happens or one...one looks for in meditation. But when you sit in meditation is there even duality there...or...or...?

Jac: Yeah. Yes. Yes. I...I don't meditate at all anymore.

Participant: But when you sit in the ashram....

Jac: I sit in the ashram. I just sit in the ashram. That's where the body is.

Participant: But are the senses...are the senses perceiving at that point? Or...or...is...is there like a deep sleep sitting?

Jac: Yeah. Nothing seems to be...yeah...wherever I am, there doesn't seem to be...um...um...a registering of *this* is happening, *that's* happening. So nothing is noticed. Do you see? It...it's not like...is it...okay...the 'I' will say: 'Well it's like this when I'm meditating, so was it like *this* for someone else to meditate?' - for example. It's like...but...but that framework is in the movie, that framework is all appearance.

Participant: ...mmm...that...that does make sense...yes.

Jac: All...all that framework that you're speaking about is in the appearance. So, it's like...so will we take the appearance as real and talk within that? But that's just the *appearance*. The...it...it...see it as *appearance*. And then there's no preferences, nothing's happening, it's not really of interest. And when somebody comes – sure, there's some ability to communicate as if there's a personal experience being had. Happens. But it's just the movie talking.

Participant: Yeah...yeah. It makes sense to me. Because all my questions are based on an 'I' experiencing different states.

Jac: That's right.

Participant: And then having preference for one state over another.

Jac: That's exactly what we're talking about, Suresh. That's exactly what we're talking about.

Participant: And...and then in this other dimension it's almost impossible to conceive.

Jac: Yes. Yes. But it's what you *are*. And mind thinks it has to do something to know it.

Participant: Yeah, yeah. The funny thing though...is...is in satsang, for example, there seems to be a dissolution of a concrete sense of 'I', you know? And so that seems to be the way to dissolve...uh...the sense of separate but meshed, I think. And...and so this...there does seem to be a process in the *play*.

Jac: Yes Yes. There does *seem* to be...

Participant: ...But from...from an absolute...from an absolute standpoint there is no such thing.

Jac: That's right. There is no such thing. The closest I could say that there probably might be in terms of that, is that the 'I' will experience until the 'I' stops experiencing. Now for some it's a spiritual practice towards the end of it experiencing, and for some not.

Participant: ...hmm...hmm...hmm.

Jac: Is the spiritual practice absolutely necessary? Well if...if there's a belief that the spiritual practice is necessary, well, then spiritual practice will be done. But only because the belief is running. Is it actually dependent? Well then, it will be that self-realization comes after these practices; and it's not so. There's a general thrust – but there'd be a hell of a lot...you know...[laughs]. It'd be a bigger movement, huh, if there was a sure set way.

Participant: Yeah, yeah. Exactly. Yay, yay, yay. Yeah...I mean, I think I have a belief system that the mind has to have some sense of integration, and be quiet, and all of these conditions have to be in place before...before recognition can happen...

Jac: Yes. Yes. Yes. If the beliefs are there, well then you have to do it. Drop the beliefs! [Laughter] Not to kind of – you know - be 'cheeky' about it. But...but it's the beliefs that are creating the 'I'.

Participant: Um...yeah...yeah.

Jac: Whatever the beliefs are...whether they're around spiritual practice...whether they're around - whatever! It doesn't matter. It...they're creating the 'I' because it takes an individual to have beliefs. So I'm saying to drop the beliefs, not because of the quality of the beliefs, but because they...it's maintaining an 'I'. It's giving some solidity to that idea.

Participant: Yep, yep. Hmm.

Jac: So stop running the beliefs. Because secondary to the beliefs is to...to drop the vasanas and, you know, remain in stillness. There's only *one* thing to do, place your attention at the source of the next thought.

Participant: Umhum. The...the interesting thing is...you know...I mean, the mind cannot by itself stop running its own beliefs. I mean, Grace has to sort of dissolve the construct of the beliefs.

Jac: Is there a difference between Grace and mind?

Participant: Grace seems to be coming...coming outside of thought construct...this...this sense of presence...

Jac: Maybe it's all Grace...I'm not sure Grace is that separate.

Participant: The...um..no, I mean...I...I...I agree - the thought con...constructs... the source of it is also Grace. But the flavor of Grace seems to be different from doctrinal thought constructs. You know? It seems to have more of a 'non-thought' flavor...you know? Peace and....

Jac: Okay...okay...sure, I see where you're looking at...okay.

Participant: And that seems to dissolve...um....the latent vasanas, the doctrines, the beliefs...the...and that's...I mean that...that's the reason people come to satsang .

Jac: Yes, yes. Some don't know why they come - but, yes, most come for that reason. [laughs]

So as long as that belief system is set up - that, that...that Grace is doing that - it will...it's just maintaining the 'I', Suresh. *That's all it's doing, actually*, is maintaining the 'I'. Actually, that's what it's doing. It's enabling the personal experiencing to continue. It's actually becoming the obstacle. It *is* the obstacle. It is the obstacle.

Participant: Yeah. So the opposite would be to get drunk and...like...

Jac: Would it?

Participant: ...and go running around...

Jac: The opposite would be not to run such thoughts and place your attention in what you are. Place your attention beyond all of it and leave it there. So that the beliefs aren't

running and the 'I' who has to do something to get to where the source of the next thought is. There is nothing to do but place your attention there.

Participant: Yeah. But that...that's the *Grace* I'm talking about. You know...and then...in satsang you just said...I can easily set aside the thoughts - and then this...this flavor of peace seems to just dissolve the old conditioning.

Jac: Yes, yes. But the experience of it...

Participant: ...So that's the attention...that's where you're saying put attention...

Jac: Yes. But if you - hmm - *mind is tricky, you see, it's tricky...it's perpetuating the seeker*. It's perpetuating the seeker, because these things will never be done. A point will come when you will see that the seeking is the obstacle. And I'm saying [waving hand in the air] - "Hey look, look, look! The *beliefs* are the thing that's the obstacle!" There's only one place to place your attention. You can keep shifting vasanas forever. Mind will...that's fine... do it for as long as you want to do it. But all it's doing is stopping attention being placed at the source of the next thought. If you place...if attention is there - there are no beliefs running; there are no vasanas that are of interest; there is no 'I' doing its work.

Participant: It's a resting from the 'I'.

Jac: Yes. Yes.

Participant: And resting into Source...from...

Jac: Yes. Yes. And then where were thoughts? And then where's the need for satsang?

Participant: But satsang helps in that rest.

Jac: Okay, but the resting...

Participant: And...and it's not a grasping...it's a resting.

Jac: Sure. Sure. Sure. Sure. Yes. But the resting is your natural state. It's your natural state. Go there and stay there.

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