

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

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.

Participant: Uh, you know...I mean, there's another saying that...uh, sandalwood will be... if you're around sandalwood long enough without any effort, the fragrance just fills you up. So it's not an effort-ful...uh, process.

Jac: Yes, yes, yes. [Pause]

Participant: Uh, okay. [laughter]

Jac: You keep validating this 'I' who wants to keep doing the work and keep walking the path, and du, dadu, dadu. And...and that...that can continue forever. The path is the obstacle. The path is the obstacle. Let that come. It might come in six months, it might come in a year, it could come *now*.

But let that come, that the path is the obstacle. Place attention... Just cut through it, cut through the path. And...because at the end of the path, when it's *seen* to be the obstacle, what you're going to do *anyway* is place attention in that which is unchanging. Why don't you do it now? Why are you justifying all these things to do and all these things that will help? It's like, well just do it now, huh? But you want to run this other program and *then* do it.

Participant: But...but that...that attention is in a different dimension than the doer of it, you know, so...

Jac: Yes and no. The doer believes it can be done. And it's like then you're at the door of Grace. You can put...you can put attention at the door of Grace. You can do that much.

Participant: ...yeah, yeah, yup, yup.

Jac: You can do it now, or you can do it after another few years of dissolving vasanas.

[Pauses – then reaches forward laughing] But I can feel it from you that something believes, "I can't do it now!" It's like that belief is like "*Whoa!* All this bother, and this belief again now." And that's *fine*, you know.

Participant: Yeah. I mean...I think...I think there is a...there is a...um...deep belief that these latent impressions, I can dissolve fully for the...the sun to...

Jac: Yes. Yes. Yes. But they didn't for Ramana Maharshi. So if we have one exception, then let cracks come in that belief. Let cracks come. It's not an absolute.

Participant: Maybe it...[Yeah.] ...maybe... My mind is actually generally very peaceful, so maybe I'm...I'm...don't need to strive.

Jac: If there's striving, then it's to return to the natural state.

Participant: Uh...and, and if...if...uh...so...so there's no maturing aft...after a certain point.

Jac: Yes. That's right.

Participant: Maturing into more depth, there's none of that.

Jac: Yes. That's right. That stops also.

Participant: That also stops.

Jac: Yes.

Participant: Was there maturing that culminated into completeness? Or...or was there just at some point... I mean, did you experience a...a maturing of...or refining of consciousness...or...or...

Jac: No. No. Just the capacity to believe the personal 'I' dissolved.

Participant: It's very thin right now, the personal 'I', uh, you know?

Jac: Yes. Yes. Even stop looking at that.

Participant: Yeah. That thinness of it.

Jac: Even stop looking at that because it kind of sets up an, "oow, oow," you know. Like just... Don't be interested in any of the movie because it maintains the 'I'. Every thought is equally powerful in terms of maintaining the 'I'.

Place attention at the source of the next thought, or who's having the thought, or who's... *whatever*. Whatever your system is, you know? Leave attention there, and *that's it*. And the *vasanas* will burn by themselves. They *will burn* by themselves *faster* than any observing and unpacking. *Faster*, more efficiently, and you don't even be *concerned* with it. And...and they're gone, because the capacity *to believe* them dissolves. That's why they go. It's the

believing in them is what's happening in order to sort them out. So you still believe in them; you think you're sorting them out, but you're still... [hand stirring the air] So another set is going to come.

Participant: So giving...giving them more reality.

Jac: Of course. So when they dissolve, the believing structure is still in place; so the next set of vasanas will appear. Because the believing structure is the dynamite. Do you see? The belief system is what has you. It makes you think you're separate. *Tricky, huh?* [laughing]

Participant: ...Yeah. It is very tricky.

Jac: Yeah! [Laughing]

Participant: And...at some point you just have to drop the mind...and not...

Jac: Correct! [Claps hands] Happy days! Drop the whole show. Drop the whole show. Rest your awareness in what you are. Go to the door of it if you can't, [makes dropping motion with hands] if it's a conceptual resting. Stay there, that's fine. It's as good as you can do. So without the pull for the personal 'I', we just have to sit here. [Laughs]

Participant: Yeah...yeah. It's...it's...it's thinning out...and...

Jac: Too much. Too much. Too much. Too much. [Laughs]

Participant: I need to drop the mind, I think. Yeah.

Jac: Just place you're attention on what's real. Just do that. That's the only doing. That's the only thing to be done. Everything else *perpetuates* the personal 'I'. *Everything else* perpetuates the personal 'I'. So while there is still some semblance of a personal 'I', then that's what to do, place attention in what you are. Okay?

Participant: [Bows. Jac returns gesture] Okay. Thank you so much.

Jac: Okay, thank you, Suresh.