

It's All the Same

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

Jac: Self-realization is not at the end of some process. No two paths are the same. Self-realization is not dependent on vasanas dissolving. It doesn't need anything. But it tends to be what we do when the mind starts to go inward. There is an evolutionary process of mind that it's outward first in the world and then it starts to go in. Okay?

Participant: Yeah. Unhuh. Yeah, yeah.

Jac: When it starts to go in, just the experience that's being had by the 'I' – is to dissolve the conditioning. It's got nothing to do with self-realization actually.

Participant: Because it's always there. Yeah, but...I mean, isn't liberation from the mind and not for consciousness? So...so...I mean, so in that sense the mind is [inaudible]...

Jac: Yes.

Participant: Um...but...um...but...uh...there...I mean...I mean, did you go through a process where the mind's sense of feeling conditioned...dissolved?

Jac: Oh yeah. Oh yeah. Years of therapy and all that stuff. Yeah, yeah. [laughs]

Participant: So everybody seems to go through some sort of that...

Jac: Mmm, well Ramana didn't...huh?

Participant: Yeah, but he sat for...like he sat...you know?

Jac: That was *post*...that was integration time.

Participant: That was post...yeah, yeah.

Jac: Yeah, yeah, yeah.

Participant: But what was getting integrated?

Jac: That's the thing...what's getting in...integrated? There's a physiological realignment. Which for some is abrupt and for some is unnoticed.

Participant: So this physiological realignment is...is the sense of the limited self completely dissolving? When you say physiological realignment is that the sense of...

It's All the Same

Jac: I think it's the neurological pathways. I think it's literally a...if there was a CAT scan before and after...

Participant: Okay, okay...and then...and the outcome of that is - there's no sense of limited self.

Jac: There's no sense of an 'I', that's right. That's right.

Participant: There's no sense of an 'I'.

Jac: That's right.

Participant: Um...but the sitting was...uh...there was still a sense of the limited 'I'?

Jac: Oh, I don't think so.

Participant: Okay...it was just spontaneous sitting for Ramana...

Jac: No. Yeah. He didn't know how long he was...he has no memory of a lot of it.

Participant: Yeah. Okay.

Jac: So nothing was happening. There was just...it's called samadhi...but...but...but for sure something's trying to line up physiologically...just to shut down the whole thing and let's do the other thing. You know how bodies work. You know?

Participant: Yeah. Yeah.

Jac: So - back to you.

Participant: Now - you know - given they talk about a moment of full awakening. You know with Buddha there's always dramatic... he touched the ground...and he sat under the tree...and then finally golden flower showered him. Is...is there...I mean, is there a sense of completion? Or is...is it just like a gradual...well, it's...the...the dawn - the sun is coming up and then there's no sense of completion but then there's no sense of incompleteness. Or is it - I mean, I'm trying to maybe... categorize too much...

Jac: It's impossible to see where you *are* post self-realization because there's no *you*. So it's impossible to gauge how...how...how is this perceived by when mind...it's like...*whoa!...whoa!...it's like...it doesn't work*. Do you know? The faculty doesn't work...

Participant: It's a different dimension. Right.

It's All the Same

Jac: It's a different dimension, exactly. So it's not possible to see where you *are*. To see...it's even impossible to know: "Is this self-realization?" But...but somehow...I...I don't know. That view is held by some – that it's called self-realization – but it's impossible...it's what...what's self-realization actually? We are all what we always were. What...what...what? So what if the ownership idea is running through and people think they're separate? You know? It...it's just an appearance. Consciousness is doing that too. So the futility of the spiritual path becomes...[holds hand apart with palms up].

Participant: Yeah. But there's no ownership idea left...in *you* for example.

Jac: There's no me. So...

Participant: Yeah. Yeah. So there's no possibility of ownership.

Jac: It doesn't – it's not *mine*. If...if ownership passes through – probably wouldn't be seen. Mind isn't very busy. Mind doesn't notice what sort of passes through. So...so there's no...nothing...no idea that's *stuck*. So it never happens that the thought is *mine*. So I guess that's no ownership. Do you know what I mean? So it's not like one particular set of thoughts don't happen – it's just like th...thoughts...thoughts just don't register, don't stick... don't seem to have any resonance. They're just all passing through the whole show all the time. But it's all just an appearance. So...it's fluidly doing it's own thing and I'm not bothered much with it.

Participant: Yeah. Now underneath that, is there a sense of bliss that...that...um, do...do you feel that you are suffused with bliss? And...and...and on...on top of this bliss you have thought movements? Or is it...is it just some empty open space where bliss can appear or... or angst can appear? Or...is...is...because, you know, um – I mean...all the scriptures point to peace that passeth - so is peace the underlying...

Jac: Mmmm. Yes. Yes. Yes. Yes.

Participant: Um...it is.

Jac: Fulfilled, content, desireless. Nothing, nothing, nothing, nothing, nothing.

Participant: Fulfilled....Yeah...

Jac: Not there. Take away nothing. And that is the solid unchanging background.

Participant: Ok. So movement....ok - movements are in this. It's...it's not just an open void – but it's...it's more of this suffusion of peace...

Jac: Gosh. Um. [Laughs] I don't think about this much, do I? Um...

[Laughter]

Participant: Or contentment.

Jac: There's...there is....there isn't that feeling of a personal 'I' experiencing it. There isn't no sense of - 'I'm always at peace'. That's...that's a...a bazaar sentence - I don't even know where to put that in my head. But...but...there...there....there is only...the only thing that's *real* is totally at peace - and I'm that. It's more like that.

Participant: Yeah...yeah. 'Cause the fragrance of that is...is, you know, wherever you walk....but that...that fragrance walks everywhere...it must be there...

Jac: Yeah. Yeah. And...and it's...it's there with everybody. It's just there's thoughts on top of it believed to be so. Um...maybe there's thoughts and thoughts on top this [points to head] but there's nothing that's concerned about it. So I don't even know if there's thoughts there. I...I...I can't seem to see if there's thoughts there...

Participant: Yeah...yeah...alright....yeah.

Jac: Do you know? Because there's nothing that...there doesn't - I...I kind of have to invent two - do you know? Like when somebody talks to me - it's like right now is there thoughts? Yeah...yeah, I can...I can say: "Yeah, there's thoughts." But they're like 'WOOO!' [moves hands along sides of head back to front]...'WOOO!' [repeats gesture]...you know? Do you know what I mean? Because they're coming out through a dialogue.

[Laughter]

Participant: Yeah, yeah.

Jac: And...and apart from that, I...I don't know if they're there or not. Because there's kind of nothing happening. And there isn't any interest in what is happening. It's just an appearance.

Participant: So...so when...when one sits in Ramanashram, silently, is there any exper...is there...is there complete non-duality? Or is there experience of bliss and peace. When the body sits *there* - what is the experience?

Jac: It's diff...Yes. It's...its different for...for different folks. *This* body gets pulled there. Another layer on top of that, I don't know.

Participant: But is...is it...but, see, like in deep sleep I'm not even aware. So is sitting in Ramanashram like that? Or is it... Here, you know when I'm meditating I'm aware of bliss and peace - but there's still a...a...a...some duality there. You know?

It's All the Same

Jac: Yes. Ok. Yes. Yes.

Participant: There's...there's still a fragrance of mind there. So here is it like there's nothing?

Jac: If there was no proc - to pick up on what you said - if there was no preference for bliss or peace - would you meditate?

Participant: Uh...probably not.

Jac: Yes. So if everything is the same...whether it's anger or whether it's bliss and peace - it's all the same.

Participant: Yeah. Yeah.

Jac: So...so...so why would there be a desire to create a scenario for one over the other?

Participant: Umhum.

Jac: All that I know for *this* form is that there is something - if there's a place I can call home - it's Tiruvannamalai. I don't know why that is. It's...there just the words that come out. But I actually don't know what it means...I don't even know what that sentence means. But that sentence just comes out.

Participant: Umm...yeah.

END
dbc