

(Man playing flute fades into scene with a female participant sitting across from Jac already engaged in conversation)

Participant: Um. Uh...yeah. It's...it's like the mind is starting to sort of disappear into this quagmire almost of...of seeing that *everything* is concept...big 'S' Self, little 'L'... little me self... .. *advaita* ...everything is...

Jac: *Yes! Yes, self-realization is just a concept too. Yes? Yes.*

Participant: Yes, but it's all...it's concept and the mind is just kind of stuck...and getting sucked away and disappearing into that - somehow. At the same time too, there's...there's still suffering though. And I guess I'm... there's this curiosity, I guess, about...I guess suffering is just one of those things that is...*there*...in awareness? Is that kinda how it is?

Jac: Yes. Yes.

Participant: And the suffering is just...there?

Jac: It passes through. If laughter is there, sorrow is there. They're not yours. They don't happen to the personal 'I' - they actually don't. They're believed to...and then we say, "I suffer" - but it's just a belief. When it is seen that the personal 'I' is only a thought, then suffering does not happen - personally. It passes through *not even noticed*.

Participant: Okay...I...yeah, I think in a lot of ways...there's this...there's this sense that there's no where to go anymore and there's nothing to get. And just kinda a resting...okay this is all fine - except I can still *see* that there is this desire when the suffering arises to say: 'Well, hurry on through.' You know? Yeah...

Jac: OK...Umhuh...alright. So when the suffering is happening - it's happening to you personally?

Participant: I think yeah, there is still a feeling of maybe there is some personal identification around it. But I'm even having a hard time identifying if that's even...*true*. Except that, I'm-suffering-because-I'm-suffering. I'm not sure. It...it's almost like the mind can't wrap itself around it anymore...and doesn't even kinda *want* to. But there's still kinda like this...on some level a pulling away from...certain feelings or a saying that; 'Well, they shouldn't, you know...they shouldn't be here *anymore*.' But , okay...they're... they're still here, and almost - almost a yearning for them to just *go*.....I guess.

Jac: Um, um. Ah! Let them be here. Let it all be as it is. There's nothing wrong with it. There's nothing wrong with it. There never was. That's a thought that will

perpetuate the 'I', because it's a desire for it to be another way. And desire will make you feel that you exist as a separate individual.

Participant: Right...ok. So what you were just saying to this other woman, you know, about letting go of desires. What you said the desire for...

Jac: The one who's having the desire I'm after. The one who's having the desire.

Participant: Yeah, yeah. I guess it's just...

Jac: When your desire is running it feels like it's yours. The 'yours' is the problem.

Participant: Right...

Jac: The desire kinda draws your attention to a 'you' that has the desire. The 'you' is the problem. Seeing that there is no 'you' - a desire passes through but it softens...it becomes like a preference. But the energy to follow the preference isn't there. It's like a smell in the air...but ya [makes sniffing motion] "oh, that's a nice smell." But ya don't get all..."Where does it come from? Whose kitchen? " You know? It's like a waft. And desires end up being that - that gentle, so I call them preferences. Do you know? But there's no following of it. And there's no liking or disliking of it. There's no liking or disliking of this... of whatever is going on. It's just...it's just a preference.

Participant: Un huh. Right. 'Cause I can see like anger will rise against somebody...

Jac: Is it against somebody? Take...

Participant: Well, that's just something I'm using as an...an example. And then...but then at the same time I can even *see* that this apparent somebody that I'm angry at, really is nothing but...my own self. Or that I'm really just angry at...an idea, I guess.

Jac: Right. Yes, yes. That's right. And anger itself is an idea.

Participant: Ok...yeah. *That's right!* I think...*yeah!* I think I'm kinda of... I'm seeing this, this... the person that I'm angry at as an idea; but the anger somehow still feels more real.

Jac: Because there's an 'I' that says: "I am feeling it." It's the 'I' that's the blip...the 'I' is what's making the show seem like it's about you personally.

Participant: 'I am feeling it.' Right...yeah. I can see that there are certain- certain things that can pass through without any ownership. And certain things that are still passing through *with* ownership. And I think it's...it's the ones that are so-called negative - that the mind labels negative - are the ones that tend to...the ownership is taken of those.

Jac: OK. Yes, yes...yes. They commanded more attention because they have the capacity to create so-called suffering. They command more attention because suffering is... in, in, um...is more full on...co-joined. You know? It's got high experiential factor going on. So it's more sticky. Yes.

Participant: Right....mmm

Jac: So it's drawing your attention to that the personal 'I' is active. Have no ownership over suffering. Have no ownership over anger. There is no ownership, they're just passing through - like the waft of somebody's dinner. They're just passing through. Mind will say, 'I'm angry because of this person' - it's like, that's just all superfluous. That's what mind does, take no notice of it. There are no individuals. There are no separate beings. There's no such thing as me being angry at you. There is no such thing. Anger passes through and the mind says labels, separation, let's give it a context and now...you know...

Participant: Um. It's creating 'other' projected onto...and...

Jac: Yes, yes. yes, yes. So we can run with that movement. And there will be a running if there's an 'I' - 'cause that's the 'I' story. But it passes through. It's almost like a mask. Do you know? Anger is like...it's like this mask; it comes and whoa, and *WHOA* - and woo, it's gone again. It's not even noticed. Do you know?

Participant: Right. Mm, mm. Yeah. Well, there's times when it's not there...and then...and then it just kinda appears and then the ownership is taken of...of it somehow. And then... but then it's gone again. Yeah.

Jac: Yeah, yeah. Yes, yes. Nip the ownership layer.

Participant: Just let it come and...yeah, go then...yeah...

Jac: Ahh, what happens, happens - if it comes, it comes; if it doesn't, it doesn't. If there's no ownership, there's nobody there to be bothered by it. And it won't even be noticed. Could - in the interim, it will probably feel like a mask.

Participant: Now if the anger is actually expressed - is it almost a cop-out to say: "Well, that's just what's happening"? If it's actually being expressed, does that mean that ownership has been taken of it?

Jac: No. No.

Participant: No? Okay.

Jac: No. Because *you know* if anger is coming if it is just passing through...or if it's gotta '*I'm right!*' about it. If it's got an – a personal 'I' you'll know. You'll know!

Participant: So it can pass through and just be watched, and it can pass through and be expressed - both without taking ownership.

Jac: Yes. Yes.

Participant: Ok. I think that was maybe where I was getting caught. I was like, well, if I can not express it then maybe I'm not owning it. But if it...or almost thinking that if I do express it that means I have owned it.

Jac: Yes...yes. Sure.

Participant: But it could still be not owned?

Jac: No. No. Somebody said: "Prior to liberation, I drew water and...and chopped wood and post realization, I drew water and chopped wood." Same, same. Same, same. There's just no ownership. The things...the appearance continues, but it doesn't have the... the density of the personal agenda fighting for its life.

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