

Religion is Placed on Top of the Truth

[Man playing flute fades into scene of man sitting in front of Jac.]

Jac: Welcome back again. Hi. [Touches his shoulder. He extends his hands, which she holds in hers.]

Participant: I have a, uh, concern as to what, uh...a question which basically relates to what we were just speaking of. And that's the efficacy or benefit, or lack thereof, of learning all about the Hindu Gods, and the fables and the...and the mantras in their original language. Which of these things are really helpful and which ones are not, in your opinion? In today's world.

Jac: Mm. Mm. Very little. Because Hinduism's a religion like any other religion. And...and religion is placed on top of the truth in order to make it accessible to more people and to protect the scripture. So the scriptures that are there are magnificent. What happened in the Christian world, is that we changed the scripture and then put the religion on top. But that didn't happen with Hinduism. They left the scripture there and put the religion on top. So the scripture is in its raw and purist state, in terms of using dualistic language to explain what's beyond.

So going through religion is not necessary at all. It happens for some, it makes sense to some, but... you know if something pulls you and it makes sense - and it's like, 'Whoa, that's really useful.' Try it out. But welcome the day - and maybe it's right now - when you can chuck all of it. *Chuck the whole lot!* And let attention rest in that which is underneath. Let attention drop into where you don't know: 'What am I supposed to be thinking about?' Do you know?

The purpose of a mantra is the same as the purpose of meditation. It's the purpose of laughing, it's that...well, when you laugh you don't think. Thinking is suspended with the activity of laughing - and with sneezing! So physiologically there are times when we get a break. So with meditation or with a mantra, it brings the mind to one point. So it stops it running amuck. It's literally a practice of training the mind. For some it is believed that that practice is necessary. For some it makes sense. It will certainly make you feel better. There's a value in that.

But the end of the line stuff - is don't buy any of it. So to find out what makes sense to you... *can you chuck it all out?* Or is that just in your head? 'Oh, I'm going to chuck it all out, mmm...and hope for the best.' It's not like that. It's that, Oh! If it is seen that it's *all* the movie, it is *all* perpetuating the idea that I have something to do. When that is seen, *really seen* - then absolutely - place your attention on that which is outside of the 'I' story. The source of the next thought, or the bottom of the ocean, and then let that dot dissolve. The mind can't do it for long, 'cause mind will crop back up again with another story. And you have to bring it back down again, and again, and again. And eventually it stops popping back up to this 'I' story.

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So you have to find your place in it. If something is pulling you...if it's like - 'Oh, I have to do something, my mind is all over the place.' Yes, sure, use a mantra.

Participant: Mm. Does the original language help any? Are the sounds...magical in some way?

Jac: Energetically, yes. There is an energetic onus, in the world where onuses are important. There is an energetic...um

Participant: Kick?

Jac: Kick! Great word. Yes, with...with certain words. So if you use the word camera, for example. Camera...camera...camera. That's fine. It will bring the, the...it will bring the mind to focus on one thing. But if you use the words, 'supreme consciousness', it will bring the mind to one point, but also it will shift something on an energetic level. And this world *is* about energy. Okay? So there's that extra thing of energetically it just breaks up a bit of density in the energetic world. And that appears to be worthwhile while the 'I' is playing its spiritual seeking mode. Do you see?

Participant: Yeah, I do.

Jac: Ok. So it's all sub-sets, within subsets, within subsets. Do you know? To find out what makes sense for you. But I will always recommend the bottom line – *drop* underneath all of this stuff. Do you know?

Participant: Yup.

Jac: Yeah. But when you can't, sometimes...

Participant: I notice a lot of the, uh, Indian gurus typically use the parables from the Upanishads or, uh, other scriptures, which reintroduces you to their gods...which is, well, only a few of them, fortunately.

Jac: Yes. Yes. And those stories are like the Christian stories, there like any stories, you know? It's just an old tradition. And there's a teaching in it, or an understanding in it, maybe – and maybe not. But go beyond all of that. Go beyond all of that. None of that is needed, it's just in the movie. By the experiencing, 'I' is still running the story that 'I' have something to do and something to understand. [Whispers]: *Go beyond all of that.*

Participant: Okay. [Chuckles] Thank you.

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