



It is slavery to imagine yourself to be in a process, to have a past and future and to imagine you are going somewhere. What you are is not developing or heading to an end point.

- Jac O' Keeffe

Jac's e-Satsang

If you have a satsang question for Jac, you can email her at:

contactingjac@gmail.com

Please note she reserves all rights to disseminate e-satsang material in any form. Due to the high volume of emails of this nature, it's unlikely she'll be able to respond to everyone, but she's keen to give it a go.

Upcoming Satsang Findhorn, Scotland

January 14-21, 2012

Residential Retreat in social silence at Findhorn Community, Newbold House. Saturday 14th to Saturday 21st, January 2012

For details on this and other 2012 satsangs, [click here](#).

e-Satsang ... your questions answered

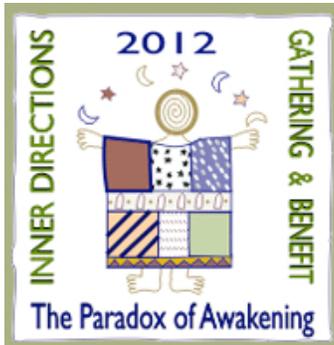
Q. Is it normal that unravelling what we are not, leads to be aware of just an ordinary everyday life? Nothing is very special. Things *seem* to be more real, more accurate, balanced by the seeing that it is only moving appearances ! Just a joke of theater for the fun of it ! *(From N.)*



Jac replies: Yes, an ordinaryness appears. All that you say is how it unfolds and still it continues to unravel. This seeing that you write about in your email will further refine itself, into an equanimity. It is as though perception shifts, ever so gradually for most, from seeing contrast and differences to seeing what is the same in all things – knowing (beyond intellect/concept) that all is same as you in essence, simply manifesting in different form. It is as though focus shifts from what is different to only seeing what is the same. Even what was once called high drama (in life) is about nothing. Participation happens but the identification of being the one who is 'in there' taking part falls away. A role is played and it is ordinary, no matter what life presents, it's just life.

Let your current perception become soft, be sure you are not taken in by the sense of precision, accuracy, clarity that is part of all that moves. This is just perfection showing itself, the key here is to let all

of this seeing recede to the sideshow that it is. Let the play of life not be the main focus: it's an appearance, let it slip into peripheral vision. What remains central is Truth; there is no subject-object perception as the main event. There is no activity at all in what is right here, right now, because there is only what you are – ultimately. And what you are is stillness, unchanging and can only be central. Truth shows itself when thought, ideas, the world all recede to a side show. The realisation of Truth becomes rock solid, it is known beyond a conceptual knowing that it's the only reality. Life is happening on the side, like a tv that never gets switched off, flickering images, emotions and stories. All distractions are no more than sideshows, as you say, nothing very special.



Something Different

Jac has been invited to speak at the next **Inner Directions Conference** near San Diego, California April 20-22, 2012 Museum of Contemporary Art San Diego La Jolla, California [Click here](#) for more information.



Q. You only came into my world a few days ago on Conscious TV. Your words are speaking to me right now. I have a question regarding liberation.

My experience is that something vast began "moving in" a couple of months ago. The personal I story is dissolving quite rapidly, and there is more and more of a resting as something that feels untouched by this life experience. You speak of reality revealing itself, and my understanding is that this happens instantaneously. What then would you say of this gradual dissolving that is being experienced here. Is this simply the ripening that might result in that spontaneous liberation? Is that spontaneous liberation synonymous with the final dissolution of the personal I? There is still a story running that wants this spontaneous liberation to happen. *(from A.)*

Jac replies: yes, thank you for the clarification re language used. Truth or Reality doesn't do anything, we say it reveals itself, but of course it's not moving at all, it's not engaged in any way with anything that can be objectified. It's only that that which was in the way dissolves. So Reality is outside of this movie of life and more accurately we can say that there is a capacity for it to be not overshadowed by the personal 'I' story. When this capacity is exercised we can call it liberation.

So then, the idea of liberation being instantaneous or gradual is from the perspective of the personal and/or the intellect. If we say it is instantaneous then liberation is happening to someone, albeit instantaneously! Same if it's gradual. It gets tricky as language falls short but it's fun to play with words anyway!

Mind will want many things to improve in the future. Do not fall for this trick. What you are is perfection itself and this perfection does not change.

Quote from

Simply Mistaken Identity
(inspirational card deck)



Cool Cards!

Two sets of card

decks: "Developing a Spiritual Practice: a set of cards for daily use" and "Simply Mistaken Identity: reminders of what you are not."

These inspirational cards come in a keepsake tin and are available in English and French, shipped from Ireland. Check them out on the [purchase page](#).

Note: ces deux sets de cartes sont aussi disponibles en français ("Une simple erreur d'identité" et "Développer une pratique spirituelle").

You could say liberation is, but for sure it can not happen to anyone. You will never know your buddha nature, the you disappears and there is just what is – buddha nature. But it's not yours and there is no you there to hold it in contrast to the story of not knowing. It's a bit of an unfair deal really for the personal 'I'. So for now, the path is to let the personal 'I' continue to dissolve and let mind understand and accept that it can not enjoy or know liberation. Mind will reach its limit and its house of cards tumbles to nothingness.



Q. Like an athletic training for an Olympic, a spiritual practitioner might abstain himself from certain activity in order to reserve the energy for concentration/contemplation.

Despite the undeniable pleasure that sex brings about, it feels to me, in term of energy and stability of one's conscious, my consciousness seems to shifted to a different state after having sex. It feel more unstable and more vulnerable compare with the way I was before having sex. It seems, in order to reach the climax, I've to buy-in at least 2 beliefs:

- 1) "I'm REAL" and
- 2) "I am this BODY"

Would you care to comment about how sexual experience can affect and can destabilize one's consciousness? Really want to learn this process. (from H.)

Jac replies: For some, the energy that moves during sex is totally destabilising. For some it creates deep suffering and stimulates phases of intense identification with thought. For others, it is not such a potent drug for mind. Finding out what works for you is the key here and it sounds like you have seen that there are patterns of mind that need to be in place in order for sex to work. So the act of physical sex seems to be locking into identification with thought.

Your question is about mature mind and immature mind, not in fact so much about sex itself. First, an example. So let's say you are allergic to coffee. When you have coffee you get migraine headaches, feel nausea for several hours and your muscles twitch with a nervous sensation. Let's say all of these symptoms bring suffering – none of them are enjoyed. But you love the smell of coffee and you love the idea of having a coffee. You live in a society where it's a little odd to not have a coffee at work, etc. Drinking coffee is 'normal' – you live in a coffee house culture. What would you do? Would you keep

drinking coffee because it is promoted so widely in our culture or would you just end your relationship with coffee and let it fade out from your experience? The first option is where desire is king – something external will make me happy is the underlying belief. The second option is where the desire to end suffering overrides the idea (desire) that something outside of me can make me happy. So you have seen that desire brings pain – first option is not a runner for you. The second option is not that clear as yet because a shift from immature to mature mind is breaking through. The immature mind will play the separation game of ‘oh I can’t drink coffee, poor me. Pity me...’ there will be an emotional response and the suffering of ingesting coffee is replaced with the suffering of not allowing oneself to drink coffee. Nothing shifts here, there is just movement from one story to another. This is how immature mind works as it always wants to gain something in the world. When this pattern is running and not seen, then all that can happen is that the desire for coffee will be suppressed. There will be denial and the pain of abstaining will be felt. This gives rise to the story of ‘oh I can’t do that... poor me.’ Let’s go to the third option. It is the shift and understanding of immature mind to mature mind that will make all the difference here. The mature mind knows that there is nothing to be gained from having coffee and that there is nothing lost in not having it. The mature mind knows that to have or not to have are all just expressions and experiences that are being had in consciousness and every experience has its own validity.

There is no difference between sex and coffee here. You have discovered that sex brings suffering (through intense identification), then let it be seen that sex is not good enough. That is also what you are saying here. If sex shifts your consciousness in the way that you say then why would you participate in it?

No denial, no suppression, no ego story around this – just a movement away from what causes suffering. This really isn’t about sex, it’s about moving away from that which creates identification with ‘I am this body’ and ‘I am real.’ It may happen that the act of sex will happen in a different way, or it may not. Be OK with it either way. But trying to shift your relationship with sex in order to keep it as an activity in your life as you progress on your path... well... this is how mind can negotiate with itself to have cake and to eat it. This brings suffering: that cake is made of straw.



Q. I have a problem with overeating which has been with me most of my life. Every now and then I'm free from it for a while, but usually on those occasions I then focus on other forms of addictive/ compulsive behaviours. I've been listening to you and other teachers along the same lines, reading books, etc for years. I really feel that overeating is a numbing process that takes me away from being present and is harmful on many levels. However, whenever I think it would be a good idea to eat moderately and only when I'm hungry or try to control my eating in any way, it gets considerably worse. I've been listening to one of your satsangs in France where you spoke about a man who lived in a cave for 14 years and still nothing shifted. I really relate to this story as that's how I feel. I read and listen and attend things and try to be present but nothing much shifts and the same old stories keep going round and round like a merry-go-round that I can't get off. I know you say get behind the thoughts but most of the time I find this impossible. My question relates to whether I should actively try to do something about my overeating (such as going back to overeater's anonymous which I

attended for years without much success) or will it just keep on the way it is until something happens of its own volition. I guess the question is how much should "I" try to do alleviate this problem which feels firmly rooted in my childhood and upbringing. I've had lots of therapy in the past until I realised that this just keeps the story going and is addictive in itself. I still feel there's something deeper to know about this overeating that I haven't uncovered yet and I'm not sure what's the best way to handle it. (*from L.*)

Jac replies: There is something deeper going on – that sense is here also. It seems as though the core sense of the 'I' is bound in with addictive behaviour. The sense of 'I exist. I am this body' is the reference point, that is the familiar zone which brings comfort. It's like you use addiction to keep the 'I' story running. Not so much that the addiction is the direct problem here – it's that the addiction is the route for the 'I' story to rise up and play full on. Contrary to a therapeutic approach the way to transcend this is to come at it from the back door, as it were. Mind uses addiction to let the 'I' story run. Then if you get a distance from one addiction, another must pop in – it's the 'I' that is finding its story here, it's not about the object of addiction at all or the behaviour associated with it. Overeating is just the vehicle for the ideas about separation, right and wrong, pain and pleasure to play as important and valid. It's not so much that the substance of addiction brings comfort but when the addiction is running its energy pulls your mind into a state that is like a reference point, an anchor for the personal 'I'. The comfort comes from the familiar feeling of being identified with body and mind. It is incorrectly attributed to the substance of addiction. You perhaps have seen also that the comfort itself is also deep suffering.

So now, what to do? The approach you take needs to tackle the unthreatened belief in duality. When addiction arises try to see what thoughts are running. Just as the pull towards the fridge/food cupboard is at play – what is running? Yes, sure there is desire and that desire is perhaps most of what you have been noticing. Go deeper, what thoughts were believed just before the desire for something better arose? And prior to that... whatever emotion you can find – what was the thought that gave rise to that? You gotta find the first thought that is believed – it's a chain of maybe 5 or 6 layers that cause the desire to overeat to come into action. And the reason it is such a compulsion is because there are these unseen layers of thought at play. They serve to reinforce the mental command to overeat. You have to peel these back and find out what is the first and subsequent thoughts that are the building blocks of this powerful desire/compulsion.

Sure, therapy would have shown you the emotional layers that are at play but prior to these, not in denial of them but deeper than them... this is what must be identified. You have to find where objective observation falls down and the first believed thought arises. This is where addiction begins to gain its power.

This addiction is to be celebrated. It is as though grace is screaming at you to see when identification with the body-mind is at play. It is shouting loud and clear so do learn to listen to the most subtle layers of thought. All is well.



Q. 1) I realized that I have 2 thoughts that I deeply believed: "I am REAL!" and "I'm this BODY!"

How do I work/transform these beliefs? I tried self-inquiry questions: "Am I real?" and

“Am I this BODY?” Is there other ways to work with them?

2) You often said in satsang: “Find out if YOU exist!” What practice/ approach that I can use to find out? Is there a different approach than the self-inquiry questions: “Do I exist?” or “Is there someone inside?”

3) In the morning shortly after waking up, it seems that the thought “I exist!” is downloaded unconsciously. Is there anything that can be done here like not downloading it? Because once it is downloaded, it feels the tension begins to accumulated inside and the work day seems dragging, burden... of a self, of someone who could be in danger. (*from H.*)

Jac replies: You say you have tried self-enquiry approaches with regard to point numbers 1 and 2. What happened? What did you find? What is the answer to ‘am I this body?’ and ‘am I real?’. If you found that ‘yes I am this body and yes I exist’ then continue on your path for another while as these beliefs will break (or at least show some cracks) when they are ready to dissolve. Something is perhaps not ready for this right now. Or another approach is to ask these questions, not from your head, get away from the intellect here, but bring your attention into your belly and ask the questions from that intuitive/feeling place.

Part 3 of your question – it’s great that you see that this belief comes in unconsciously. What is conscious to you – this is where we start. So you can see that a consequence of the belief in separation is a contraction of the body and the day is a burden, there is danger, etc. Just like the approach suggested for points 1 and 2, let’s go through the body because mind is firmly holding onto beliefs here. You can see that the physical contraction is play – work with this. Relax your body, many times a day. The contraction of thought is manifesting physically – this is GREAT! The key here is to relax the physical body and the grip that mind has on beliefs in separation will begin to loosen. All is well.

Q. I like that u can be sick, and still realize this. Can u say more on this please. And thank u 4 the many moments of relief and realization... (*S.*) or that one who has identified as such... (*from S.*)

Jac replies: Yes this body has been very sick this year and to be honest it's not over yet. Energy is very slow to return and so be it. There is an understanding here that illness, like any happening, occurs naturally and subsides naturally. There is no sense of being bound by illness. The body has its own limits, the body came and it will go too in its own time. Jac is not bound by this body or its state of wellbeing. There is an innate protection of the body; there is a pull to eat well, etc.

Conceptual speculation has come to an end and so there is no link between physical unease and a potential illness. Without speculation at play, the cause and effect around physical health does not run in mind. So jac only notices physical illness when it totally stops the normal daily functioning – or when another person points this out to her. There is no denial of the body or denial of illness. There is no fear around it being sick or in pain. There is no noticing of the little signs that the body gives when it’s heading into sickness. It is known here that there is one single indivisible state and so particular details or changes in how the body feels are not noticed. Afflictive states are simply distortions in consciousness and these are just another part of the movie.



Q. When I look, it's obvious that there is nobody here. Life is everywhere, but there is no person. Yet, when situations take my attention, this realisation seems to disappear. Then it looks like a restricted someone is present. The sense of I is drawn back in the illusion. Will this pass or will this always be part of the game. *(from J.)*

Jac replies: what has yet to burn out is the idea of ownership. In the seeing that 'life is everywhere, but there is no person' is there a hint of ownership of this perspective? There is no person but it does feel like there is someone looking? I know language is tricky here but if it is you who is seeing that this is so, then the 'you' is hiding and of course will pop up again as soon as a distraction is presented by life. There is ownership running in both visions. The 'I' is safely hidden when the 'I' is looking for someone because it's doing the looking! The sense of 'I' subtly remains and pops up with more visibility when attention is active. Go after 'ownership' and it will be seen that the sense of 'I' is no more than an idea, like a cloud passing through the sky. It loses all authenticity. From there (no ownership) the sense of 'I' reduces to an idea of 'I'. It is then seen that the idea of an 'I' is just another whim of consciousness – there is no power in it to create an actual 'you'. Go after ownership with vigilance.



Q. i emailed you already once and found your answer very helpful. so now some things are happening here, that i would love to talk to you. i really don't know whom to ask otherwise... i just donated something for you, i hope that's how it works.

i have the experience of dissolving somehow completely. i have minutes to even half an hour without thought and total clarity... it is seen that there is no person and the person is just constructed in thought and then sometimes even the body dissolves... but there is no insight ... then thinking comes in and i feel a contraction like zooming into the body again... weird and then i (the person) is seeking that experience...

i am not clear what that means... i am still seeking my identity... i see that i am not this person (*first name*), i do understand that, even in times when it feels like it... but i do not understand what am i then??????

even that experiences of just things happening and no one there... it does not make sense really! i crave to understand that!!!! i am not clear! what can you say to me to understand, who or what i am? and then there is another thing, i have really heavy chest and heart pain and i suddenly feel extremely sad and also fear comes in times... a lot of fear. and fever also.

i have seen doctors, they tell me i am healthy. so i am not sure, whether this can be related to what is happening to me... can you please tell me what to do to be clear and understand??? *(from H.)*

Jac replies: All is well, all is well. Yes the physical symptoms are part of what is happening on other levels. It's wise that you had your heart medically checked out. When there are physical symptoms and nothing medically going on, then it's the chakra system that is opening and the body has to adjust to this physical internal shift. There is a dropping from the head to the heart which happens sooner or later on this path and the heart has to open as understanding drops from the intellect to the place of pure knowing – which is in the heart centre. For some this has lots of physical consequences. When the heart is opening like this, all that is not of love (memories, etc.) will be released, so let tears happen, let all of these emotions arise and let them be expressed and they will fall away. Do not cling to any emotion or experience and this phase of physical unrest and pain will pass.

The spiritual experiences that are happening are just part of a process. Do not place too much attention on them. These experiences come and go and in themselves they are part of the dissolving of identified mind, but they actually cannot show you what you are. They can show you what you are not, but as you know, the 'I' comes back and claims the experience afterwards. Do not place any importance on these experiences, as this will give rise to attachment to them and there will be an expectation that there is something to be gained in all of this. All experiences come and go, all are about nothing really. They are related to the breaking down of the 'I' matrix but you are not this 'I'. Simply consciousness is playing with this experience and the personal 'I' will imagine there is something to be gained from this. What you can see, what you can experience, what you can know objectively is not you. There will never be anything that you can say is you. You are beyond duality so you cannot be an object of perception. We cannot give qualities or attributes to what you are – if this was so then we would be reducing who/what you are to an idea, to something that is in time and space. And you are beyond time and space. What mind is trying to do is grab onto some recognisable definition or understanding that can replace your dying identity. Let there be no answer here, there is no intellectual answer, and it is the intellect that seeks this understanding. You can see that the idea of *H.* comes and goes, you can see that mind stops and starts. But it is mind that wants to experience Reality and find out the Truth. Truth is not a subject of mind. Mind is the tool for managing in this dualistic matrix, mind has no place in relation to Truth. So when there is nothing... let there be nothing. Even when mind searches for empirical evidence, it searches for explanations because it knows that it can not make sense of the no-mind state. It wants something concrete, an explanation to hang onto. Let there be no solid place to stand, let there be no place for mind to rest and know that there is no moment of 'now I get it, now I understand it.' This eureka moment is an experience for the 'I'. Truth does not play like this. Your questions are coming from the questioning mind. Drop all of this and that which is not involved in any of this... for now we can say you are that. And then, take that objectification away... or to put it another way – let there be nothing and now... take nothing away.

note: concerning your donation, at the moment it's okay that jac offers this e-satsang for free, however your kindness is very much appreciated.



Q. 1) Does your answer to this question change a) my actions or b) my likelihood of suffering, in the phenomenal world? And Why?

2) I agree with you that when the ego is dropped (or what ever word one calls it), control goes and thus things may be predetermined. However, up to that point surely by choosing to be dictated by the ego i can delay an outcome? For example, a stressful situation may arise and i can either be aware of it or let my ego run towards comfort food and binge. Do i actually have any choice? Because surely if we had zero choice, than what is the point of these satsang? (*from R.*)

Jac replies: the control that is there when ego is active is no more than the idea of control. The ego makes sure that everything seems real and that there is an individual who has the illusion of some power of determination. This is just a make-believe aspect in consciousness. Even when it seems totally real, it is in fact not real. It might feel like there is a you who can choose to be dictated by ego, but the you is the ego – it is kidding itself. The 'I' who can delay an outcome is ego also. It is imagining there are options and it is fooling itself by thinking it can freely choose. This is nothing more than a believed idea. Every moment is influenced by a gazillion influences that will determine one outcome from infinite possible options. Ego will imagine that it is the determining factor while in fact all that it is doing is claiming and owning that movement which is going to be the outcome. It has no power of determination whatsoever but ego is so drugged by the idea of power that it sees the world as a place where it oscillates between having power or being powerless. It has no choice, it is not in any way real... such thoughts are just imaginings. Do you have choice? There is no you to have choice or not have choice. That is the key here. If there is the idea of a you happening in consciousness then the power game is turned on and of course it will seem as though you have power to choose. The personal 'I' and choice are bound together – that is the one story here throughout your example. Satsang is of great benefit to the dissolving of the 'I'. As long as there is a sense of you still existing as a separate individual then you will feel you have choice. Please choose wisely while this part of the movie is still playing.



Q. There seems to be a deep underlying conviction lurking behind every spiritually-oriented question that my present state of awareness or being is incomplete or deficient in some fundamental way that requires a correct or insightful answer to provide the next leg up toward a mythical "perfect understanding" which will finally make "me" perfect, all-knowing and transcendently blissful. Is this a fundamental trap that just keeps the story of the evolving personal story in place, which blocks the direct seeing that this eternal moment, empty of story and subject (me), has never lacked anything and is the perfection that cannot be reached or lost?

(And in the end, is it not only ego which poses every question, including this one?) Thanks. (*from L.*)

Jac replies: questions happen. They arise from ego when there is the idea that there is an advantage to be gained from finding an answer. Questions can arise without ego also, but there is no attachment or interest in whether they are ever answered as the answer will not change anything of any significance.

The underlying conviction that you have identified can and will be dropped, sooner or later. Will it lead to to the perfect 'me'? – well perhaps that idea will run for a while but then that has to be

dropped too. Is this a fundamental trap? – maybe but there may be other more fundamental traps also. Does it block the direct seeing of perfection? What blocks the seeing right now may be one of many things but for sure the desire for a perfect 'me', where there is no lack or deficiency can be dissolved through self-love. There is a lack of acceptance and love for *L*. – this is the root of this underlying thought. This you can dissolve. Have no idea of what will happen once total self-love and self-acceptance are in place as all of this may be a layer that is covering over a whole load of other misconceptions. If mind imagines where truth, or what is needed in order for truth to be seen, then you can surely know that there are subtle levels at play which must be dropped or seen through. It is only arrogance that imagines what is needed for truth to reveal itself.

There also is an intellectual game at play here, apart from self-love there is no working this one out. When the ego is running a story about your present state of awareness it is best to drop it. That judgement of levels of awareness is the problem. What levels can there be? Drop this investment in complete/incomplete, clear/unclear seeing. This very mechanism of judgement must be seen through and do not run any ideas of something to be gained by any of this.



Q. We met in *[retreat location]* a few weeks ago. There have been some interesting experiences and comments and help would be much appreciated.

The mind and particularly I in the entity is still active and there is also an experience of periods of great peace and relaxation – there is a finding that there is a sinking of the body into an altered state difficult to put into words. It is as if the heart is open and the breathing is from my belly and the heart area is almost sore but not and the rest of this body has a sort of particulate feel with heightened awareness of the "inside" of the hands legs and feet etc. I have previously felt this on rare occasions when lying in bed. At times there is a seeming to be able to sink deeper into this awareness and yet be fully conscious. It is very peaceful and from this there is a noticing of the I at play and the mind dialogue. If there is a noticing that subtle desires and hooks arise from the I and if there is a hooking into these thoughts then the awareness described is lessened and sometimes this awareness disappears. On disappearing there is retrieval if there is a concentrating on present sounds and life unfolding and a release of the thoughts.

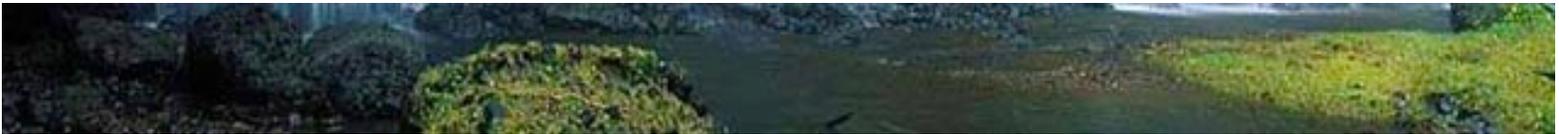
The I would like to convince that it is a desire to be so and that it has control over this experience.

There is still awakening from sleep in the early hours of the morning with really active thoughts and by concentrating on for example the alarm clock ticking and my heart beat there is an ability to sink again into this altered state awareness and there is a release of thoughts and an observation of the thoughts arising and sometimes a seeing of the desire or fear behind the thought. One time there was a seeing that I is just a letter / concept and yet the thoughts still arise and can lay a trap another night. All fascinating.

Is this awareness just a subtle play of the mind or is there an experience of the I am state? (*from P.*)

Jac replies: The 'I AM' state is a subtle experience of mind! Every state is a state of mind. It is said that the natural state is a stateless state but that's words for you!! Language gets tricky at a certain point. What you describe is the play towards identification with thought and bridging back towards the I AM state by focusing on a clock, etc. – bringing attention away from formless ideas. The deepest state you have here described is the 'I AM' the pure 'I AM' – where nothing is observed and there is no comment when it is at play. Try to draw within as much as possible so that this I AM state becomes more familiar – to the point of where it can be unperturbed for several hours during a regular day. At the moment there is physical sensation also and when the body gets used to aligning with this mental frequency (physically the cellular vibration rises) this entire experience or state will normalise itself. Then movement, talking, driving, working can all take place and attention is not active in the world at all, yet functioning can happen. Move towards this absorption in the I AM.

The I AM is a state of mind and it impossible for attention to stay there – it's as though the 'I AM' gets switched on and off. This is fine too but what is happening here is that this practice trains the mind or rewires the mind to not run 'all about me' stories. The habit of identifying with thought weakens in this way. The illusion shows itself to be not real when mind is no longer able to run identified thought.



Q. I have been having the experience of having no motivation to do anything... to just sit. I have been a big 'doer' and now there is no doer there anymore... it feels unsettling. Could you speak to this?

Doing nothing in [*hometown*], (from J.)

Jac replies: If there is a you who is doing nothing then for sure there is a doer still operating. Non-doing does not mean doing nothing – it means no identification with actions undertaken by the body-mind.

Then there is the experience of doing nothing which is the essence of what you write about – this is great. Let nothing happen. Very often the opposite of what was held in high value (getting stuff done, etc.) is destroyed by the adopting of a behaviour which was to be avoided in former phases of life. So one who was very active and involved can have that lifestyle slashed by the undeniable pull to do nothing. See that both action and inaction are equally placed in the world, that both have their place and function. There is only something to be gained by doing and not doing for the personal 'I'.



Q. It seems like the desire of family is linked with the i's existence and its need for that to have a home. It seems like what's needed to be done right now is to go back as much as possible where the

I AM so the i can melt in its own home... The mind seems to play subtle games. Is that going deeper into the work or is it a trick of the mind again ? Please correct or complete if something is missed.
(from M.)

Jac replies: Do not get into the subject matter of what the desire is (family) – this is the trick and as long as you replace one type of home with another, you are caught in the tricks of mind. Find out what is desire, find out what that concept is about, and find out how it gets its juice in the M. mind. You have to understand what desire is – to see through it, in order to stop being hypnotised by the concept.



More replies coming soon in the next newsletter!

You can email Jac with your satsang question at contactingjac@gmail.com.



Jac O' Keeffe travels extensively, facilitating satsang (spiritual gatherings). In her writings and talks she offers clear pointers to that which lies prior to and beyond the mind assisting spiritual seekers of Truth. Free [audio](#) and [video](#) satsangs are available for listening or download at jackieokeeffe.com.

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