

Be still, quiet and patient. There is only you. How can there be a distance between you and you?
Jac O'Keeffe

Jac's e-Satsang

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

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e-Satsang ... your questions answered

Q. Does thought have a mind of its own?

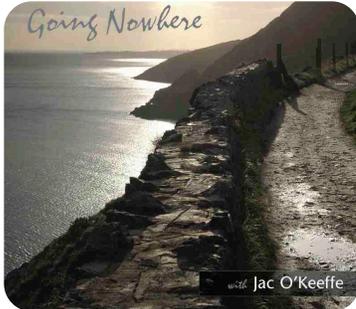


Jac replies:

Consciousness itself can be reduced to energy and energy is always on the move. Thoughts are energy. The labeling mechanism in consciousness coupled with memory creates our ability to name and recognise forms and formless and so the world appears in all its fullness.

Within this ability in consciousness to manifest, it creates a perception that looks and feels real to consciousness itself. At this level of perception, consciousness can know it is experiencing itself through imagining it is an individual person. For example, the man who wrote this question is actually a manifestation of consciousness in its effortless attempt to experience aspects of itself.

So then what is mind? Where is mind? All we can point towards



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An invitation to that
which is prior to
nonduality...

*"Blows away anything
else I have ever seen on
"non-duality" and it's
not even close... I
found myself
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is the brain where thought is interpreted as story. When it is viewed scientifically, there is no mind at all. Thoughts are just energy masses that have the capacity to influence the creative aspect of the left brain.

If what is written here is understood (from either scientific or nondual explanation), then it is more accurate to say that there is no such thing as mind. Concepts fall away when the left brain drops the ability to create plausible story and/or when there is no attachment to the personal 'i' idea.



Q.

The conditioned mind says it is better to give than receive. The conditioned mind says give and give again. The conditioned mind says we give by receiving.

'My guru' told me that the real giving is spontaneous and happens in the moment. So what about all this charity and good works done by Amma (and others)? Can you comment and offer fresh insight into this misunderstood subject.

Jac replies:

When conditioning is no longer motivating your actions, then all action is spontaneous. Then there are no thoughts about any action being right or wrong, no projected outcome and no ownership of the action itself. What is given is spontaneous. It actually does not register in mind that giving is happening, as it's just another movement in the natural flow of life. When functioning happens like this, without the labeling of giving and receiving or ownership of what is mine or yours, then it is known that everything is what you are and things just get moved around.

To attach a value on giving is the influence of social, cultural and perhaps religious conditioning. Taking right action has its

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place but there comes a time when the dropping of that value system is necessary. (Please note we are talking about dropping the value system. Changing one's actions might or might not happen. It's the concepts that influence the actions that are binding, not the action itself.)

When actions are judged as right or wrong it's very likely that deeper beliefs are hiding behind the facade of doing the 'right' thing. If you find yourself blindly following Amma's example, have a look to see if there is a lack of self-worth allowing an imbalance in how you give.

When you give, is there an inner endorsement? When you give is there a motivating idea running that others have greater value than you? Amma doesn't work from this place of values, she never had an ego to drop!

Have the wisdom to know when to move away from 'good behavior' and have the courage to go against your conditioning. It is in this way that the equanimity of both giving and receiving can be understood.



Q.

Very few teachers speak about the two stages of awakening, but you do and this is where my current interest lies. When the ego state falls away and then with Grace consciousness itself falls away, it seems to me that the remaining organism functions much as a carbon-based automaton from various levels of instinct and conditioning. I would very much like to know your views on this.

Jac replies:

And prior to awakening, the human form is a carbon-based automaton also. Prior to awakening there can be believed ideas that we are more and this is substantiated by desire. If you take

away the human desire to be more, to be special, to be significant, unique or precious then there's just physical matter. Mistaken identity is an idea running in consciousness manifesting as a real phenomenon in the human mind.

What you are is all of it when the personalised filter of perception breaks down (ego). The non-intellectual knowing that you are none of it and that consciousness itself is the illusion is the second stage that you speak about.

Then what is life? What is the human form? The carbon-based automaton is an appearance that has no substance apart from its seeming appearance. And somehow this appearance is known not even to appear. Yet there seems to be space for it; the happening of what could never have happened. This is the paradox of awakening.

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phenomenon in the human mind.

Q.

Isn't non-duality just another theory? Another concept that mind is attracted to in its search for truth and meaning? I mean really—it is just plain strange to be here. Mad. The biggest, most fundamental question of all must surely be "What IS this"?

Taking that leap into faith or knowledge that everything seen and felt is unreal—not only does none of it matter, but it isn't even happening... That must be the absolute ultimate in positive thinking. All that angst about work, struggling to succeed, regretting past events/ things done/ said—none of it is real.

At night, the waking negative thoughts—how do I... I wish I hadn't... I'll fix that tomorrow... Just to abandon all that and believe—KNOW—it doesn't matter. Now that's faith! It takes practice and discipline, but it seems to be working.

The default option in the thinking pattern in this head seems to be a negative one —"you're this," "you're that," "you're weird," "you're mad/stupid," "you need to do

better." This non-duality stuff offers to swallow up all of that in a blinding, answer-for-everything sort of way. So even if it is only a theory (and it kind of has to be surely?)—it's a bloody good one. Ultimately, it will even swallow up the longing for truth.

PS—Next time consciousness decides to run software like "mind," why can't it just be a "calm and happy" programme running? Why all this angst and negativity wired in to the experience? Wouldn't it be smarter to fix things so it can just be a good time?

When nonduality is seen to be a set of pointers, and not a fix or a practice in itself, then the theory of nonduality is seen to be garbage and will fall away by itself. It is then that nonduality is understood.

Jac replies:

There's a bubble to be burst here. Nonduality at a conceptual level is like any other set of theories and practice. When perceived like this, satsang is an industry, offering a means to be 'free' no different to any other. When nonduality is seen to be a set of pointers, and not a fix or a practice in itself, then the theory of nonduality is seen to be garbage and will fall away by itself. It is then that nonduality is understood.

If mind finds rest in remembering that nothing matters, then it's grabbing a new concept that brings some ease in order to replace whatever unsavoury idea was running prior to that moment. This is not what nonduality is about; this is replacing one idea for another and it's exhausting. There can be no 'breakthrough' with this desire-driven methodology.

The novelty of a new technique helps swallow up other thoughts but can you identify the desires woven through your email that are perpetuating the personal, subjective perspective? Having a desire for 'calm and happy' over 'angst and negativity' will maintain the dualistic perspective. Before these are known to be nothing, their subjective value must be seen to be just an idea. While these ideas remain unexplored, there can be no peace.

Nonduality doesn't work! Techniques are exhausting and your approach will lose its effectiveness. Don't compromise yourself with techniques and relax.

You are the Absolute
and you never were
out of Absoluteness.
You can't lose what
you really are but
you can imagine you
are something else
when thoughts are
believed.



You can't experience
the Absolute,
and mind can't
grasp this.

Mind will always be busy; don't be bothered with its content. Thoughts are ultimately not valid. Examine the believing mechanism so that mind can be understood as the wonderful tool that it is. Nonduality can be another set of concepts for mind to play with, but when understood to be pointers, the potential is unlimited.



Q.

My question is regarding the no-state or nothing as you call it. I saw when i place my attention on attention itself that there was nothing and no experience, but i didn't know what that was about or the significance of it until i saw a video of yours on YouTube.

It seems to me that it was the end of it but mind goes on and tries to make something out of it, tries to explain it and then it seems as if it's lost.

My question is if it is possible to be the absolute and come out of it because of mind or does that mean it was still in mind and it was just my imagination? Does it take time to get established in it or is it final?

Basically is it possible to be at the 0 point and lose it again, and does it take time to get established in it? Or is it final and absolutely irreversible?

Jac replies:

You are the Absolute and you never were out of Absoluteness. You can't lose what you really are but you can imagine you are something else by believing thoughts. You never were or can be anything other then the Absolute.

You can't experience the Absolute; experiencing happens in the realm of the world and mind doesn't get this. Mind will make stories out of everything—that's its programme—to

make the world a place to play with ideas of being something other than what you are. This world is a dream, a matrix (like the movie). What you are was never here at all.

What needs to happen next is that mind must be understood for what it is. You can see that there is no understanding required as to what the absolute is, so understanding and knowledge is needed now as to how mind makes this world seem real.

Take apart this matrix. Then the hypnosis breaks down totally. This work/ fun goes on forever, because manifestation will keep creating new scenarios and new ideas within time and space. None of this is a problem, there is only mind now doing what it does.

Start investigating thought. Find out how it presents as real. What makes thought believable? See how it tries to create an experience out of everything. Mind will always be busy and even a story about the Absolute is material for story! Also if in any moment there is the idea that 'that's it, i found it' then you know mind is running the show again!



Q.

The company of saints matters. It changes your outlook. How can one be in the company of saints "forever"? By a saint I mean the one who "knows."

Jac replies:

One traditional path is to live in the company of saints. However the West has no such traditions. Yet in spite of this, self-realisation happens. These are different times and catalysts for change come in many forms, in most untraditional ways. Let there be trust that whatever is needed to accelerate your path will happen. Let there be trust that the potency of saints is that which is within you also.

Some build an altar to saints or meditate in the same spot in their home in order to set up an energetic vortex with some potency. All of these things have their place but follow only what feels authentic for you. There is nothing lost by the fact that the company of saints is not an option for most nowadays. There are no models at present to replace this.

Follow that to which you are drawn and trust that your path is unfolding as it must. May it be revealed that you are all of it and that it is only believed ideas that make any of this seem real.

Q.

So, whatever i see "happening," it's mind showing me the happening. Who i really am is what sees that without a meaning.

But how come that i "feel" the pain yelling and screaming and if the pain is too much you lose your consciousness. What is losing it his or her consciousness ?

Jac replies:

Your second sentence is where the lack of clarity arises. Who you really are doesn't see anything—there is nothing to see. This is deeper than seeing without placing meaning upon it. From the point of who you really are, there is no manifestation at all. There is no world—nothing, and now take nothing away also.

However, phenomenally, within the regular world, when who you really are shows itself through self-realisation, the ability to experience phenomenally changes within the human form. There is a shift in perception. So who you really are does not see at all. Phenomenally, when who you are is directly known, there is seeing and nothing is seen.

Then we come to identification and this has its play for as long as there is no direct knowledge of who you are. At this point there is a 'you' who is feeling the pain, then there is a 'you' who can lose consciousness. Knowledge of who you are cannot be switched on and off.

So if there is a 'you' who can say that pain is 'yours,' this is mistaken identity and truth is not seen. All that can be done is to remove the obstacles to seeing the truth. It's not possible to hold onto a concept about your true identity and see if pain goes away. It is the 'you' that will die. Mistaken identity is clouding the truth and the 'i' thought will be seen to be a lie in its own time.

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Q.

I'm wondering if I should do the school for becoming a teacher. I know I have a talent for that... but I am already 47 years old now (I feel younger). And every year I ask myself this question but I never start with it. Ten years ago I asked the same question to a spiritual teacher. He said something like: that I am meant to do something like that but outside the ordinary... So here I am 10 years later still asking the same question. Maybe it's too late now and also I started last year an education for 'health consultant' in evening class.

Jac replies:

If there is a desire that is still alive after ten years, then go for it! Let yourself have the experience of at least walking the path towards qualifying as a teacher. Why not? Get up and go for it! Train as a teacher, start making it happen.

Desire that is persistent for a period of years will only be dissolved through its realisation. If you don't make it all the way to being a teacher, then let that be as a result of some other intervention, but play your part to satisfy your desire. And enjoy the journey!

Q.

There is the sense that "everything" is just perfect, no matter how or what form 'it' (dream, movie, world) appears to assume. And further, that positive or negative judgments that "I" attribute (project) to anything or anyone can only be reflections of the limited or conditioned 'restricted I-sense' that is believed to be 'the one that's doing the looking.'

If there is motivation to 'teach' nonduality because of an underlying idea/concept that there is an imbalance in lack of understanding, then the lack of understanding rests only in the one who is doing the 'teaching.'

Given that understanding, the question arises: "Is the impetus or motivation to explain or 'teach' nonduality or 'spiritual truths' an aspect of 'taking the bait' at a certain level, that the appearance of ignorance or misunderstanding in certain actually 'non-existing' persons, is a negative or unbalanced condition which calls for correction in some way? And that, therefore, there is 'something' to be gained by intervening (and who would do that?) to correct or improve the situation as it stands (as if there was 'anyone' to benefit) in tweaking the 'dream appearance' by teaching or 'pointing to truth,' or to the 'revelation of one's absolute being' (as if any 'doing' could bring that about [as it is always ever the case])?"

It is realized further, that from the perspective (i.e., the 'reality') of the relative dream appearance there cannot help but be "apparent persons" who "apparently teach," and hence there is apparently 'learning taking place.' And that underpinning that 'reality of appearances' lies the absolute immovable awareness from which that dream world blossoms or arises. From that absolute 'perfect ground' all apparent teaching and learning must also appear to unfold and assume their place as perfect expressions within the infinite dreamed expression, which nonetheless (in order TO APPEAR) must 'appear' in their apparent separateness and incompleteness as 'flawed aspects' (in appearance only).

It would seem that as long as we appear in the dream as individual people in whom thoughts never cease arising, we will experience feelings and perceptions which reflect a particular biased, unique perspective even if understood to be just illusory and misleading. Please explain if it is possible to finally rest unshakable in that absolute aware presence we understand 'ourselves' to be without requiring the need for an 'act of faith' to inhabit and express the peace and presence, and utter fearlessness, of our 'true being?'

Jac replies:

If there is motivation to 'teach' nonduality because of an underlying idea/concept that there is an imbalance in lack of understanding, then the lack of understanding rests only in the one who is doing the 'teaching.'

Offering pointers to that which is prior to all of it happens and teaching happens, but nothing needs it to happen; it's more a part of the whole tapestry as dispensable as anything else in manifestation. Relatively there is a place for everything, everything happens on its own. So even those who teach because there is something of value to give—they can't help that either, that is how it plays also. Nothing can be helped, the perfection bleeds through at a deeper level than what you may currently be seeing.

Have a look within to see where lies a sense of ownership. For example, it's not so much that you can rest, it's that everything else stops running and so mind interprets that as rest. Attention is no longer sucked into story or we can say there is just nothing at all going on. What was 'your life' becomes a sideshow that has no connection point between what can register as an experience and what you are.

There is nothing new to be gained at the end of the line, at the end of understandings. The show stops, like a death, end of a movie and it's not replaced by anything....

If there is a personal 'i' wanting to feel or experience true being then this is just desire and can be dropped. The personal 'i' is blocking the seeing of what you are; it is the obstacle and can never 'experience' truth. Let there be an acceptance of this point and the related desire will fall away.

**Q.**

Tears, lots of tears. When I read or hear something spiritual that touches me deeply I just cry, sometimes even bawl out loud. It feels like an old archetype memory awakens within me and I have no memory of what it is. There is never an obvious thought or emotion attached to the crying. It feels like love. It also happens when I'm out and I see someone doing something kind. Even if I hear someone across a room say "thank you" to another person, I cry. Sometimes watching animals play brings this on, too. There are too many instances to name them all. What's going on ?????? Whatever it is I like it ♥

Jac replies:

As long as you are attached to this crying then it will continue. Let the experience be had and when you are done with it, when it is exhausting without it being entertaining on any level, then we can talk about what it is.

Right now (when mind is attached to something) it's actually the faster route forward to let yourself have the experience fully, no figuring it out, let the richness of experience happen and with this focus the phase will pass faster. There is no pull here to bring in an intellectual understanding for something that is running the fullness of experience. Let it do its thing (without understanding for now) and it will move on to another phase.

**Q.**

I have a buddhist friend, he sees hungry ghosts (I don't see anything like that) and he has done so since he was a child. He has a buddhist altar and does hand mudras and makes offerings to show compassion to the hungry ghosts. Do you think this is a helpful thing to do for hungry ghosts or are they best left alone?

Jac replies:

Other realms are aspects of consciousness also and in most cases similar laws apply. It seems to be universal that there is an innate pull towards happiness and/or an internally-felt resolution. Energy (at a molecular level) needs energy to exchange and reshape itself and so the interconnectness of all things appears throughout manifestation. Some hungry ghosts accept the opportunity to evolve from that place of desire and others are locked in ignorance for a while longer, enjoying the drama of the story—a little like human beings in many ways!

If this work makes sense and has a natural pull for your friend, then of course why not engage in this activity. His giving of this energy is received as an opportunity to evolve in other realms. See it for what it is; charity work between dimensions.



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.
At these spiritual gatherings and in her writings
she assists spiritual seekers of Truth
by offering clear pointers
to that which is prior to and beyond the mind.**

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