

Giving from total emptiness within seeks no gratitude and leaves no trace or debt in memory as there is no 'one,' no individual with a sense of 'I' engaged in the act of giving.



Jac's e-Satsang

New News!

Upcoming Satsangs:

CANADA

Nov 23-26, 2012

Toronto

USA

Dec 1, 2012

Turtletown,

Tennessee

EUROPE

Jan 12-18, 2013

Forres (Findhorn)

Scotland Retreat

For details, [click here](#).

The jac character launches a new website, www.jac-okeeffe.com, on Saturday, November 17th! It features satsang schedules, books, CDs, DVDs, downloadable products, and much more.



This site launch also introduces the **FliHi Membership program**. This program offers a unique opportunity to support jac's work while gaining access to previously unseen videos and other exclusive content in the Bonus Room. As a FliHi member you'll receive 10% off all shop products as an added bonus. Not far off will be the launch of the **Virtual Satsang Community™** where FliHi members can connect and discuss non-dual topics within our community.

We have been working on this site for some time and although we've spent many many hours testing and fixing bugs, we know that we didn't find everything. So, as a courtesy we would like to extend our loyal newsletter recipients a one time, **20% discount on all purchases** in your cart **including the FliHi membership** subscriptions (valid until Dec 31, 2012). Please use the coupon code **GO-FURTHER** when you check out to receive your 20% off. Thanks for being part of the foundation of a new initiative that offers support to the Virtual Satsang Community™.



Nothing & Everything Music CD

Jac sings and writes music for fun, including these Sanskrit, English and Gaelic devotional chants on her new CD. Her music and satsang assist spiritual seekers of Truth by offering clear pointers to that which is prior to and beyond the mind.

Available on Jac's website as a [CD](#) or [download](#).



e-Satsang ... your questions answered

Q.

Why is this experience of awareness confined to this body and this mind, called me?

Jac replies:

The labeling mechanism that is a function of the thinking mind, refers to that awareness as 'me' when that awareness imagines the existence of separation.



Q.

i start reading. This is what happens in reading: "At the outset of self-enquiry, it is necessary to make an effort to abide in the Self."

then think : "who should make an effort to stay in the Self?" and then tears and laugh together like when it rains with sun - no answer necessary for the moment just to say to you what happens it's ok with what happens (for the moment lol)

Jac replies:

Fun when that helpless joy arises! When the idea that you are a personal identity is running then you will think that you have to make effort or not make effort. From another

perspective there is an appearance of 3 options; do something, do its opposite and do nothing. Without the arising of an 'i' then all of this doing, not doing and non-doing is seen to have no significance and no meaning. The imagined 'i' imagines it has something to do and then efforting takes place. For as long as the 'i' takes itself to be real, the appearance plays like this. It cannot be helped.

The terms
'awakened'
and 'being'
contradict
each other.
May it be
seen that
awakening
itself is
only within
the illusion.



Q.

Si le "je" est une pensée, pourquoi M. a l'impression que cette pensée "je" est en permanence? Alors que M. constate que les autres pensées ne le sont pas. est ce le "je" qui observe la permanence du "je"?

Jac replies:

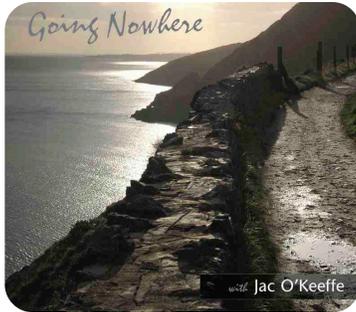
Le 'je' ne peut envisager comment les choses peuvent être, sans lui-même (quand le 'je' n'est pas là). Quand la pensée 'je' n'est pas dans la conscience, alors ce 'je' ne peut pas savoir qu'il n'est pas dans la conscience. Le 'je' ne peut ni sentir, ni reconnaître sa propre absence, ce qui l'amène à croire qu'il est toujours présent. Toutes les pensées vont et viennent et ce n'est pas différent en ce qui concerne la pensée 'je'.

Q. (translated)

If the "I" is a thought, why does [this M. character] have the impression that this thought "I" is permanently there. It is noted that other thoughts are not continuous. Is it the "I" that observes the permanence of "I"?

Jac replies: (translated)

The 'i' cannot imagine what it is like without itself. When the 'i' thought is not in awareness then it does not know that it is not



Going Nowhere DVD Video

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
constantly rewinding
the DVD because
every sentence, indeed,
every word Jac speaks
is so potent, that I
didn’t want to miss
anything.”*

Amazon review

**Available on Jac’s
website [here](#).**

in awareness. It does not feel/ recognise its own absence and so it believes it is always present. All thoughts come and go and the 'i' thought is no different in this regard.



Q.

Since the satsang weekend this burning up and falling away has continued, being very physical with lots of dense pains moving through the body, making way for this to be seen through, less and less identifications and new energy arising.

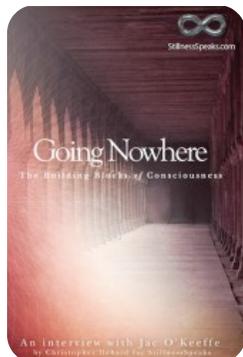
To me it is waking from one dream into another, the unmanifest to the manifest and yet I am neither. I see what you mean about potential and this now feels like the realm of potential, the potential for manifestation, unlike where any I dwells.

I'm not so sure about what you call preference, as what I see as preference can only be for an I? Without an I in time or in the unmanifest where could any preference come from? I thought this as I was standing shaking through pain only being able to drink a superfood concoction with the preference to eat chocolate cake and relax on the sofa. So there is preference but only of an I story limited by one's own influences or imagination. From the outside looking in it could appear as a preference however it can only ever be what is happening. I am yet to see it in any other way?

Jac replies:

When it is fully realised that the 'i' thought has no substance, all thoughts pass by with no potency. The personal 'i' is no longer available as a reference point, so thoughts don't have anything to stick to—there is no sense that they are your thoughts. However there is an ability for most, to recognise

that there are thoughts passing through. Thoughts are recognised as thoughts by the impersonal, and the subject matter of all thoughts is known to be impersonal also.



Going Nowhere: The Building Blocks of Consciousness

DVD Video

This DVD shares its title, in part, with Jac O' Keeffe's new DVD, *Going Nowhere*. This is no coincidence. It starts where *Going Nowhere* ends, inviting us to deeply explore what is meant when pointing "prior to consciousness."

Available on Jac's website [here](#).

For some there remains a sense of an 'i' also. The working mind (not the thinking mind) runs behavioral patterns and conditioning. This is evident in the personality. The working mind, in this way, responds to the natural movement that is intrinsic to life itself. Preferences are impersonal and are recognised as no more than a labeling of a movement or an inclination. Preferences come and go like other thoughts, and movement towards the object of a preference does not arise. An example of this is in your email.

In those cracks that appear in the matrix, it is recognised that there can be a trace of an 'i' (personal or impersonal) running through every idea that manifests and with this seeing it is clear that there really is no such thing as a truly, fully awakened being. The terms 'awakened' and 'being' contradict each other. May it be seen that awakening itself is only within the illusion.

As long as any appearance of manifestation is detected, there still remains a remnant of this dream. Even when it is known to be a dream and known to have no substance, even knowing that this dream could never have happened at all, the body carries with it an ability to appear. It is this that retains potentiality and this potentiality becomes too much. The dropping/physical death of the body is the last and final dropping of the impersonal.

As far as this Jac character understands, consciousness continues to refine itself while the body continues to breathe. The breakdown of conceptual thought continues until concepts are no longer presenting a plausible perspective. At this point concepts have no power to motivate any movement, action or behavior. This is liberation.



Preferences
are impersonal
and are
recognised as
no more than a
labeling of a
movement or
an inclination.

Q.

I have been "stuck in emptiness" for over two years. I do not believe I am attached to this place, but nothing continues to happen. I am unmotivated, nothing entices me. I am not completely vegetative; I go hiking and do yoga, clean house, meditate, read. But there is no juice for anything more.

I am semi-retired, more like completely retired, because I do not have the motivation to find a part time job to assist with living costs. I am not broke, so it is not an emergency, but still I should be "looking." I just cannot bring myself to fill out an application or write a resume and then go out and sell "myself" since I really have no-thing to sell.

I don't know if the nearly two and a half years of this state of being is unusual. I have been through both the dark night of the senses and the dark night of the spirit; the dark night of the spirit lasted over two years, also. But, I finally noticed some movement stirring and I was able to move on to a new state of consciousness. During that dark night, I deconstructed myself and my spiritual ego, but I feel like I reconstructed some thing to replace it, so I did not awaken.

Now, I have stopped some long term spiritual practices. I kept a dream journal for over 15 years, but this year I let it go. I also let go some prayer practices and devotional readings that have been a part of my spiritual self for over 15 years. I do continue to sit in the morning for an hour in front of my altar, having been a practitioner of Bhakti yoga most of this time. I find it comforting and I like to start my day out slow.

I have had many "experiences" of a mystical and awakening nature, but no true permanent state has presented itself.

Another spiritual teacher on this subject says that this is a transitional state to some new energy. But when he describes the new energy, it sounds to me like the Unitive state, that follows the dark night, and I've been there done that. This does not feel like a dark night; there is not the sense of dryness

or serious dark, "am I lost" feeling. And where would the new energy come from and go to? I just do not know the answers.

How long is it possible to stay in this state of consciousness? I sit and wait for something to present itself, for movement, for anything, but nothing. Any suggestions?

The breakdown of conceptual thought continues until concepts are no longer presenting a plausible perspective. At this point concepts have no power to motivate any movement, action or behavior. This is liberation.

Jac replies:

There are desires and expectations still running, yet to be recognised, seen through and dropped. Undertake a really honest audit to find out what desires are still entertained, no matter how subtle.

For example, there may be a desire for the current 'stuck' state to move off. It is the 'i' who wants things to be different to how they are. Mind will play a subtle game here so keep alert that this suggestion is not about resigning to things as they are, but recognising how mind assesses the current state and what comments/opinions it presents about these matters. It reads as though these ideas are believed into existence.

Look for and identify desires and expectations. Check within for beliefs in how things 'should' be. Be honest with yourself and explore what ideas are still running. It is the ego that is holding your perspective/experience in place. Some version of a personal 'i' is woven through this current phase.

What is giving solidity to the sense of a separate 'you'? Who is the one who is stuck? What are the conceptual building blocks that allow that recognition to take place? What exactly is stuck? Can you recognize the 'i' thought that holds all of this together? What makes this experience seem real?

The 'i' is a reference point from which your position is recognised and communicated. Check out this reference point. It appears to be trusted. Examine it, pull it apart and check out if there is any substance to this 'i' that is offering a location and a believed point of perception.



More replies coming soon in the next newsletter!



**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.**

**Free audio and video satsangs are available for
listening or download at jac-okeeffe.com.**

Copyright © 2012 Jac O' Keeffe, All rights reserved.
This material is distributed without profit to those who have
expressed an interest in Jac O' Keeffe.
jac-okeeffe.com

To unsubscribe, email contactingjac@gmail.com and put "Unsubscribe" in the subject line.

