

REST ON YOUR ALL-INCLUSIVE AWARENESS

Satsang with Clara Llum – Miami, October 13, 2008

Hosted by D. Weyer.

Clara: So... thanks for coming, and thanks Doris for providing this beautiful place, and spacious place!, that we enjoy here. So, it's beautiful to see also people like you, Cory, that meet for the first time with us, although, as I was saying before, this is a small world, the people related to non duality. And... Essentially Satsang is not about the people we meet. We can meet other people in this context, but Satsang is meeting our own Self. That's Satsang. So, in this sense, we can always be in Satsang, we can always be attending Satsang, and... Since our Self, and our awareness, and our essence of mind, is always available, wherever we are, at any time, so... this satsang here is only a reminder, and a pointer, for the true Satsang.

Excuse my English, which is not my native language. Some times I'm a bit limited in words. I don't have a big vocabulary. So I have to go right to the point, without going too much into distractions.

Cory: (comments that this reduced vocabulary of mine may be a vantage)

Clara: So, now for example, like in any other moment, we are in Satsang. Not because we are sitting here with friends and "attending satsang" formally. No. We are in Satsang, like any other moment, if we are aware of it. So, what it means, to be aware of it? How we actually realize Satsang? ... Like this [silence]... By being aware... of our own awareness. So it's being able to stop and attend our own beingness, our own attention.

We are aware right now. But we are aware of things. We are aware of the dog, we are aware of the voice that is speaking, we are aware of our physical sensations, we are aware maybe of our physical posture, or position, and we may be aware that thoughts go through our mind, we are aware of other people that may call our attention,... all this. But for us be aware of all this things we need to be aware. So we are aware. Below and behind being aware of this and that, we are aware.

We can turn our awareness from these things or objects to its own. To awareness itself. How?... Being aware that we are aware. [laughs] We are laughing because Doris made this question last week. "How?". And we were giving a long answer, that was lost because the recording machine failed. It was my first time recording a satsang, after 20 years doing satsang. First time I try to

record... and fails. This is my second attempt here [laughs]. So, the question came again by itself: "How?".

So, it's just... notice that we are aware. Notice that you are. Not as an abstraction,... right? When I say "you are", don't go to abstractions like "yes, I am, somehow, my higher self, my spirit, my something...". This is going into thoughts. This is a speculation. I'm not asking you to do something that strange, that complicated, that outlandish to actual reality. We don't need to investigate outside... "my self"... We have so many metaphysical ideas, fantastic ideas, about our self. And all these traditions, all these religious teachings, and... [phones ringing, laughs] you know.... It's funny, isn't?, it's funny. ... We have been bombarded by so many theories about who we are, as if who we are was not obvious. As if it was not self evident. That's the thickness of our blindness, of our... you know... ignorance. It's an ignorance of knowing too much. Consisting in knowing too much. Because if we were more simple, like Cory was suggesting (when I excused myself of my limited English), we would not entangle ourselves with all those theories. We would just look what is at hand, obvious, evident, here and now.

So we have all these metaphysical ideas about our self, our soul, the seven planes, or whatever. The nine dimensions, or twelve dimensions, our immortal atom, you know... it's endless. This is all just speculation, just fantasy. Pure fantasy. But the mind is that powerful that these fantasies happen and take place, so giving us an excuse, a pretext, to get attached to them. Because people develop subtle powers of perception to verify that these things exist, these metaphysical layers exist. And they exist. But after they were created by our imagination. So first we create concepts, then we make them real, then we justify that this is what it is. So we have complicated everything.

There's traditions that very skilfully deal with that problem. The problem of complexity, and the problem of the productivity of the mind, the creativity of the mind. And... I say "skilfully" because they take us, using our imagination or the power of our mind, to harness this power, to finally dissolve the whole creation into the source, which is this consciousness, this naked, raw, pure, empty consciousness. Traditions like Tantrayana, Hindu and Buddhist. But there's other traditions that don't do that. They don't take us through this fabricated path of creation, of layers of reality or phenomena, and take us straight away to realize the Subject of all these experiences created by the mind. Because there's always the Subject to whom these experiences happen. Experiences like astral travel, if you want. The voyage of the soul, of the Radha Soamis. We can name a thousand. All this is the imagination. But as I said

before, imagination creates. So, it's a reality too, it's a relative reality, and it's a detour. It's a detour, because through all these experiences, we just accumulate ignorance, and there's always the Subject to whom this is happening. And this is the question. So, the direct path, the direct teaching, has been expounded by other traditions, like Vedanta, and like Great Perfection –Dzogchen, or Mahamudra. That's why I say that Buddhists use Tantra, the path of the imagination and they put at the end the dissolution, where you receive these direct teachings, Great Perfection and Mahamudra. You receive them, but after you have gone through the teaching that uses the mind.

So, if we are... I was about to say *intelligent* enough, or *sincere* enough, ... that's why I paused, because I reconsidered to say what I said anyway. Maybe it's not that, maybe is not *intelligent* enough or *sincere* enough, because everyone maybe is sincere in other paths of course. But yes, there's an element of intelligence anyway. Intelligence not meaning accumulation of knowledge, but this sharpness of your intellect, sharpness of your discrimination or of your analysis, and also sincerity, like what Nisargadatta said "earnestness", meaning: if you are very determined in getting through to Truth, you are able to discard quickly what is not, what is just detour, just distraction. So if we have this... if we are in that position, that situation... Well, it's not by chance; it's because we have gone through a lot of garbage, anyway, and we have discarded that. We have seen the falseness of that. And now Krishnamurti comes to my mind like someone who was always pointing that if you look very honestly into yourself, - now *self* meaning *whatever is here in your mind, life, in your existence*- if you look honestly, sincerely, there and around, without prejudice, just innocently, that's intelligence, that's understanding. Understanding happens from this looking very sincerely. And this intelligence cuts through all the fabrication, all the speculation, all the falseness that is the burden, the backpack of our conditioning. The conditioning that for so long we have just accepted, uncritically, from everywhere. Right?

So we need a lot more of being critical and a lot more of not knowing. Because knowing is just ignorance, is just accepting concepts, false ideas that blind our understanding. That's knowing. So we need more critical thinking, and more than even critical thinking... Critical thinking by default, but we need also to be able to listen, parking on the side critical thinking and just listening. Listening to and looking into our life, our mind. And seeing nakedly, with our intelligence. This is superior to critical thinking.

So, if we have this background -and we have it somehow, because we are here, because it's not chance, because we have gone through this process of looking,

examining, discarding, and simplifying- we will be able to recognize the nature or the essence, the fundamental element: our consciousness.

[long silence] [phone rings] [long silence]

This is the answer.

Doris: How are you being in your being?.

Cory: Similar to that other question.

Clara: Yes, it's the same question again. [laughs]. It's the same question. Well, I wanted to remove all concepts first. You see? Of course, I don't know if I was successful. It's just a little painting, illustrating or discoursing about the need to be more... very much fierce into sincerity, into looking... That's the preliminary that I tried to point and make the emphasis, right? That we are too much conditioned. Of course if we are here it means that we have gone through that process somehow, of critical thinking and examining, and discarding a lot of garbage. But still... still we are in the realm of beliefs, here. And I don't want you to be in the realm of beliefs. I'm telling you: why don't we *be* or investigate what is already here, what is already true, what is already available, what is the fundament of our experience, of our perception, of our world, which is this consciousness,... ok? So why don't we let go all the ideas, all the beliefs that we have about that "higher self", or enlightenment, or whatever, right? We look into these teachers, Nisargadatta, and Ramana Maharshi, and we look at them, and that's illustration of (the fact that) we are full of beliefs, full of fantasy still, we look at them as if they are myths, as if they are giants, as if they are gods. You know, Ramana Maharshi, Nisargadatta, whoever, Siddharameshwar, Ranjit Maharaj, and more and more. Meaning that we are still in the realm of speculation. So, let's go, here.

Cory: (comments as how we indentify them and ourselves as people, creating a duality, in which they are above and us below).

Clara: Yes. Very true.

Cory: (comments how these teachers play a role as tools to point to consciousness, which is all there is).

Clara: Yes, very good. [laughs]. Thanks.

Mischa: (asks permission to ask, and then asks a personal question related to going deeper than locating clarity in his head, behind his eyes, and then quotes Gangaji's advice to look for that which does not move among what appears in the screen of consciousness; also quotes Deepak Chopra advising to see the space between thoughts as the substrate of everything; finally recognizes that by grace is that he experiences that so called clarity, and goes further describing different aspects of his contemplation of the witness-beingness vs the clarity; the question is about the search of a more pure or fine experience of that)

Clara: [long pause] Silence is an experience. Silence or the space between thoughts is not the awareness. Is just an experience. The awareness is aware of that silence between thoughts. The same awareness can be aware of thoughts. So, your awareness, your consciousness, which is your beingness, is behind thoughts and silence. And is behind bliss and pain. Behind any experience. So, the background is always here, always available. In relation to the pointer that you mentioned, that Gangaji gave you, look, if you worded it the same way, I'm gonna modify it. You said that "among what appears in the screen of your consciousness or your awareness, look for what is not moving, or not changing". Well, that which is not moving is not a content of your awareness. It will not appear among the objects of your consciousness. It will not appear in the screen of awareness, because is awareness itself. But this awareness, and that's the meaning of the pointer anyway, can look back into itself. The mirror can reflect the mirror. What is seen when the mirror reflects the mirror? Just infinite clarity, which is potential, or potentiality, to see, without seeing nothing specifically.

Another aspect of the answer is that there's no particular experience or no particular time, or no particular conditions that we need to meet to realize that. Because here and now, while we are talking, this awareness is functioning, is present, and we can be aware of being aware... while we are aware of anything or something else. That was the beginning of my words today, this evening, right?, when I said "we are aware of many things", right?, "but we can take our awareness back to itself". So, we don't need to reach to any particular experience; although these experiences of bliss, or of silence, somehow help us to collect our awareness back to itself; they are somehow a step, an unnecessary step, but a step that becomes almost necessary due to our conditioning, our need to purify the crowdedness of our mind, so they become a step into the collecting our awareness towards itself, so we go through the stages of peace, silence, bliss, and so on, and this gives us a clue, a glimpse, that we are on the right track somehow, that we are feeling closer to Home. But Home is more home that we can even imagine, because it's always here. Is the raw, naked,

pure, empty awareness that's available and functioning right now, even if we are discussing, arguing or unhappy... or fighting, you know, with something. Even when we are angry, this fundamental factor behind the whole creation, the whole projection, is available and is functioning, and we can go back, fall back into it.

So, somehow we are still using concepts when you ask something like this. I have the impression that still we have a conceptualized vision of this consciousness, like if it's something more sophisticated than what it is. Instead of identifying it or recognizing it for its obviousness and simplicity. That was my point before. Somehow it strikes me that the question comes again, many times. I'm not meaning you, yourself in particular or this question. Because is the same question in another modification: "how I go deeper" is the same question as "how I am aware of being", "how I reach beingness", like if you were in the beginner position –the question of Doris is "I am in the beginner position, how I find my being?", and your question is as if you are in the advanced position, "how I go deeper?", but is the same question. So... how you ask this? Of course, if you don't ask this, we don't meet anymore. [laughs] Since you are illustrated, since you have identified your awareness. I can correct my words: is not that we don't meet anymore, because still after we identify our awareness as it is, that simple fact, we still in most cases benefit from being reminded. Because we are so much into, again, the externalization of our awareness, distraction, into the practice of not practicing contemplation, is that being reminded that we are missing all the time the opportunity to enjoy our reality is tremendously useful. Being reminded. Right?

Cory: (comments that one comes back to satsang for the enjoyment of it, what else there's to do?).

Clara: Of course, yes. I agree completely, that's another alternative, of course. It's also enjoyment, I would say, from the point of view or from the position of having discovered this natural intrinsic awareness. It's also devotion. Sharing satsang is also being devotee, devotional, to our own Self. Which is everything, which is all, which is what we have found, we have discovered.

So, anyway, whatever is the case, with your question, or your questions, whether is the case you have discovered more than you pretend, since you act as if you don't know, you act as if you need to be told,... right? [laughs]

Cory: (commenting about how the participants of satsang play the role of ignoring for the sake of illustrating the teaching through questions)

Clara: Yes. I know. And Doris, if you had met Doris before you would know also of hers. [laughs].

So, anyway, whatever the case, playing this game or pretending that you don't know... the answer is "go back". The answer, for the record, [laughs]... is "fall back and fall back, and back, and back, and keep falling back, and keep falling back". That's the answer. Keep falling back into the consciousness that is the container, the infinite container of this. ...Don't look to yourself as if you are this physical body having an experience of awareness in your head. Of course, if you have this experience *that your consciousness is in your head*, embrace this experience as content in your consciousness. Because you are this infinite consciousness, so: accept, include this element of feeling as if *I have this consciousness in the back of my forehead, between my eyes, somewhere in my brain*. If you have this feeling, this sensation, or this perception: just don't fight it, accept it, just fall back from that into the infinite consciousness where this happens. This experience of feeling a body, and feeling a *sensation between my eyes and behind my forehead*, within where this experience happens? This infinite consciousness. Fall back into that. Fall back into the infinite. This infinite consciousness, infinite awareness, boundless, without definition, without boundaries. You are That. You are that infinite consciousness without boundaries where that sensation happens. Like the sensation of this room happens. Where this room happens? It happens within your infinite, without boundaries, consciousness. So, it's like "fall back", expand yourself, grow, keep growing, infinitely, like a balloon. Keep expanding. Like a balloon that is being inflated, more and more and more and more. Now remove the skin of the balloon, just pure space, infinite. That's consciousness. This awareness. Because everything, the world... you conceive Miami, you conceive South Florida, you conceive Florida, you conceive the States, you conceive America, you conceive the Earth, you conceive the stars, you conceive everything. Your consciousness is still bigger than that. Is the container where it is conceived. So, don't worry about any sensation; you are not limited by the sensation or how my consciousness appears to feel. You are not limited by that. You can fall back. You see?

And this depth has no particular taste. It has no particular color, no particular shape. So, don't try to attribute it a taste, shape, color, because you will limit yourself. You will limit your idea of yourself. You will limit your Self into your idea of yourself. This infinite depth is just the capacity to be aware of anything that happens within it.

Mischa: So, not to make any distinctions.

Clara: Be relaxed and comfortable in this experience right now, whatever it is: ordinary or extraordinary, blissful or painful, silence or noise, thoughts happening or no, include everything in your conceptual-less awareness, tasteless awareness, shapeless, formless... It is beyond fun and beyond boring. It is the natural state. It has been called the Natural State. It's the state-less state. The state without a state, what is behind. It's always behind, is always That, always here. In other words: don't limit yourself. Be just simple, relaxed, comforted, conformed. Conformed is not a good word because it is like "I am sacrificing" something. No, just satisfied. Be satisfied that you are all, you have all. You are this space that contains everything, so just lay back. And say, "ok, that's what's happening, this is the content of this awareness, I am this infinite". So lay back, relax, enjoy.

Kirsten: (describes her experience of contraction within the body/head vs her experience of spaciousness, and the objectifying of this one)

Clara: No effort. The idea is what I said: lay back. Is something you use as a synonym of relaxing, right?

Just always, wherever you are, sit in the back seat. Whatever is happening, go one row back, to the back seat. [laughs] Back, and back, and back...

So... "how?", Doris, "how I am aware of awareness?". Well... [laughs] I asked you the last time, so let's do the game again, and I asked you "are you aware now?", are you?. I asked you "*Are* you?".

Doris: I am.

Clara: You *are*! Did you look into a book to answer me?

Doris: No.

Clara: No. Did you look into the TV to answer me?

Doris: No.

Clara: Did you ask someone around?

Doris: No. I looked inside.

Clara: Did you say, “hey, Cory, or Kirsten, am I?” [laughs]. You didn’t. You needn’t. Right? You knew, intuitively, instantaneously, that you *are*. So, *where* you found that answer, *that’s* your beingness. *That’s* the self-evident being. Self-evident awareness.

Are you aware? Yes? So you are aware that you are aware!

Doris: Well, there’s a difference...

Clara: No. Wait, wait, wait. Again, I’m gonna ask. Are you aware?

Doris: Yes.

Clara: So you are aware of being aware. Or did you look it into the dictionary whether you are aware?

Doris: No.

Clara: Ok, you have been able to say “yes, I am aware” by how? By looking into your awareness!

Doris: Right.

Clara: Right. Immediately. So, your awareness was checking into your awareness.

Doris: It’s there.

Clara: Of course. You didn’t need an intermediary, something in between, a translator.

Doris: No.

Clara: Ok! So your awareness checked into its own. Your being checked into its own. Ok? So, that’s it! That’s the core thing.

Doris: But we are too much involved in being aware of objects.

Clara: Yes. But still you can be aware of your-Self, the space containing all, and things happen within that *all*. You are that *all*. Say... let’s say you are that all. Let’s say “I am that all”. Cannot you say “I am that all”? Is there anything that

is outside of your awareness? As soon as you say “this” or “that” it’s already in your awareness. If you can point to something is because...

Doris: Oh, I see.

Clara: ...it’s in your awareness. So, you cannot think or experience anything outside of your awareness. So, by definition, you are all.

Doris: I see.

Clara: For what it concerns to you, you are all. Your consciousness is your all of all of your experience. For what it matters to you. Of course. This is without speculation. That’s what I’m saying from the beginning: “let’s go back”, from all this accumulation of knowledge, to examining the facts. The evident element of our experience, of our awareness, here. We have that. That is enough. That is truly enough.

But of course, we are rare people here let’s say, that we can kind of grasp, understand. That when I say “this is enough”, we can understand. Most people would not understand what we are talking about. And even if they get a little glimpse, still will go after so many things, in terms of spiritual search. What I was saying at the beginning, you know, astral travel, or merkaba travel, whatever... “the flower of life”. Any kind of... Because we have that thick conditioning, into speculation and imagination, complication, that we cannot accept the simplicity of what is and stay with it. If we can, that’s wonderful, it means that we have processed a lot, digested a lot, and evacuated a lot. So we have evacuated.

This awareness, again, this awareness, and this beingness, that is always available, we can rest on it, at all times. And that’s enough. That’s enough. If we do that, we will see, it is our friend. We will see that, as we were discussing last week, what happens... is that our experience actually is transformed. And these things happen, what you were describing: the bliss, the silence, all these high or peak experiences happen, but they are just byproducts. They are not the thing, but they happen anyway. Because they are the result of a more purified mind. A mind that is more uncomplicated, then the luminosity of our nature transpires, emerges. So these experiences happen, but then we don’t get attached to these experiences because they are not the thing. There’s no thing. It’s just being our beingness. Then all these knots get unknot, disentangled, things get more easy. So we are not accumulating more karma, somehow. And the karma that was accumulated from before is getting dissolved or minimized.

Life changes, life transforms, but the paradox is that we don't have a bias anymore, wanting that. Because we accept all that happens as our awareness, as the content of our awareness. So, *that's* enough. Transformation will happen when we are not looking for it anymore, that's the paradox.

Kirsten: (question about the aspiration fierceness that may become pushing and artificial effort)

Clara: Don't conceptualize too much, I would say. "Spaciousness", "fierceness", whatever. It's inevitable that if I speak, words become concepts, but the purpose of me speaking and these words is just to use concepts that go to destroy other concepts. I'm using concepts not to...

Kirsten: Not to build something.

Clara: Yes. Exactly. Not to get attached to them. Throw them away! It's just to remove other concepts that are there. So, don't complicate yourself. Be confident. Just have confidence that everything is going fine.

Kirsten: Trust.

Clara: Yes, trust!. And everything is going fine. So, this earnestness is there anyway, even if you don't put conscious effort. When thoughts come with this little dialog or doubts, just include or embrace this dialogue or these questions in your thought-process with compassion. Another way of saying: just accept them, let them dissolve naturally, as part of the landscape of this moment, this mind that arises. You are this awareness where all this happens, so you can at all times relax, lay back, even when there's these thoughts emerging. Be benevolent with these thoughts, you don't need to fight them. You don't need to think "oh, I'm having problems, I'm...". No. Everything is fine. That's the wonderfulness of our truth, which is the Self, this awareness. It is actually the *philosopher's stone* of the Alchemists, because dissolves everything. Nothing can violate it, nothing can destroy it, it's the *vajra* of the Buddhists. You can always take refuge in *that*, your own awareness, your own Self. There's nothing that you can do that can separate you, or nothing that you can think that can separate you from that truth that is your Self, your being. Meaning that everything that happens or arises, you can embrace that. Let it happen and let it dissolve, in the space of your infinite awareness. There's nothing that we need to fight or oppose, accelerate or perfect. But if these things happen, if these events or thoughts happen, we can include them also. It's like the ultimate

Aikido. You use the energy of the opponent. You don't have to fight it. You allow the opponent to untangle itself. Just going back to your awareness. This awareness that embraces everything. This infinite space is always here. Whatever is the object of your trouble, you can step back and see that you are the awareness where that happens. You see? Because the problem continues as long as we are with the attention identified with it. Release this attention to its source, to itself.

Gisele: It's a leap of faith.

Clara: Well, why faith? Do it! Without faith. Yes, faith because it's like something I am suggesting. I guess you say faith because it's something that you are hearing as a suggestion. "Just be with anything that happens, and embrace it from the totality of awareness that you are". That's the suggestion I'm making. But...

Gisele: (inaudible reply)

Clara: Letting go or letting be. Let it be until it goes.

Gisele: (partly inaudible comments about the trust involved and the dilemmas in form of choices or possible actions)

Cory: (comments about the sense of I that underlies all questions and thoughts, and the paradox that there's no one doing the lay back that I suggested)

Gisele: (about the fear that may arise and the absence of limits)

Cory: (understanding how the let go that I suggest does not need to fight the intrinsic duality of language)

Mischa: (about the letting go and investigating the subject of it, enquiring to discover consciousness beyond the person or containing it)

Clara: I would ask, "who is that is implementing the understanding that there is no I?". You see? So you can ask the contrary, also. See?

Mischa: I noticed that also, as "Mischa" was expressing that.

Clara: In ultimate terms: don't worry, there's nothing to worry. Even if the I appears, that's another object of the consciousness. That appears to no one, that just appears.

Gisele: (inaudible comment)

Clara: These are the questions that arise from the intellect that is conditioned by a lot of...

Gisele: (inaudible comment)

Clara: All these questions come from the conditioning when faces the possibility of the infinite. These, let's say, learned ego-minds say "how is that!, I was told this was within these limits", and so and so. This is what the intellect says when faces this... when listens to this openness. Of course, but this is natural, there's nothing to...

I would like to put in perspective the problem of the I, that you brought somehow [meaning Cory], that is so much protagonist of satsangs in general, and it's not something that comes very much in these satsangs here, because it's not very much part of my discourse. *Why worrying about*, you see? I don't worry about. So I would like to put it in perspective as anything else. You know? If I'm saying you "don't worry about whether there's noise or there's silence, there's pain or there's bliss", ok, the idea, the notion of the I is just another concept. It's just another event, thing happening. There's nothing to worry. If there's "I saying I", ok, if there's "no I saying no I" or "I", that's ok, because this infinite awareness, this boundless awareness, it's anyway, whatever is the case, free from that situation. Any way. From the situation of the concept of I arising. Or not arising. It is free anyway, from that, as it is free from anything else. So, it's not an issue, at all. Ever. Like nothing is an issue.

My reply [to Gisele] would be the same as I replied to you, Kirsten. Just lay back or relax. So if you ask me "who relaxes?". Nobody! Anyway, relax. It's inevitable that we use language as you suggested or pointed very properly [to Cory].

Cory: (inaudible comment)

Clara: It is present in all language. The notion of I is implicit in the language, it's the root of language, so if we use words or language the I is implied by default. We cannot get rid of it, linguistically.

Cory: (inaudible comments)

Clara: If we are in the level of experience, not in the level of awareness laying back, if we are entangled with experience there's no end to the process of resolving, resolving, resolving, resolving. You see? If we are fighting the I, who is fighting the I? –another I, there's no end. So we can get rid of the whole thing altogether. And “ok, everything is fine”. Get rid of the whole concept! Altogether. By not worrying. Because there's no worry. Because awareness is already free from it. And is already beyond it.

Kirsten: (comments about the energy of the I remaining)

Clara: Why?

Kirsten: I mean, there's still a physical contraction that I feel when I'm speaking out of I.

Clara: What means speaking out of I? You mean that you speak from the I? That's what you said?

Kirsten: I have the illusion that I am speaking from the I.

Clara: That's a concept, that's an idea, a belief in other words. Saying “sometimes I speak from the I” it's a concept, it's an idea. Because if the I does not exist, how can you speak from something that does not exist? [laughs] So, it's just a belief that you speak from something that you call the I but does not exist. We can even intellectually analyze and find out, discover, that there's no I. And it's a somehow useful preliminary.

Kirsten: But it's only intellectual.

Clara: Doesn't matter. Still is useful. This belongs to what I said before, the phase or stage of critical thinking, examining, that is before or prior to the stage of actual resting on our awareness, which is something so fundamental. But we are so much out of touch, out of our awareness, that we are into the objects... and into the theories, which is much worse. So, we (need to) go step by step, by first critical thinking, questioning, discarding, so much garbage that we don't know, it's pure speculation. Being very simple, very honest. In that level we investigate the I, like the Buddhists do. In Buddhist teachings you go through analytical meditation, look for your I. You try to find it. Is it a limb of your

body? Is it your body? You go through the five skandhas, the five aggregates, and you see that's not any of them. You cannot find the I. You can look it from many ways, intellectually. You can look into the interdependence of all phenomena. We can go into current Science, 21st century Science, and see the interrelatedness of the physical realm and the biological, and everything, there's no separation. There's no separation. So, even intellectually, where we create this idea of I is completely speculative, artificial, it's false. You see? So, that's ok! If we analyze and we see that intellectually. But, see?, we have too many assumptions. And it's a kind of assumption that this I is somehow present and *I need to solve it, to get rid of it, transcend it, or anything.*

Cory: (inaudible comment)

Clara: We don't. Well, it comes from a misunderstanding of the teachings.

Cory: (inaudible comment)

Clara: Exactly. Yes. It's true. So, you were saying, Kirsten, to go back to that. Is what I answered when we were talking with Mischa. That feeling, that the presence between the eyes, or someway in the head, is something similar that "I have this contraction that is my self-centered being". You see? That's a concept. That's a sensation united to a concept, to an idea. But ok, it's like "I feel I need to go to pee". It's a sensation. What you do with a sensation? Nothing. You just observe it, it's part of the content of your consciousness. So you observe that sensation that is like if you were speaking from here [head]. But, remember, you are the whole thing, you are everything. Why... ask yourself, why you submit to the concept that you are this limited self-centered being. Why submitting to that concept! When the fact is that this room is within you. And this is a fact. Within your awareness.

Kirsten: (inaudible comment)

Clara: The physical sensation is something you use to perpetuate the identification with the body. You say, "oh this is very sensitive, I feel this very much, so this must be my truth, this is my reality". And you use that in that sense, right?

Kirsten: (affirms and elaborates)

Clara: But I'm telling you. The physical sensations are not the responsible or the cause for this identification. These are just the instrument that you use. The cause is a habit.

Kirsten: To refer to that as an identity.

Clara: Of course. This whole thing is not your problem. This is universal. It happens to all of "us". That all of us believe we are *some one*, separate. All of us are this One consciousness that identifies with a body. It's not Kirsten alone. It's just that this infinite consciousness does this game in countless versions.

Cory: Try to control that would be ridiculous.

Clara: It is what it is. You can only... as I said before, embrace it. Just accept it. "Ok, that's what it is". You don't even need to think it. Embracing it doesn't need to think it. Is not that I am saying "ok, I feel this body as if I was that". I don't need to conceptualize that. If this is what's happening, don't conceptualize it: this is what's happening anyway! Just... that's the usefulness of satsang, to be reminded that we need to break, again, and again, and again, and again, moment by moment, again and again, the habit of thinking –because it's a thought- that "I am this body". It's a subconscious thought. How it is broken? When I say "we need to break" and "how it is broken", I am not saying there's an I that does or doesn't do. Don't go into that problem. I discussed that before. There's no I anyway, it happens. It's just a way of speaking. So, anyway: it will happen. The notion that we need to break it, it applies anyway, even if there's no one that does it. It applies anyway. We need to break it. Who? Whoever, the infinite. But the infinite needs to break it, you see?. If I try to speak in non dual terms, I need to say things very rarely, like "the infinite needs to break this". But anyway, it needs to be broken, the habit needs to be broken. How? Go back into this awareness and in that moment rest on the infinity. You are the All. In that moment you are breaking the concept that "I am this body". Because you are the room too. If you think Miami, you are Miami too. At that moment the concept is broken, and needs to be broken many times, not once. That's another misunderstanding of the fast-track satsang circuit, if I may say.

Barbara: Would you say that it's that heart felt benevolence that you were talking about that it's what breaks that?

Clara: Yes, it's another way. The benevolence? Yes. It's the same thing. When I said before "being benevolent" around something that happens by knowing

that you are the context where it happens, this is one way of speaking of it. Another way of speaking of it is just when anything is happening like the apparent identification with this form, sensation... you don't need to conceptualize it even. Why conceptualizing? Conceptualizing what makes is reinforcing it. "Oh, I'm now identifying with this body", as if it was me... you are making it stronger! Just forget it! Forget it. You see? Just treat it as something ridiculous. Just... it's nothing. It's not important. Sensations are there, sensations are here, you know. Lay back, be this infinite. But I say again: we need to go back into this infinity of pure awareness, which is not empty emptiness, is emptiness-full, it's not (literal) silence, there's noise, there's things, there's objects. So it's not just a blissful experience, it is whatever it is. But it's this background of awareness, that is so obvious... when I answered to Doris "*this* is what you find when you look: *am I?*, *Yes*, ok". So, *this*, that (is) obvious, be back into that, again and again and again. And being back into that, you are everything, because you contain everything. At that moment you are breaking the knot of identification with this little persona. And we need to do that a million times. And I said before: "that's a misunderstanding of the fast-track satsang circuit", in a way of comparing to fast-food chains: fast-food satsang. That: "oh, I understood, that's enough". No. 'I understood? Ok. I identified this awareness? Ok.'. Are you *staying* in that awareness? "Who?". *Nobody*. But are you staying in that awareness? Are you staying? You need to stay! Moment by moment, moment by moment. Because you need to cut the knot of the habit again, and again, and again. And this is the teaching of Nisargadatta, and the teaching of all these teachers. You have to become super friends with your I-am-ness. Which is another word for this awareness. You have to become friend of your I-am-ness. Is your best friend, is your protector, is your saviour. Christ is this I-am-ness, is not someone that comes from a cloud and descends.

Mischa: (comments that the idea arises that there's time and there's a person that needs to do this)

Clara: We need to include that, we need to accept that. Don't fight it. Concepts come, ok? Concepts like "me", "you",

Mischa: I see.

Clara: the idea of effort, the idea "I'm doing". "Oh, I should not be the doer, because the doer doesn't exist. I should try not being the doer". What's all this nonsense? If there's no doer, don't worry! Why you fight something that does not exist? If you are not the doer, you are not the doer even if you are trying to be the doer or trying not to be the doer! You are not! There's no doer.

Doris: But sometimes there's this urge of doing. I want to do. Something!

Clara: Do!, do! [laughs]

Doris: (inaudible comment)

Clara: Whatever, whatever!. Include everything. You see?

Kirsten: (inaudible comment)

Clara: If you are, it's ok. [laughs]

Kirsten: (about the practice of being with the I am sense vs being with whatever sensation arises)

Clara: The I am sensation that you say is what I said before, the implicit, immediate knowledge that you *are*. What I pointed to Doris when I asked “are you?”, ‘am I?’. *Where* you find the answer, *that's* the implicit, immediate knowledge that you *are*. *That's* your being, *that's* your awareness. This is the I am sensation that you are describing, mentioning. So: be there, and on top of that be anywhere else you want, doesn't matter. That's what I'm insisting: that we have so many concepts, even the concept that “we need to fight the doer” or... No! “Doer”, “not doer”, same thing, concepts! Concepts. What do we do with concepts? Nothing. Just let them be. Be this awareness of being, be this I-am-ness, I am sensation. That's all. And be indulgent, be benevolent with all that is, all that is. Or be wrathful, or be angry, whatever is the state, that's part of the content; embrace that, contain that, know that you are the infinite where this happens. We have this philosopher's stone that dissolves everything, that cures everything, the medicinal elixir, the elixir of immortality, all these images or myths of the Medieval traditions, all these are this consciousness. Why? Because that's what it does. This awareness of being cures everything, dissolves everything, it's indestructible. It's the treasure below our garden, below the ground in our garden. We are living in a house very poor, thinking we are needing people, thinking that we are miserable, and we have this treasure underground of our own court. That's the metaphor again, meaning: it is our property, we own it. It's a metaphor again, because it's more close than owning it, it's more close than being our property, is us, our nature. We have the wish-fulfilling gem in our hand and with the other hand we are asking for alms. This hand that looks for alms is the externalized consciousness. This other hand that

has the wish-fulfilling gem is the internalized consciousness, the consciousness that is aware of itself. That's all.

We need to be very caring, very kind to ourselves. Very kind in this process of spiritual discovery. Very kind, because from the start we have been given the award already. So why being demanding to ourselves, why getting angry at ourselves. We are already loved, given, saved, how ever. By who? By our infinite Self. The Self. By ourselves. Meaning, this person for which we worry: nothing to worry. Those are also the words of Siddharameshwar Maharaj. He said, "who is my student, needs not to worry".

Well... Sometimes we touch some points that are more close to our needs, and sometimes not so much. Any way. This is how it goes.

If we, as I was saying before, if we are, again and again, moment by moment, in touch with our own Self, with our own nature, this intrinsic awareness that is open, that is infinite, life transforms, perception transforms, everything. And one of the transformations, I would say, is in knowing... in having the experience..., although is nothing to be attached to either, somehow is common having waves of certainty or feeling the oneness with your neighbour. You see that everyone is your family. And you see that everyone is your Self. You love everyone. You see that everyone is your Self. Even things. You have this closeness to everything, which is not a experience more, let's say, enlightened than the other feeling, the feeling that "I'm angry" or "I am this self-centered person" or whatever. These are all concepts. This is also a concept, this feeling that "oh I have this love", "I feel this love for you" or for everyone. And it's true, it's happening. But it's also another modification of the mind; only that is a modification that happens when the mind is more purified of concepts, of heaviness. In ultimate terms there's not even oneness in Self. That's why we call it "non duality". Because there's *no other*. Right? But in relative terms, the experience that was so conceptually self-centered, becomes non self-centered, becomes One-centered. This is something that happens. So you have this familiarity with everyone, this love for everyone. Then when anyone comes to your life it's like you know them, it's like you can see their heart, you can see their mind. This comes naturally. But this is all phenomena, it's just a game of the consciousness. The important is that this is a byproduct, not something to be attached to. But the insight that comes with this awareness, the insight that allows you to see into other hearts, is somehow helpful to help. That's all. But it happens. Sometimes it's funny because you find yourself overflowing like naturally having the impulse to give a lot of hugs. And finding this is not... –because you have not lost also your ordinary

perception and you have this insight, so you see that there's other ways of behaving for other people. So you have to adjust anyway. Otherwise you would be going giving hugs to everyone.

Cory: Playing the role of the actual "normal person".

Clara: Exactly. Somehow refraining. But it's part of the game.

Cory: If you do otherwise you realize the effect it may have, there's no balance for other people.

Clara: Yes, yes. But all this process, and noticing, noticing the feeling, and noticing the other's perceptions, and noticing that you refrain, all this happens spontaneously. Because the point of this awareness is that when you get used, by doing the practice of getting used to lay back on this space of infinite awareness, everything is spontaneous, in that consciousness. From that resting on that consciousness, everything is spontaneous. Your own action is spontaneous too. Like this speaking. Everything, everything is spontaneous. That's what they call "the non doer". But, anyway, 'I am doing', 'I am speaking'. There's no contradiction. You see? Nobody is speaking, while I'm speaking. Who cares? There's no contradiction. You see? Contradiction is only language. But you see that everything is happening, is happening, is happening by itself, is happening by itself. It appears that someone is speaking, it appears someone like 'Clara' is speaking. So... You see? But everything is included. There's no distinction between "an apparent Clara is speaking" and "I am speaking", there's no distinction. Two conceptual ways of speaking of the same thing. The whole thing. The whole thing is one, and the whole thing is included in this awareness that has no owner, no reference point.

Again, we need to take this message that once we identify this awareness, as our simplicity of being, our awareness of being, be there again and again, kindly, benevolently to yourself. Let it be, let it happen. "Go with the flow". This sounds very much sixties. [laughs] But it is what it is anyway. Sounds very much Ram Dass "Be Here Now", you know. [laughs] And that's it. Be kind, be in your awareness. Ok, I think it's too late for everyone. So, thanks a lot. Namaste.

Notes

(...) conversations not recorded properly or for additions and corrections to the text that clarify the intended meaning
[...] non verbal expressions included in the recording

Information: www.ClaraLlum.com and www.linkgap.com/satsang