

AWAKENING IS BEING FREE FROM THE MIND
Satsang with Clara Llum – Miami, November 3, 2008
Hosted by D. Weyer.

Clara: Ok, let's do some meditation, short one, to get ourselves into the tune of our awareness.

[meditation]

Here we are, Barbara, Ann, Doris –just for the record.

The subject today, as I was asked by you Doris, is “awakening”.

I think this is one of the most difficult subjects of all to talk about. Because is full of contradictions, is full of misunderstandings, when we talk about awakening. First because we have so many fantasies, ideals, about awakening or enlightenment, and also because the spiritual traditions do not help much into clarify, since they all have, each of them, their own versions, their own vocabulary, terms –sanskrit terms or whatever, to refer to this realization, states, or attainments, and this only adds more confusion. So, it's not an easy topic. But I would address the topic from my point of view, my experience, my background. Of course you can intervene in the conversation and you can talk at any time, and cut me and ask questions.

First thing that we have to consider is that, from the nondual approach, we are already complete. There's nothing that is lacking, that we are lacking of. So, if we are already complete and we lack nothing, awakening, or understanding, or realization, or enlightenment, can not be something that we are lacking, something that is not yet there, or here. So, it must be... But anyway, it's always tricky and it's always contradictory; because if I say “it's not something that we are missing or is lacking, yet we are not realizing”, what is that? If we say, “whatever it is, it's already here, in us, but we don't see it, we are veiled by some ignorance”, that's the traditional approach about the subject, to say: there's this ignorance about something that's already here. But then, if we are complete, why we are not realizing it? Why we have this ignorance, to begin with? It makes no much sense, does it? If we are complete, then how this completeness fits with being somehow veiled? Well, there's no solution to this contradiction. There's absolutely no solution. But anyway, this approach is true, somehow. That there's nothing that we need to find outside of our self nature, but we have, or we need, to clear or remove things that are preventing us to realize -to see, to *get*- what is here already. So, we have to purify, we have to

remove, things that are not essential. Have to remove things that are not us, are not our nature, are not our essence. From that point of view is that we are already complete. Because when we remove all these things,... First we can remove them because they are not us; if they were us, we could not get rid of them, like ideas, concepts, beliefs, identifications. These are things, items, that we are carrying, to which we are attributing importance, even a sense of reality which they have not. When we happen to clear that and remove that, we find that we have not lost anything that was really us, our essence, our nature. And we find that, on the other hand, we can see that everything is fine, everything is complete, which it already was.

This is the first misunderstanding that is in the mind of the seeker –the person who is in search for consolation, truth, liberation, freedom, realization, enlightenment and so on. This person who is in search of all those things, the first misunderstanding is that he or she thinks that he or she needs to gain something that is spectacular, special, paranormal, that is not already here, and that will convert her or him into that special person, full of powers, full of charisma, aura, an object of devotion. [laughs] That's the first misunderstanding in the mind of the person who has been allured by this phenomena, “the religion of realization”. Of course, this only happens in these traditions, the traditions of “self-realization”. This phenomena does not happen to conventional Christians; they don't believe they have to “self-realize” anything. They have to ‘be good and have faith’, and ‘Jesus will save’ them; that's all. But in these Eastern traditions, there's the belief in self-realization, so the person ‘needs to become’ better, something else, ‘needs to become’ from human to god, ‘needs to become’ from limited to superman, superwoman. And this is not true, this is wrong.

What's awakening then that makes the awakened different from the non awakened? If it's not that quality of being super-man, super-woman, a god, someone so special, someone with powers –the power to fly, the power to go through a wall, the power to read other minds. If it's not that, what it is? It is being free from the clutter of mind. It is being free from the heaviness of conditioning. Is being free from the identification with conditioning. It is seeing through all that is false. It is recognizing as false what is false. So, it's being *without a mind*. Not literally; metaphorically speaking. It's being free from the mind, -from the grasp of the mind. Is being in your nature, which is prior to the mind, to your mind. Your mind is an instrument, is an accessory. It is a tool that, paradoxically, when you are free from it, you find yourself using it without effort, spontaneously. You find that your mind becomes the brush of the painter, and (you find that) you are one with the process of living, and you

witness this brush moving freely, expressing this process of living that you are, or that you are one with. You see the mind becoming the recipient of the wisdom of the Totality. A wisdom which consists, precisely, in not knowing. Because you have been freed from the grasp, from the obsession of understanding with your mind. You've been freed from this obsession of having to find answers through your mind, through the intellect. You've been got rid of that. You have seen through the mind and realized that is powerless by itself, completely powerless. So you have abandoned the mind. You have let the mind fall down. You have allowed the mind to fall down, to become nothing, to have no importance for you. Because you have realized the powerlessness of the mind.

And that's the paradox, that when you are free from the mind, when you are not obsessed with finding out through the mind, the mind becomes this empty conduit that just is used to express whatever understanding is here, in the moment, from the intelligence that is one with the Totality. The intelligence is not the intellect. Is not the capacity of reasoning. Intellect is reasoning and it's a mechanical capacity; a computer can do that. But the *ego*, the notion that you are 'someone', associated with a collection –a rucksack, a backpack- of conditionings and tendencies, pretends to run the mind. Is like sitting in front of the computer, of this mechanical instrument of thinking or reasoning, to sit in there, in front of that computer, an entity that is full of preconceptions, full of assumptions, untested, unproven, wrong assumptions. That's the ego-mind, that's the ego, which we call ego-mind since we sit... We allow this ego-entity... which is only, consists only in the accumulation of conditionings, the accumulation of beliefs, the accumulation of acquired ideas, 'truths', so-called truths. This entity which is crowded with ignorance, with which we identify as *us*, that's why we call it ego, we put that entity to sit in charge of the computer that is this reasoning mind. What that entity will 'type'? And what will be the conclusions of this intellect? Just garbage. Just speculation. Just more fantasy. Just more false truths. Because this ego doesn't know anything. It believes it knows, and then it uses the reasoning to justify, to multiply all these false ideas and make more of them. You see? The mind is crowded and is an instrument that is being used by a blind entity. A blind entity that is very arrogant, believing he/she/it knows, and doesn't know anything. Doesn't know shit [laughs] but it sits there typing and producing reports, lots of reports [laughs]. You see?

So, how the awakening happens? By first seeing honestly all this phenomena, all these mechanisms, all the absurdity that... Who is running the mind? The mind is being ran by itself, by the programs that are accumulated –this is very

krisnamurtian, what I'm saying, but is absolutely exact. The mind is being ran by the past. This ego-entity is just informed by the past: past experiences, past conclusions, [electric power fades, laughs] past thoughts, past ideas.

Doris: [making fun of the outage] That was true!

Clara: [joking] That's a confirmation! [laughs]

Ann: An explanation!

Clara: Our intelligence, *thanks God*, if I may, thanks God our intelligence is already, now –even when the ego is there- is already, here now, free from this garbage. That's how the intelligence can realize “oh, this is what is happening: I know no shit and I'm running this computer, this mind of mine”, “I'm running this mind with all this garbage, and is producing more garbage”. You can realize that. So when you realize that, if you see it honestly, you stop doing that. You let it go. You relax, you abandon the attempt. You just open yourself. You just listen. To what, to what is here now, to your breath, to your moment, to your pure naked awareness –which is that intelligence itself. That intelligence itself is this pure naked awareness of yours, which is prior to anything that is thought. Anything that goes through the mind as thought, prior to that, here, is your pure beingness, awareness. That's your intelligence. That's what you have used to realize “oh, I am just making it up, I'm just faking it, I'm just feeding this cocodril of assumptions; let it relax, let's not assume anymore, let's accept *I know nothing*, let's relax in *I know nothing*, let's surrender in *know nothing*, in this moment, which is full; I'm already free from knowing.” So you see all that. At a given moment of your life you realize that, you realize the whole trap, the whole mechanism, the whole wheel of conditioning. How it's been going; you see it. What it involves, what it implies. You see that it implies this intellect going after conclusions and this entity obsessed with getting answers being fed by just the past, by just assumptions, all the clutter that's been acquired and accumulated through ages. And you see that: This is what is running the energy of the house, of this person.

At some point you see that, and then you relax. Relax in the intelligence that has seen that. The intelligence that has seen that is an intelligence that belongs to now, to here. It's a holistic intelligence. It's an intelligence that is not programed. It sees what it is here, what is present, what is actual. So you relax, and you *fall back*, as I was saying before in other satsangs, you fall back into your original nature, which is this awareness that *knows nothing*, that holds nothing as a formula, that is not clinging to anything as formulas. It does not

need to know anything. Knowing belongs always to the past, it's already dead. Anything you know is something already dead. It's already past, it's a formula, it does not belong to the next moment anymore. So you don't hold it, you don't cling to it, you let it go. You come to this moment, to this next moment, *not knowing*. Not knowing. Then this intelligence of the Totality, which is this presence of being here now aware, takes over, all the time. At all moments, it's taking over. And it's giving you whatever is the knowing of the moment. The knowing of the moment comes from the not knowing, and it's valid knowledge, valid wisdom, for the moment only. So, this not-knowingness allows you to know, whatever is necessary for the moment. But you are not grasping it, you are not holding it, you are not clinging to it, so you are perpetually empty, perpetually stepping into the next now new moment with nothing, with no luggage, with no backpack, with no conditioning, free. And this freedom of not knowing, this freedom of being free from the mind, from the intellect and its false fabricated conclusions, is the ultimate and only true relief. The ultimate and only liberation: *mukti*. And the awakening is seeing that, seeing this, truly. Truly seeing this.

So, there's no intellectual awakening. Intellectual awakening like now I'm talking –“I'm giving you an intellectual awakening now, by explaining this”; this could be said ‘this is awakening put into words, intellectualized’. But there's no intellectual awakening because I'm not clinging to these words either. You see? These words come from non-intellectual awakening, which consists in just my capacity, and ability, and *habit*, to naturally go back, time and time and time and time and again, to my original nature. So, my *non-intellectual*, factual, real awakening, is not *knowing something*, is my having destroyed completely the habit, if I can put it in these terms, of needing the mind. I can put it in inverse terms: my habit of just, at all times, going back to my no-mind. I have the ability to relax at all times in the no-mind. But saying it, or explaining it, in positive terms, like I have just done –*the ability, or skill, or the habit of resting on my own no-mind*, is a little bit false also, because I have not created this habit. What I have done, and this is why the negative description fits better, I have destroyed the habit of grasping, holding the mind. And saying “I have destroyed” is also false; *it's been* destroyed, it happens that it's been destroyed. So it's not something *I did* to destroy the attachment to mind. To put it in personal terms is also a little bit false. Because I did not do it, it happened. I just saw, if I can say “I”; this intelligence, which I am, saw, spontaneously, the falseness of the mind process. And so, this process was destroyed, as a habit. So, it happened. Then, by default, after the process of attachment to the mind was destroyed, what remained was this awareness going back to itself all the time, at any time, at any opportunity. Before any dilemma, before any situation, this intelligence

does not resort to the mind anymore. That's the freedom. This intelligence does not resort to the mind anymore. It's free from that habit, from that mechanism of resorting to the mind. So, it falls back to itself naturally. That's the *factual* awakening. Is not an awakening in intellectual terms of knowing something. Of course I can explain it and then it's 'knowing this', is "knowing that the mind with its conclusions is false", you see? But knowing this is just the byproduct of the factual awakening, which is non-conceptual. Is the fact that the mind is relaxed and the awareness or the intelligence resorts to itself.

And this, going back to the beginning of the talk, this awareness that gets back to itself, is not something new that I gained that I didn't have. Because awareness was already here, and the ability of awareness to get back to itself was already here. But awareness was not very much into the *habit* of resorting to itself because was into the habit of resorting to the mind. Because there was the other habit created. And the other habit created was reinforced by itself, was reinforced by not paying attention to how it works.

Ann: Why do we do that? Why did we put the ego in charge of that wonderful machinery?

Clara: It's a habit.

Barbara: It's such a deep conditioning, like if it's biologically built in.

Clara: The question of how this ignorance started, or this habit started, how the delusional process started, is one that's in all the nondual traditions, and there's no answer. Buddhists say: "it's a beginningless ignorance". Advaita Vedanta teachings don't say much different. Nobody knows how this Maya started. What the tradition says is that "ignorance is beginningless but ends at some point, and wisdom starts at that point but does not end"; it's like a paradox. Awakening is some turning point where this beginningless ignorance comes to an end and this wisdom starts and has no end, it's forever. So it's this special point in the middle of eternity, somehow. I think we do that because of habit. I would not say it's something biological.

Ann: A survival strategy?

Clara: Yes, it's all that. But these are interpretations that take the phenomena as real somehow. That take the belief in phenomena as reality: that we are human beings coming from an evolution process, from the ape and from all these pieces, and all that. Yes, from that point of view, of relative truth, that's maybe

correct. But I'm more radical and believe all that is a dream, so it doesn't matter. It doesn't matter because the whole thing is an invention —*that we are human beings in a body, and we descend from apes and from the other species*. All that is just an invention. Not that it's not true or it's not a reality. Yes, it's a relative reality, but it's something that mind has created, that imagination has created. The imagination of our true Self. So, doesn't matter; it's part from the dream from which we awaken.

Because that's another thing of which we can talk in relation to the subject or the topic of awakening. But then, if I talk of that, it takes us again to the myths and the supernatural mythology about and around awakening. That, of course, when you wake up, not only you become free from the mind and you have that relief and that freedom and that capacity to go beyond any worries somehow; but you start penetrating this reality as a big fabric, as a big cloth, that has been sewed by this mind -intellectual mind and imagination. You start to see through all this as not having any concrete reality. This is an effect, consequence, of being freed from the mind. That, since your point of view is not mental anymore, it is purely non-conceptual in your heart, even when the mind is speaking —the mind is an instrument, I said before, and you are not clinging to concepts; you see that all your perceptions, you realize that all your perceptions of things, of phenomena, are mind created too. So things themselves are mind created too. You see, you witness that things become, like Buddhists say, empty of existence, empty of intrinsic existence, empty of themselves. So it's like if anything was just a façade. To the eye of your awareness everything is unmasked, discovered, as just a point of view. Even physical objects and the whole story of your life and the world. And of universal phenomena. The universe. All it's just a story, a façade, created by the intellect. The intellect with its words has created all these perspectives and all these experiences. You start to see that with the naked eye of your awareness, non-conceptually. You see that everything you perceive is just a point of view, an angle, a projection from your intellect. So, everything becomes empty, everything becomes false. That's what Ranjit says, "all is false, there's nothing, nothing." Zero. You start to see that. That's the consequence of awakening.

What's awakening, again? Resorting to your own awareness. The *habit* of resorting to your own awakening, which is empty, naked, raw, pure, non-conceptual. That's awakening. It's the destruction of the habit of resorting to the falseness of the intellect. (Of resorting) To the mind, to the conditioning, to the beliefs. This has been destroyed, so you don't resort to there anymore. So you resort to your not-knowing awareness, to your not-knowingness —in terms of knowing things, knowledge.

Ann: Sounds we are afraid of the emptiness, the nothingness.

Clara: It's total freedom.

Ann: The fear of being nothing.

Clara: Yes, but that's the freedom, that's the relief. This nothingness is the relief. Somehow, yes, it's true, there maybe some effects or consequences of this awakening, or awakened beingness or "lifestyle". "Enlightened lifestyle". There's consequences in living free. And these consequences are psychological, which is this reduction of worries, let's say. I will not say problems stop, or worries stop completely, or states of reaction stop completely. No, not at all. These happen because conditioning is a machine that was started ages ago and is running; only that you see it, and you see it as false. So, you tend to allow it die every time it happens. Everytime the conflict arises, you see it as it is and you let it die; but the conflict may happen, and the reactions that use this body as habits happen. All that may happen, but there's a tendency of that being reduced, of that being minimized; all the associated worries or psychological troubles –minimized and reduced.

Doris: What does it means when Nisargadatta would say "I'm everything".

Clara: That's another consequence or effect of the natural state, of the *habit* of resting on your own awareness. With the penetration of all phenomena as illusory comes also, as the flip side of the same coin, that everything that I perceive is the product of my imagination. Is the creation, the result of my accumulated conditioning. Why I see people here, and a couple of sofas where you sit, and a room, and a window? All this perception is because the accumulation of knowledge that this mind has stored. So, I'm making this up. But I see now that this is subjective. I realize that the process of the mind, how it works -this intelligence that I am has realized the mind as this creative engine, creative powerhouse, that projects the world. And this has two sides. One side: I see that everything is false and everything is nothing. But at the same time I see that everything is mine, everything is me. Everything is my creation. The creation of my mind. The mind that is inside of this awareness.

This awareness is free, is non-conceptual, is no-mind. But within it, there's this mind, that has been used, and that has accumulated, stored, all these ideas, knowledge. So, I realize that everything is mine, everything is me. Everything that I see is the remnant of this ego that I believed I was. The ego, the person, that I believed I was, all this world that I perceive is its product, its creation.

You see? So, I see that all experience and all reality in the field of my awareness is subjective. So, I am all. And everything is mine, everything is me. And if I stay with this realization, which is a facet, an aspect, of this awakening; if I stay with the contemplation of everything as my own mind, my own shit [laughs], the product of my own consciousness –although this consciousness is free, but somehow it allows a production inside of it, if I stay with that, the consequence is love. The consequence is love, all the facets of love. Love, kindness, compassion, friendliness, all that, non-aggressivity, harmlessness, ahimsa, prema, devotion, all that. Is a consequence because you are not placing the world *outside*. There's no division between you and non-you; you and the world; you and outside –there's no *outside*. Everything is *inside*. Everything is you. Everything is this consciousness. Everything is *me*. So, there's this feeling and sense of inclusiveness.

Ann: So if anything exists at all, it exists in me.

Clara: Is me, so: is my 'caca'. [laughs]

Ann: Maybe nothing exists at all, but if it does exist, is in me.

Clara: Exactly. It does not exist: I see that it's my dream. So, in the metaphor or analogy of dream all these meanings are included, because dream is something imaginary, and is mine, is subjective. Is unreal, is false, because it's a dream, and it's also mine, it happens within me. If you awaken within the dream knowing that "this is a dream", that "I am dreaming" –that's *awakening*, another way of putting it in words; if you realize that "oh, this is the process of my mind", "this is the expression of my mind", "the world is just this dream –my dream", if you awaken within the dream (like this), (then) you stop blaming, you stop fighting the supposed enemy, because you realize there's no one *else*, no *other*. *Who* are you blaming, *who* are you fighting, *who* are you opposing, if the other character in your experience is just another creation of your own, another creation in your dream. You start realizing you're talking to yourself. [laughs]

Sometimes in the waves... Because we are in the relative anyway. The body-mind is in the relative. There's moments of *waves* in which the awareness is more collected within itself; and that would be called a state of samadhi in the tradition; some other moments awareness is more externalized, of course. But it has, as I said before, the tendency to go back to itself, and specially not being fooled by the intellect, by the creation, because it *knows*, it has realized is false. But, anyway, awareness flows as a wave in the ocean, back to the shore, back to the illusion, and again back to the ocean, back to itself.

Doris: But in the Heart Sutra, “form is no other than emptiness, emptiness is no other than form”.

Clara: And form is form, and emptiness is emptiness. Both things, is what it says in the Prajna Paramita Sutra. It’s true. You see emptiness in form, and you see form in emptiness. And you see also emptiness itself, you see awareness itself –you see it as the non-conceptual truth. And you see form as the false. But you see each one in each other.

In the relative experience of this body-mind which is false, which is dream-like, dreamy, you flow back and forth in waves. Awareness flows from collecting into itself, to going back to the shore of illusion, to the shore of creation. But of course, it’s never totally fooled, totally absorbed, anymore in the creation, because it has realized the falseness of it. So, in form it finds emptiness. Even in the form, when is in the world, still realizes the emptiness of it. But at other moments goes back more into the collection, into the absorption, within itself, into the no-form, into the formless state, into the pure naked awareness itself, and that’s what the tradition calls samadhi, or nirvikalpa samadhi. So, there’s these waves.

All these states that are relative, that pertain to the relative experience, in all these states, of course, the state of love has to do with the interaction of your realization, of this awareness, with the world. When the awareness is back to the world. Back to the experience of the world, but realizing its subjectiveness, so love arises somehow, and then harmlessness and all that. But at other moments it goes back more into its purity.

The relative state, the awareness looking into the world, that is its own content, and it knows it’s its own content at that point, still is not exempt from ordinary conflicting experiences anyway. They happen, but you penetrate them. And they don’t catch you that much anymore, because you see through them. But they happen, and they are part of the dynamics, the inertia, of what was accumulated anyway.

Barbara: (inaudible question about the process of purification from the false to truth, in terms of apprehending what is, the moment, without distortion)

Clara: Not only not distortion, you transcend it altogether. You see that all points of view are false anyway. You have formulas at any given point in your hands, but you drop them as caca, anyway. You may have the most wonderful insight, but you drop it anyway as shit, because you know that even if it was

true, or accurate, and wonderful, great insight, it is false, it is a shackle. It would be a shackle, you cannot resort to anything. But not only you see that it's a shackle, you see that it's intrinsically false, because truth is non-conceptual.

Barbara: (inaudible comment)

Clara: It's the radical knowing, or seeing, that truth is non-conceptual. So no matter how accurate the insight is, is still false.

Barbara: (inaudible question about the views that change according the level of understanding)

Clara: I don't think 'your views change according your level of understanding'. No, you don't have views.

Ann: Different perspectives. You have different perspectives coming from the relative than you do from the absolute. Well, something like that. [laughs]

Barbara: (inaudible question)

Clara: The thing is that everything is false. I don't know if I'm able to express your question correctly and answering it. Because from your question looks like there's two modes of using the intellect, and I explained these two modes. The mode that you described very well that is controlled by the ego, which is robotic, the robotic mind; and another way of using the mind is as an instrument of the intelligence. But the intelligence that uses the mind does not accumulate its findings, its insights. It does not accumulate them, so we can not infer or conclude an *evolution* of views, that was somehow implicit in your question. That somehow 'the person of awakening or enlightenment experiences a sort of process of evolution of views?'. That would imply that that person is accumulating the views that come from this intelligence. No, they are not being accumulated, they are being thrown away. As soon as they come, they are put in the trash can in the next moment. So there's no accumulation of even accurate, wonderful, beautiful, truths. There's no accumulation.

Doris: Trash can.

Clara: Trash can, trash can, trash can. [laughs] So, I would not talk of a process of evolution of views, of more and more "enlightened views" about things.

Ann: Maybe no "more and more", but clearer and clearer.

Clara: Yes, relatively speaking it's true what you say. It's true that maybe I become more skilled; not me, intelligence becomes more skilled in using this body-mind to express truth through language, through words, through concepts. Yes, so from that point of view, relatively speaking, Clara, or whoever, becomes more skillful, with the passing of years, in expressing this non-conceptual truth. Yes, but still there's no accumulation. It's only that the artist becomes a better improviser of the violin. You are a flute player, you know what I'm talking about. So, you are improvising and your jazz becomes better, but still is an improvisation. You forget what you said, and you put it in the trash can anyway. But the next time you perform, the performance is maybe better, because the intelligence is purifying and purifying the instrument, more and more -the intellect. Since the intellect is free from clutter and from accumulation, it becomes more receptive to being played without reserve, so the performance may become better. But still, the whole performance is forgotten. The artist will forget the whole performance the next time he or she performs, because if she was remembering that would interfere. So, I don't want to know the notes I used before; this intelligence doesn't need my mind to know. My mind doesn't need to remember, it needs to be empty, so the performance can be better. But, of course, if the performance is better, and what I'm speaking is more accurate, more to the point, it can help better, you, that are listening. But for now, for this moment: it helps you now. This wisdom is given to you now, for this moment, not for the next moment. Maybe for the next moment, but in principle is for this moment.

Barbara: So it's arising...

Clara: Arising and fading.

Doris: What about "we are all one". How does that come into awakening? 'It's all one thing, from one source'.

Clara: The source is your imagination. The question is: "this oneness, how comes?". This 'oneness' is that you only know oneself. You don't know things, you don't know the world, you don't know others anymore. These were just assumptions that you have dropped. What remains when you are not into the belief of world, others, things, anymore? What remains? Only remains, if anything, remains this moment in my consciousness, this moment in my awareness. You can not go beyond yourself. You cannot go beyond the concept of yourself -if you are to make a concept at all. Because you don't make even a concept of this *yourself*, you are just in your awareness, you don't call it your 'self' either. But if you are asked: "*are* you?", you say "yes, I am". So,

anyway, there's a being, there's a self. But because you are asked. If you are not asked, you don't need even to come to the conclusion "oh, I am, there's beingness, there's self". There's just the awareness, without the concept of awareness or without the concept of self. So, if you are forced to come to a concept, the further you can go is self, is me. You cannot go beyond that because other things have been discredited; have been abandoned as hypothesis, as creations of the mind, as suppositions. "Others": supposition; there's only this perception of mine, this consciousness of mine. Others?: well, they are in my mind anyway, they are in my consciousness, so it's a supposition that they are anywhere else, as someone else. So if forced to have concept you cannot further than the concept 'me', 'self', 'I'. And you have abandoned all concepts, because you have seen that they are fabrications. You have seen that these are inventions, so you live without concepts. And in living without concepts, you have abandoned even the concept of self, even the concept 'I am'. You are free from that, even. You are not resorting even to the concept 'I am' –that's the ultimate burden. The root concept, you have dropped that also, because you don't need it –you don't need to repeat yourself "I am, I am, I am in my self, I'm resting in my...". You're just resting! And when you realize the naturalness, the absolute relax, the absolute relief, of that natural state –which is being in your own self without the concept of that even, any concept, even the concept of self, becomes completely contrived, artificial, superficial, unnecessary, and fundamentally a lie, fundamentally a superposition, an invention.

Ramana Maharshi instructed: "meditate on the 'I', on the concept 'I', what I'm meaning when I'm saying 'I'?" He instructed that because he knew that when you look into the concept 'I' you naturally tend to feel the I-sense which is non-conceptual. When you find the I-sense, which is this awareness, you just drop the 'I' concept, because you don't need it, is just a superposition, is just something on top of that –you don't need that. He knew that's the shortcut, that's the direct path. Look what's behind the word 'I' and you are there, that is to say, here; without the concept 'here', without the concept 'I', without the concept... And when you find that, you find the ultimate relief, and you don't need to go any further. You don't need to go for excursions anymore; in search of 'truth', in search of things, in search of 'answer'.

That's the direct instruction to awakening, because by finding this self-nature, which is immediate, non-conceptual, without the concept of self, without the concept of self-nature even, because is so much true, so much real, so much immediate, in the light of that experience of the wave of the ocean going back to itself, to the mass of the ocean, the realization is that obvious, the non

conceptual realization of its truth, of its reality, of its veracity, is that powerful, that you realize, you see, that there's no need for anything else, there's no other refuge. And from that samadhi –because it's a samadhi: the experience of staying with your own nakedness, non-conceptualness, you see everything else as false, as superficial, as ripples in the ocean, inconsequential. So, the more you stay with your own natural beingness, in your natural state, the more you stay in your naturalness, the more inconsequential are revealed to be all these things, all these other experiences, concepts, knowledges, and so on. You are just recreating yourself in your own intelligence, in your own light. And from that light, you are enlightening, penetrating the phenomena and the mechanism, the functioning of your mind, as intrinsically false. This is what gives you the awakening. Because the resting on your own awareness is not awakening (per se), is the natural state. The awakening is what I said before, the *tendency* to resort to that, to your own natural state. That's the awakening, that's the turning point, the process in which you don't resort anymore to the false.

This happens, in one way, by the experience of resorting to your own beingness. This gives you the power of enlightening the false as false, to the point that you cannot be fooled anymore. That's awakening. You are resorting so much to your beingness, which is intrinsic: you have had always your beingness, but you're resorting so much to your beingness, you are going so much into samadhi, into your own being, that you penetrate the false as false, and you cannot be fooled anymore by the falseness. That's awakening, the turning point when you tend then, from that on, you tend to go back again, as a wave, to your own beingness and not being caught by the falseness, because you see through it –you see the falseness of it, you are not taken by it anymore. The falseness, Maya, has no power anymore to take you, to kidnap you. That's the turning point, what they call awakening. When the tendency has been overturned. Awakening is the overturn of a tendency, that was to be fooled by Maya –to not being fooled by Maya anymore. That's awakening. Is a change in the tendency in which your consciousness was functioning.

Your consciousness was functioning by delusion, identifying itself, which is the infinite, with things; and now your consciousness is not fooled into that, is not functioning by identifying itself with things, but by identifying itself with itself, with the infinite. That's the change. That your consciousness is not identified anymore with its creation; your consciousness is now self-identified, identified with itself, with its own light, with its own infinity.

But this infinity, and this consciousness, was there already, before; that's why we can not identify awakening by (either) something new that happened, or the

nature itself, your true nature. It cannot be said “awakening is (itself) your true nature”, because the true nature was there anyway, but you were not identifying it as what it was, as your self, you were overlooking it. You were overlooking your nature, your awareness, and you were taking your awareness into identification with your creation, with phenomena. So, that’s the change that has happened, and all the consequences flow from that change of course.

But even in that change of tendency, still the relative experience, which is the experience of the persona, is subject to the wavering, to the flux and reflux of this consciousness between form and formlessness; between the creation, phenomena or Maya, and truth, your true nature. But never, never, obscured by Maya anymore. Never eclipsed by Maya anymore, never fooled by Maya anymore. Emptiness is seen in form, at that point. Is never not seen anymore, emptiness is seen. In form is recognized this emptiness, this absence of reality, this absence of intrinsic existence of the dream. Emptiness is present in form, and form is present in emptiness –in this space of awareness where everything arises as form. Both are containing each other and they are not separated anymore. And still you see them by what they are *each* of them. You see formlessness as what it is, emptiness as what it is, the true nature of this infinite non-conceptual awareness. And you see form as what it is, form as form, as the falseness, creation, the transient, changing and changeable phenomena. So you see form as form, and emptiness as emptiness; but you see also form in emptiness, and emptiness in form. That’s the realization, that’s the awakening, that’s what is in the Prajna Paramita Sutra.

This awakening, as I said, has many consequences; psychological, in terms of the capacity to flow back to the ocean from Maya, from appearance, from form –not being trapped, not being fooled. So conflicts reduce, suffering diminishes and essentially doesn’t get you, you are not *caught* by it anymore. And the waves of the infinite realizing its content as subjective express as love, as oneness. And this infinite expressing through the conduit of the intellect as a servant, as an empty servant, is wisdom, is spontaneous knowledge. All these things happen. And also other things may happen, more spectacular actually. As I was saying before, we tend to have these ideals about realization as something spectacular. Yes, because somehow these spectacular consequences may take place. The instrument, the body-mind that is being used as an expression of this consciousness, may experience a degree of transformation also, a purification, or become a conduit of power too. Can become a conduit of power or a catalyst of transformations in the landscape of the dream. But, as it happens with the expression of wisdom, is something that is not preconceived, pre-planned, or programed; is something that happens through the medium of

the awakened. So-called miracles or unexplainable phenomena may happen around the awakened. But not because the awakened has made any attempt or intent to provoke anything. So, everything is spontaneous in the activity of the body-mind of the awakened. Is the consciousness that is just resorting to its own infinite, being expressed through the intellect, and being expressed through the body, and being expressed through everything that is the form of the awakened. And maybe because the particular characteristics of the body-mind that is the agent, which is the body-mind of the awakened, the different characteristics are what have to do with how this consciousness expresses through it –more in form of wisdom, more in form of action, or beauty, or power. So many ways.

There's awakened people, let's say, that are in that samadhi -free from this trap of the intellect, free from phenomena, who have no intellectual expression at all, 'no ability, no skill' to express wisdom or knowledge, maybe because they don't have background. So, this consciousness may have no way to use words. Some awakened people, awakened agents, instruments, body-minds, may be more fit, more qualified to teach –in the literal meaning of the word 'teach'; other are not fit to teach. But maybe they can communicate this freedom by other means. That's why the bhakti and devotional way operates too. You may feel these people able to communicate through heart force, through feeling, or through other means, through other ways of inspiration. And even power; even vital power, to the point you may feel charged, or entering into a state of silence, or a state of recollection in their presence, because they are communicating through the vital level of energy, body to body, *shakti*.

And this may change too, because the agent, this body-mind, gets transformed, gets perfected spontaneously by the source, as long it uses it. Because it may become a better performer, or more complete –who knows. That's why they say that some people come very much complete even when they are born, some teachers, they are called purna incarnations, purna avataras. Complete incarnations of consciousness, that display power, display consciousness, display inspirational feeling, motivational feeling, radiance, happiness, many characteristics. Other teachers are not like that, and they are not less awakened. They may be very boring, not communicating anything through feeling, for example. It may happen, but they may be free.

Anyway, the important is that we are the source of our own peace and happiness. That's the important. That we already have what we need, what we are looking for. We already have that. That's the important. That awakened people are just mirrors, reminders, pointers back to yourself. If they help, ok. If

they don't help, not much is missed. Because you are already God. You are God. You are the Totality. You are what you are looking for. Your natural state is your refuge. Rest on your natural state, and you will see what the world looks like from there –complete garbage, your own shit; and you will come to peace, you will come to terms with that, with your own world. That's all. And you will not be fooled anymore. You will just resort to your own naturalness. You will be peaceful and free. So, find your own self.

Ann: This truth is precious.

Clara: Yes.

Ann: It helps to open my heart when I realize how precious. Even though the opening of the heart is the same as the realization of the preciousness, how valuable it is.

Clara: Yes. And it's wonderful that in the middle of the dream we can share it and enjoy it together. That's the gift of this consciousness, that has created a seeming other, or seeming others, to entertain itself. [laughs]

That's the flip side of the coin too. This love side that you were asking before. What is love about? Why this oneness with everything and this love? It's the gift of this consciousness to itself. When you have come to terms with your own creation, because you see that is your own, still the others are there as *seeming* others, so you do the party. You celebrate, you have someone to share with. That's the enjoyment of the Self through form. The Self enjoys itself through formlessness, but because there's form to jump from. Because if there was no form, to jump from to its formless essence, this Self could not enjoy itself. There needs to be form in emptiness, otherwise emptiness cannot enjoy itself. That's why the Self has created this duality, to enjoy itself. It's a gift to itself.

Ann: It's pretty miserable some times, though. [laughs]

Clara: Until it realizes the other side. This essence. You have to realize the essence that is your Self, this formlessness which is the container of the form; and then the form is there still, but you can share it with the form, you can go into satsang, or into music, and playing, and dancing, and hugging, and all that. Playing as if there was many of us; and there are, apparently. So that's the love side of it. The celebration.

That's the *lila*, lila-rasa, the play of the Divine, that has created this garden to entertain itself, and He has become Krishna, which is the self-nature, but has become the gopis, the disciples. And from the point of view of each of the gopis He has become deluded to find Himself again; so He's playing all the roles for fun, for the entertainment of it. Because it's painful, it's dramatic, that when He finds Himself in the middle of this garden, as the Self, as the Subject, as the star of the movie, as Krishna, then He keeps playing with the gopis, knowing that they are all Him, part of Him, His creation, and sharing, having the fun –playing the flute for them, dancing for them, giving Satsang for them. Knowing that all them don't exist, but as forms of Himself. But anyway, "let's play", like if they were others. So He enjoys Himself even in the middle of the drama, in the middle of the melodrama, or the comedy, or the play.

The play doesn't end, as long as there's body. The play goes on. But it's a play. Still the sense of duality is there, only that is integrated in the realization of non duality, in the knowledge of "this is me". But still, the seeming others, the seeming duality is there, going on. The play –going on. So, all this, the drama, will continue. But it's like more light, somehow, not heavy, without the shackles. Somehow. Everything is relative.

With this awakening, with this *penetrating reality* as the creation, the dream, the false, when the body goes, Maya is not forcing you to project a body again. Because you know that you are not the body, so Maya is not fooling you into getting identified to a body again. But you can still incarnate.

Ann: Out of choice, if you want.

Clara: Of course. And you incarnate, you actually incarnate. You incarnate as infinite incarnations that are still sleeping. And you incarnate into all the other incarnations that are awakened. Because you, being the Totality, you incarnate with everything that is. You incarnate with... I incarnate. I incarnated in Doris already.

Doris: I didn't know that. [laughs]

Clara: Yeah! Of course. Who else am I. Who else am I? The infinite awareness that has incarnated as Clara. This same infinite awareness has incarnated in Doris, was incarnated as Doris, but blind to itself. You see? Is the same awareness, the same consciousness. So of course I incarnated as Doris, and I am Myself as Doris, at this moment. But as Doris I don't know that I am Clara. Because when I enter into Doris, as deluded, I forgot already, at that moment.

But of course, I incarnated and I incarnate, infinite, countless times, because this is My play, always coming, always incarnating. This is the flow of My ocean. Back to the formless, back to the form. Back to formlessness, back to form. In all My bodies. In all My bodies, I do the same. When I “die”, when I abandon the body, I go back to Myself as formless. But then I incarnate again, in all that incarnates. In each state of understanding, with each specific accumulation of karma. So I incarnate, this infinite consciousness incarnates, as the avatar, the purna avatar that knows everything and has all powers, in some places, in some body-minds I incarnate as that; in other body-minds I incarnate as a parcial sage; in other body-minds I incarnate as a seeker. But I am the same in all. Because I am One. I am the same. You see?

And I incarnated as someone conscious of Myself in Clara.

I revealed Myself to myself, straight away from the beginning, in Clara.

Gradually, but straightaway.

And, somehow, I took possession of myself today. Somehow. So, I would say it's another transformation of the agent, of the subject –subject meaning the instrument, the body-mind. Another modification of the subject, that somehow happened right now. That I exposed Myself.

But each of us is That.

Each of us is That.

Each of us is Me, the Self.

The One that is speaking through Clara, through this medium.

This Self, this Totality, that I am.

This Totality is your reality.

Your reality. Your reality.

Your truth, yourself.

You are That.

You are not Doris. Doris is your creation.

You incarnated as Doris, sleeping.

You are the One who incarnated in Clara, awakened.

You!

You see?

Or you, you [pointing to other participants].

But you incarnated that way. You blinded yourself to appear as Doris. But you will free yourself in Doris.

Do it. Now.

Do it now.

Free yourself now.

Resort to your Self.

Abandon the Doris concept.

Abandon the idea “I am this body-mind, this body, this person”.

Abandon.

You are God. You are the infinite.

Awaken,

to your Self.

You are the Creator.

Awaken!

Free yourself from this lie, that you are Doris, that you are this body.

Free yourself from that lie.

I am you.

I am within you as you, but sleeping.

But it's Me that is sleeping in you.

I am everywhere, within everyone,

in their particular experience,

as their particular person.

But here, in this person, I am Myself as Myself.

That's how I can see, I can say.

So. Believe it!

[laughs]

Believe it.

Believe who you are.

And be free.

That's all.

That's the transmission of shakti.

That's the transmission through shakti.

It's the transmission through realization itself.

It's not an intellectual message.
It's not something for you understand.
It's saying 'This is the truth. Believe it. I give you my energy'

I'm putting my energy into that.
I'm putting my understanding into that.
I'm putting all my Self into that –into saying this.

So, I'm giving Myself to you, as the proof.

This is what is called shakti.

It can only be taken by, accepted, or welcome only through connection.
This connection is a form of faith, a form of devotion.

If you have faith in me, you can take this.

This message that comes as a pure assertion, a pure affirmation.
You can only take it from connection, that is faith, that is belief, in the one that is speaking. Then you can take it as a message that you can water.

The message is "Believe Me, you are Me. Awaken".
"You are already Me. Awaken. As Me, as the infinite."

You take it, if you want. And you give it consideration –to this message.
It can grow up to the verification of it.

Namaste.

Thank you.