

**YOU ARE BEYOND BOTH EXPERIENCE AND KNOWLEDGE.  
ONLY INTRINSIC INTELLIGENCE REVEALS WHO YOU ARE.**

**Satsang with Clara Llum – November 9, 2009**

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Clara's website: <http://clarallum.org/satsang.html>

If you want to be a buddha, cultivate the wisdom of emptiness.

If you want to be a siddha, renounce all your limiting habits.

If you want to be a saint, work to bring happiness to all.

If you want freedom, just be yourself.

Within the yoga of simplicity all faults are purified,  
while wisdom and compassion naturally blossom forth.

Being yourself, essential purity and intrinsic clarity  
reveal truth as it is; dependence on concepts resolved.

The buddha, the siddha, and the saint,  
are all just names pointing to your original completeness:

this human form is only for the Divine's expression.

(from Clara Llum's emailed Satsang announcement)

It's already a blessing and a privilege that we can meet, the fact that all of us come from different places and have the opportunity to meet here because of the concordance of many circumstances. And it's also auspicious that we have the drive to meet, that we feel the call to express in this way our dedication to Truth.

As you know, *Satsang* means meeting in Truth, meeting as Truth, meeting the Truth. If we are serious, if we are sincere, this gathering represents our giving of ourselves, our surrender to Truth. So, in the first place, I am filled with thanks to you all for making this possible, because each of us makes this possible.

In this sense we are here most of all to celebrate, or to bask in the spirit of Truth. Not necessarily to analyze or scrutinize or take notes, or to learn, conventionally speaking, about Truth. We know intuitively, all of us here, that we are That. So the point is expressing this contact with what we are. The expression already actualizes the encounter, the meeting, the discovery of the Truth who we are.

The fact that we are listening, that we are just receptive, aware – this is the teaching, not what I say. What I say is just footnotes, illustration, it's secondary. In this sense also, the whole message, the core of what we are here about – it is simpler than anything that can be said. It is the yoga of simplicity.

It is not through effort, not through putting pieces together, accumulating concepts or ideas or knowledge, that we understand or realize who we are, what this is. Because behind these words, "who we are, what this is" there are no words; there is not even experience. There is no particular experience. It is the total openness, total naturalness, that cannot be described, cannot be qualified, which is already present in us and which *is us*, this very moment.

When we are just relaxed, just conscious, with no particular fixation, we are resting in our natural condition. And this is not something that has to be learned, that is the conclusion of a path, of steps. It's the beginning, the origin, from which everything stems.

We are about nothing here other than naturalness, simplicity. Of course the mind, the intellect, sometimes has questions, and in those cases we have to reflect, inquire, or ask – and then again reflect, inquire, meditate.

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Otherwise, when we just stay, be, are, before, prior to the process of thinking, we may discover that this is already complete. That there is nothing that needs to be added to it. And from that clarity and spaciousness we notice that spontaneous expressions flow in the form of action, in the form of insight, lucidity, intuition – as just the byproduct of our natural state.

We can discover this, just paying attention – without any effort, without any contrivance – to our original spaciousness and clarity. All this teaching, this message is not about building but about recognizing what is here already, as our *home*, our original seat of being, of direct unconditioned awareness: untainted awareness, pure, because it is prior to anything that is known or can be known. This consciousness that we are, is immaculate as it is.

These words are just a reminder. We meet here many weeks, many Mondays, for this ritual of remembering to look within, to look into what's already the case, already going on, our being. This is how we have somehow set it up. It is not that there is any particular other reason. We are not here to be sermonized, we are not here to accumulate more pieces of a puzzle; but just to relax, to allow ourselves to expand within, as what we already are, as conscious beings, or as being-consciousness.

When we recognize *home*, our essential nature, even for a second, this is what can be called the seed or initial, crucial, most important awakening – even if that recognition does not come associated with any special state of mind or of consciousness. Just the recognition of our nature, being this unqualified awareness: which also means the recognition of *not* being any qualified state, not being caught, not being confined to any particular form or expression that happens within that unqualified spacious awareness.

Knowing this directly, having that insight and the experience itself of this ground of being, this space of awareness – that's the seminal awakening. It's not the end, it's just the beginning of realization, the seminal awakening.

We need both things: First, the factual resting in this simplicity of being – which may happen many, many times in our lives, but we have not recognized it – and then on top of this the understanding, the recognition that *this is it*. And that, both together, is the awakening.

The natural state is natural in us, so it's not new. We turn back to the natural state so many times in our lives, but it does not enlighten us – because we do not recognize that *this is it*. When we know that this is it, when we understand, then this is the small, seminal awakening, the beginning of the realization that just expands without effort, naturally, from *being home, being home, being home, being home*.

When we have recognized this then we don't miss it anymore. Or it's easy for us to remember, "Oh, it's here all the time." Then, at every instance of reminding, remembering – the mind is dropped and the oasis of our nature is enjoyed, again and again, moment by moment, every moment, once it has been recognized.

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At some point, the mind that is dropped every time we come back to spaciousness, pure awareness – that mind drops totally, in a definitive, complete way. Meaning that it does not get reconstructed again in a way that takes us out from the simplicity. This happens naturally. I would say that this is another breakthrough. Which paradoxically may be experienced if we stop to reflect, or to see it as if it were from outside: it may look as if we have become dumb, as if we have become stupid. Because the mind is at rest. There's no way to put it together again.

When that happens – which is kind of an expansion on the deepening into our nature – that moment initiates the effortlessness. There's no effort from that point forwards. Because the effort only belongs to the mind, the thinking mind. The thinking mind has been dropped; there's no way to put it together again. Even if you tried to think, it feels totally artificial.

So mind becomes at that point a slave that only moves when *buddhi*<sup>1</sup> moves it, spontaneously, as an expression, as a tool of expression; effort has no place, cannot be involved in any way.

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<sup>1</sup> Discriminating intelligence. <http://en.wikipedia.org/wiki/Buddhi>

From that point we could say there's a sense of spontaneity, that everything is just presenting itself, flowing. It's showing up, happening. There is no sense that I can do this or that, for this or for that. Thoughts may appear, of course. It's not that thoughts don't appear; I don't mean that, by saying that the mind has dropped. What has dropped is the belief, the getting caught in its mechanism, the absorption, deluded, in its mechanism. There's no way thinking mind traps you or attracts you or gets you.

When I say "you" – *you* is consciousness. You see through it, as meaningless, so it's dropped. At any given moment, you cannot hold it, there's nothing there to hold, no meaning.

Thoughts arise because of the momentum, the impetus from the subconscious, the accumulated knowledge, memory. And at the same time that thoughts come – even thoughts of doing this or doing that, planning or whatever – with the same movement of the wave, this thought drops.

And when there is articulation – articulation of language, articulation of explanations or thoughts – it's not something you have the feel of doing, exerting yourself. It's something that is happening through this vehicle under the spontaneous impulse of buddhi, the intelligence that is innate to consciousness. So there's no thinker, and no activity or movement to think.

This is a natural outcome of what I explained before: When we have started to recognize our simplicity, our emptiness, full of lucidity, consciousness – from that back-and-forth, from the mind to the *ground* and back again – every moment you are in your nature. At that moment you are in peace and you are free, for the moment, from form and name, intellect and artificiality.

This naturally awakens the intelligence<sup>2</sup> that sees through name and form, sees through intellect and all the apparatus of thought. Every time you are just resting in open awareness, this intelligence is being awakened. From this very seminal moment – you have recognized, directly, intuitively, that this spaciousness *is it*.

And this goes drilling, drilling into this mechanism – this addiction or this delusion – drilling into the mechanism of thinking, every time you are in your place of naturalness. Drills, drills, drills into the habit of the mind, the thinking mind. It drills until mind is totally seen through and drops. So it's natural.

But at that stage, still there is an apparent going back and forth: "Oh, I was distracted, I was absorbed in ideas and concepts", etc., and you return back to that spaciousness. There is still the illusion of you doing something, you being reminded, or remembering – and giving in to that openness.

But that's temporary, this seeming activity of the seeker that has found the *heart* but forgets and goes back – this *seeming* activity – until this does not happen anymore; until things happen totally by themselves and there's no being fooled anymore by thought.

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<sup>2</sup> Intelligence (buddhi) as distinct from intellect.

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This stage is still not the end: This is the second stage, the dropping of the mind, when there's no sense of me doing anything. That only. No sense of a "me" doing anything. Just – things flow from there on. And what is left after that, actually it's irrelevant to discuss, completely. Precisely because there's no one who does anything at that point.

Whatever shape, whatever depths or manifestations that will be presented from that abandonment in the natural state – it's not our concern: We cannot even think of doing this or that to get whatever description of the next stop, if there were a next stop at all, a next station in realization. There's not even the concept of a map; or if a map is presented it's irrelevant. Because whatever is going to happen, happens. The expansion, whatever form or shape it takes, or however it manifests, is a universal process; it's not the process of any particular will.

So there's no end. It's an ongoing expression, and an ongoing opening and revelation (which on the other hand only concerns the relative, i.e., phenomena). Meaning that the state of jñāna<sup>3</sup>, if we can speak of it that way, just may continue and take other forms.

What I think is of interest here is not what happens after these moments of awakening. They continue, they expand, they take so many different forms. That's not important. The after-awakening is not important; what's important is that seminal openness and recognition. And the sadhana,<sup>4</sup> if we want – as long as this natural state and its recognition has not settled – the seeming sadhana of just returning to it is the important point to stress.

Actually, the most difficult part, in general, for anyone and everyone is the introduction from the worldly, conventional mind of duality to identifying your essential nature, or our essential nature. That's the most difficult. And in my understanding, all these nondual traditions: Zen, Dzogchen<sup>5</sup> of Buddhism or other traditions, Shaivism<sup>6</sup> of Kashmir, and the teachers that we know, Ramana Maharshi, Nisargadatta – all these teachers and traditions – the only point is *how* this consciousness that shows up in Satsang, which is caught, deluded by the thinking apparatus, the thinking mind – recognizes itself just for once, for the first time. That's the miracle.

The whole paraphernalia of traditions is only to propitiate that single moment of recognition.

Once it's recognized for the first time, it's just a matter of returning again and again. You can call it *presence*, the *present*. We can call it the no-mind, empty luminosity, anything – there are many names – our *true face*, as they call it in Zen. All these names point to the same condition, that needs to be recognized.

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<sup>3</sup> True knowledge of self; nonconceptual awareness. <http://en.wikipedia.org/wiki/Jnana>

<sup>4</sup> Spiritual practice. <http://en.wikipedia.org/wiki/Sadhana>

<sup>5</sup> In Tibetan Buddhism, the Great Wholeness. <http://en.wikipedia.org/wiki/Dzogchen>

<sup>6</sup> The oldest of four sects of Hinduism. <http://en.wikipedia.org/wiki/Shaivism>

So no matter if we sit in Zen for thirty years, we are missing, missing, missing, missing, missing our nature all the time. It's here all the time, just see it once. When you see it once, you recognize it once, that's the miracle. All that effort just to see this space, this uncontaminated, unpolluted space of pure awareness.

40:21

Then, see that this is your home; be in your home, stay there, while you think you are a *someone*, visiting your natural state. You still think you are someone visiting your natural state – okay – so do it, until this beingness in your nature dissolves the idea of me being someone. It has dissolved the conceptual apparatus so it remains free from the mind.

Then you are not this “individual practicing the natural state” or “coming back to yourself” – no – you *are* that spaciousness, that consciousness. You never have moved from there. You are now free from the identification to form and name.

That's the second, crucial and most important state of release, of freedom. From there onwards, everything happens by itself. All our purpose here is to introduce this consciousness to itself, that's all. So that's simple, so simple, to talk about.

As I said in the message this week, in the email, just from being yourself, it has to manifest. The saint or mahatma will manifest, the siddha<sup>7</sup> will manifest, the buddha will manifest – who cares? Just be yourself. Be the beingness. Everything is contained in that. But there's no sense of getting it, or attaining it.

Ok, so this is 44 minutes; if you want to start sharing I think there are people who may want to contribute. I think I would not point to anyone here who is not enough-awakened. Who is not awakened here? All of you, I believe, have touched consciously or with recognition your natural condition. So you are all at least one foot beyond the mind. Now it's the other foot only.

Steve: It's not only a belief, but there's a certain energy that's part of this identification. For example, when we come here I have to fight that energy for a certain time, to slow it down, so I can *hear* what you're saying. And then when I hear what you're saying, that calms me down. But I can't even hear until I fight that energy; at least that's how it seems.

Clara: What you are describing I believe, or from my point of view, is the initiation into the natural state. You have the experience of distinguishing, because you have *tasted* it, even in a vicarious way. That's Satsang. It's being “infected,” this calming down, this slowing down and attending without thinking, attending just as awareness. This gives you an introductory experience of your nature, in distinction or comparison with being caught in a rushed way by the mind.

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<sup>7</sup> Perfected master. <http://en.wikipedia.org/wiki/Siddha>

You never notice how you are trapped, in a very obsessive and rushed way within the mind, until you have got the other experience, of experiencing yourself as this spaciousness, calmness. So you have a taste. This is something!

Paul B: I found that I had the initial experience that was tremendous enough to sort of connect the dots in all directions in time. I was able to recognize in the past when that *had been*, and it became clear to me that that's what it was, and that made it easier for me. Because there was one experience that was profound enough, if you will, for that to happen in me. It connected those dots. And then it just becomes seeing it in so many different ways, expressing itself in many different ways. And it's so much easier to recognize, as if it could build. But then sometimes it feels like, instead of a construction it's a deconstructive process; so you can't quite say you're attaining anything at all.

Clara: That's it.

Paul B: It's very easy to recognize once it gets to a certain point. It does feel at times like a deepening but then at times it feels like the opposite of that, if that's possible. That's been my experience.

Clara: Ok. Yes, there are several points in what you say that I would like to comment on. One is that, yes, there is no sense of attaining because what you supposedly are attaining is what you already are. So how is there attainment? And how do you attain spaciousness, consciousness, if you *are* space and consciousness? That's one thing. However, this recognition somehow is an attainment, because there was not this recognition before; it's consciousness seeing itself in a mirror, so if we think about it, yes, it's an attainment.

50:41

At the same time, another point you mentioned, is that sometimes there is expression; sometimes it is like you have realized nothing – because after this immediate seeing without concepts, the mind that was talking before still talks. From this parrot, the recorder machine, the ego, the past – it talks from there. And if your awareness has not settled in itself to the point of dropping totally the mind, then there is being caught again in that process, of thoughts and ideas. That is one thing.

The other part is that the mind not only talks from the parrot, from the memory, it also talks from wisdom. Because when you are resting in your awareness, in your simplicity of being, insight comes also. But this mind that talks from awakening and that mind that talks from the memory are two different qualities of mind.

That mind that is expressing your natural state is what I call the "slave mind," which is a mind that serves your intelligence. And that mind is just like a printer. It does not know anything; it is *given* the knowledge from your seeing. But since you are not stable in that naturalness, you go back and forth from one mind to the other: from the mind that is a slave to intelligence that expresses Truth, that expresses insight – back to the mind that has caught consciousness

again, that has fooled and deluded consciousness again. Making you jump out of your natural state, deluding you. And then you say, “Oh, I have lost it.”

So this happens, this sense of finding, losing, finding, losing. It is part of that stage where you have initiated – this seminal awakening into your natural condition.

But this natural condition is not the insight that you have had, which is another point of confusion. You have not recognized exactly what your nature is, because you think the insights were the awakening.

No, the insights were not the awakening. The awakening is recognizing your nature as space and awareness. But because you conceptualize, you believe that awakening is the insights, the wisdom that comes – which *is* true wisdom, when it comes. And you get confused when it goes, without understanding that the wisdom and the knowledge and the insight that comes from intelligence is just a byproduct. It's impermanent.

What is not impermanent is your nature, your beingness and awareness. *Knowing this* is the awakening that does not go – without attachment to knowledge, without attachment to insight, without even attachment to wisdom.

All these points get clarified by themselves, by returning to what you have found as the nonconceptual ground of your being, free from insights even, free from wisdom. When you return again and again to this not-knowing spaciousness, of awareness that does not know anything – it's just pure clarity and spaciousness. By returning again and again to that state that you have already found, which is the stateless state, all this will be clarified by itself.

You will see it's not the insight, it's not the wisdom that comes from this seat of beingness. The insights are just byproducts, just the printing activity of the mind that is commissioned by buddhi, your intelligence, intelligence that awakens by staying in your state, staying in your nature.

This is how it works. You are where you are in your being. This awakens your direct seeingness, your direct intelligence, buddhi – and this buddhi talks. It talks only when it needs to say something, to others or even for itself. But this is a byproduct.

This buddhi itself is prior to thinking, prior to knowing; it is prajña.<sup>8</sup> Prajña means “before jñana”, before knowledge. That's the real condition. It's not the knowledge, not even the spiritual knowledge, not even the enlightened knowledge. It's the prajña – the state before knowledge: before conventional, relative, false knowledge and before spiritual, accurate, true knowledge. It's before all this knowledge, any knowledge. It's not-knowing. And in this not-knowingness there is the seed of all knowledge, relative and absolute.

But you are free from all knowledge. Your natural state is prajña, before knowledge.

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<sup>8</sup> Higher consciousness. <http://en.wikipedia.org/wiki/Prajna>



So you “be.” You remain in your natural state which is nonconceptual, and you discover that this is the source of knowledge, of any knowledge. But you are at the same time before that knowledge, free from that knowledge.

And then there’s no confusion. Because knowledge comes, knowledge disappears. And the activity of memory, of the egoically-trained mind, also shows up, but it’s just ephemeral, illusory, an apparition within your nature, within your beingness, within the space of your consciousness. And you see that this is not you.

So you penetrate that. It goes. When you see that, you remain in your awareness. At some point – spontaneously, because you see – you get stable. You transcend the whole mechanism of the mind: the mind of the past, the mind of the memory, the mind of concepts and ideas, and even the mind that speaks the Truth, that is informed by buddhi. All this mind – you transcend it, you drop it; you are free from all that mind, the whole mind, the whole of the mind. The mind that speaks the absolute and the mind that speaks the relative and the mind that speaks the false – you’re free from all aspects of the mind.

And you know this. Not only do you know, but you realize this. You find that your beingness is complete; that it’s complete, whole, entire, without the mind saying anything, without saying even the Truth.

You are the Truth, so the Truth does not need to be said. And you don’t need to say the Truth or to think the Truth. (Although the Truth can be “said” for the purpose of teaching.) But when you realize *you* – you are the Truth – then it is beyond words.

1:00:01

You realize that and then there’s no more back and forth, no more confusion. The confusion *now* is because there’s no stability in realizing what’s in your nature. “What’s in my nature?” My nature is not, “I know Truth.” No. Your nature is your spaciousness, your beingness.

From there you have awakened intelligence and have been able to express Truth, or have seen Truth for one moment, or one aspect of Truth, and express it. But the expression is not it; that’s just a byproduct.

*You* are changeless, changeless – every moment Truth. Be that, stay there, and there will be no back and forth. You will be free from all aspects of the mind.

But it’s already very important that this touching the ground has happened, the ground of your being. But don’t mistake it with the expression of that touch, of that discovery. You have discovered your nature. See what your nature is. It’s that shanti,<sup>9</sup> that peace, that ananda,<sup>10</sup> that

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<sup>9</sup> <http://en.wikipedia.org/wiki/Shanti>

<sup>10</sup> See sat-chit-ananda: <http://en.wikipedia.org/wiki/Satchitananda>

*sat-chit*, pure beingness-consciousness. *That's* what you are, not what you appear to know from that.

Sometimes we are introduced to our natural state, being pointed – “this is it” (this spaciousness, this beingness), through an experience that is extraordinary, samadhic<sup>11</sup>. A great bliss, a great sense of oneness: another byproduct which *is not it*. So then in mistake we say, “Oh, now I feel so ordinary again.” No – because that was not it. *It* is what is going on right now, your beingness, the spaciousness.

We miss it again and again and again and again because we mistake the wrapping for the core, the byproduct for the product: insight, knowledge penetrating into aspects of reality. There is endless, endless, endless possibility to penetrate into reality. Jñāna has no end. Jñāna can illuminate every single corner of this universe. So if this universe is infinite there's no end to jñāna.

But this is secondary jñāna<sup>12</sup>. The only true jñāna is knowing I am pure consciousness-beingness. That's the only jñāna that we have to realize, the Self.

So – relative jñāna, no end. And even enlightened jñāna has no end. But still we can miss it. Because buddhi, the intelligence that sees Truth, can be awakened before we have realized Self. That's even more cause for confusion, because you can be very “enlightened,” speaking the truth about deep aspects of reality, and still not know that this spaciousness-consciousness that is unqualified, present right now, “is It”, my true Self.

We miss this smallest, tiniest insight and we miss the whole thing. However, we realize this tiniest insight – with samadhic experience or without samadhic experience, just ordinary, right now – and we have the gem that fulfils all wishes.

And if it's the will of Maha-Devi,<sup>13</sup> from this tiniest seed, jñāna into the intricate aspects of this reality or universe will arise, or siddhis<sup>14</sup> will arise, or not, or whatever will arise – but this is all manifestation, as I said before, just phenomena. It is irrelevant, it is secondary, it is just for the sake of the divine play that is going on, for consciousness to enlighten itself.

So we are all consciousness, appearing as phenomena with the purpose of enlightening itself, this consciousness. Everything is enlightening everything. Everything is pointing Truth to everything, everyone to everyone. It's only consciousness showing up here, with all these forms, to enlighten itself. Clara enlightens Phil, Phil enlightens Clara, Paul enlightens Clara, Clara enlightens Paul. And there's no Paul, no Clara, no Phil, just consciousness doing its play.

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<sup>11</sup> Deep consciousness. <http://en.wikipedia.org/wiki/Samadhi>

<sup>12</sup> Vijñāna: scientific knowledge, relative knowledge. <http://en.wikipedia.org/wiki/Vijnana>

<sup>13</sup> Imaginative power. [http://en.wikipedia.org/wiki/Maha\\_Devi](http://en.wikipedia.org/wiki/Maha_Devi)

<sup>14</sup> Powers. <http://en.wikipedia.org/wiki/Siddhi>

For the sake of this play of enlightenment – it's called the comedy-drama of enlightenment – consciousness takes on all these roles, all these parts, the siddhas, the mahatmas, the avatars, the homeless guy that comes to your car window and says, "give me something." Everything, everyone is the teacher.

If we have experienced this spaciousness, this knowingness, now it's easy to say, "This is it." Then you can say, "Oh! okay, I know how to get back there." That's the miracle that has happened, and you can recognize it. Not what you know.

Ok, we have time – some more participation.

Ann: It's a simple, innocent mistake to believe that we are the form, rather than the awareness in which all the forms take place. But yet it's pervasive; it seems like it keeps coming back, only to necessitate us shaking it free again. I have experienced just being the awareness, the spaciousness, and then the grasping, the following the mind into concepts. There seems to be some drive, some urge going on, I don't know whether it's hard-wired into the human animal, or part of Lila,<sup>15</sup> or maybe just my own quirkiness – wanting to be something stationary, something identifiable. It keeps on reappearing, this desire or quirk or whatever it is.

1:10:04

Clara: One thing is that we all come from that. From the concept of being this body, this form, an entity, an identity – we all come from that. This drive that you describe that is so persistent and attractive, it's our habit, our memory. This is one side of it. But there's another part of the truth, that even after realization, after knowing that you are nothing, that you are the spaciousness or you are the consciousness where all this universe happens – the Lila, the divine play, still goes on.

There is a seeming character going on that has its role. And it's of the nature of the role itself, whether and to what degree this sense of entity disappears, even with understanding in place. Which is kind of tricky. And also this is part of the answer for Paul. That even after understanding, in some cases your part in this divine play, as the infinite, God appearing as Ann – your role may be to retain a stream of entity or individuality. Like a stream of water moving within the ocean.

The difference, though, is that you understand you're not caught. Still, it may be your nature, your role, to retain a sense of individuality; maybe because this role, this aspect of your demonstration of Truth, your manifestation, is that of the bhakta,<sup>16</sup> the devotee. That's the case of Ramakrishna<sup>17</sup> for example. Even after nonduality, after transcending, there is this stream of

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<sup>15</sup> Creative play. <http://en.wikipedia.org/wiki/Lila>

<sup>16</sup> <http://en.wikipedia.org/wiki/Bhakta>

<sup>17</sup> <http://en.wikipedia.org/wiki/Ramakrishna>

consciousness that takes the position of the devotee. Because that's its mission, to demonstrate that. And this happens in many traditions.

And *who* does that? *Who* shapes that consciousness to create a stream within the ocean, knowing that it's the ocean, but at the same time appearing to retain a sense of entity? The totality.

Totality – it's her play. It's the play of the Devi.<sup>18</sup> So you, infinite consciousness, manifest as an enlightened entity that apparently assumes the position of the devotee, for the sake of the divine play. That's another aspect. But this is after realization. Before realization we are just caught in that drive of separation. Then we understand. And there may be a total dispersion of anything resembling to building an entity, or not.

Kirsten: Is the difference that you're no longer in suffering, you're no longer at war?

Clara: The difference or the point is that you are always resting in your space of being. And there is this dissolution, that is free from the mind. So it's just a feature, an expression of that consciousness that is free and unqualified. It's just an expression, it's just a taste.

This identity or form is being seen through, even if it's there. Like any other thing, like we see tables and walls and people, and we see through that and we see that this is a formation of the mind, of consciousness. So it's always seen through, but still it may play a role.

Even when that manifests, that devotion after realization, it's the Divine who is playing the devotee and the Divine who is the object of devotion; there is that knowledge, the knowing of that. Still, there may remain this tendency of expression in that way. And this is spontaneous; there's no way and no need to modify that. *Who* is there to modify it?

That's another aspect of why some accounts of realization from different teachers and teachings seem to differ so much. Because they are all just aspects, features of this unqualified infinite consciousness.

Pablo: Clara, would you say that the main reason why we pursue this, the fact that we're here this evening, for everybody, is basically that we're trying to get out of this suffering? Going back to Kirsten's question, that's the underlying reason why most of us pursue this, because we feel the sense of separation. We don't know how to deal with the suffering, the psychological suffering. And obviously, in my experience, it is primordial to understand that this suffering is attached to the very mechanism that we are devoted to. And once that mechanism is gone, then there is sanity and there is order.

Clara: Yes.

Pablo: And the suffering pretty much is not anymore. Simply because it was constructed by this false idea that we are what we think. And so I feel that it is important for people to understand

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<sup>18</sup> Or Maha-Devi. <http://en.wikipedia.org/wiki/Devi>

that when you take this path, when you take these steps toward understanding, you cannot take anything of your old into the new. And there is where it becomes really a conflict for a lot of people: they aspire to not suffer anymore, and they want to leave behind the part that suffers, but they still want to keep the part that doesn't. In the mind, "I like some of the things that I do, I like some of the things that I think; those I want to keep. But I want to let go of the things that make me suffer." But they're both two sides of the same coin.

1:20:46

That's why I feel that most of the time we'll get caught up, as you say, with one foot inside and one outside and not being able to put either one on one side. Because it requires basically to devote yourself to this space. At least that is my experience.

Clara: Yes, I think you're totally right in that. Everything we do is for ending suffering and for reaching peace, or reaching happiness; everything that we humans do, right? And to come into a spiritual path or frame, it implies that we have discarded many other alternatives, to end this suffering, and that we are close to being liberated, because we are already at the stage of looking within.

I think that everyone who is in a path of spiritual realization, realization of consciousness, has already matured enough to understand, to see by experience that the end of suffering and the achievement of peace and happiness does not come from the world, achieving any kind of mundane success.

We know that already, but then we are facing what you describe, that challenge, that entails the understanding that the root of suffering is inside our mind. And we cannot separate or choose between some aspects of our mental makeup and other aspects, and decide that this is what is the cause of suffering and something else is the cause of happiness.

We don't understand yet, if we think like that, that it's the whole mechanism of the mind which is the root of suffering: The identification with that mechanism, as you said, and not particular features of the mind, particular behaviors of the mind, conditionings of the mind, which provide us happiness or that cause suffering.

This is what we try to illustrate here: "Who are we? Are we the mind? Are we a product of the thought? Is thinking or thought a feature of our true condition?" We come here to examine that, through pointers but also through our introspection.

And the principal approach of what we say here is to pay attention, to call attention to the ground of all our experiences, which is the quality of being present, the quality of the sense of existing, of existence. Our emphasis is in pointing to that so we can experience it, see it, find it in ourselves and see whether this is ourself. And if we do that, that is a form of inquiry. Because from that platform of just experiencing the ground of our being, the ground of consciousness – the mechanism of the mind is seen through. While the thinking mind cannot see or analyze itself.

We are proposing this approach, of just paying attention to the source of experience, which is pure consciousness, which is available right now, and to see how the mind looks from the no-mind. And then the mind is understood, from the no-mind. But we cannot understand the mind from more ideas, more knowledge.

Then we have a chance to penetrate that whole mechanism of memory and conditioning – and drop it. Where by debating our mind with our mind, we can never see. We just get confused.

Pablo: Would you say that the difference between being-intelligence and information is that being-intelligence recognizes the mind, and being-intelligence is immediate, it is now?

Clara: Exactly, exactly.

Pablo: And information is projected in time.

Clara: Exactly.

Pablo: So those are the two distinct differences.

Clara: Absolutely. I would say this intelligence is always available, is always ready, but it only activates or shows up or awakens when there is this resting in pure consciousness, beingness or awareness. Then the intelligence, which I call according to the old yogic texts, “buddhi”, which means intelligence – this intelligence enlightens. It is like a light, like a lantern that illuminates whatever is there, whatever is here.

Pablo: It's in the seeing.

Clara: It is integral, intrinsic to our being, and it's *seeing*. That intelligence, as you said, is free, independent of the mind, the thinking mind. It is free from the thought process; it is prior to the thought process, and it sees directly.

But when it sees, then mind, as a printer, can express what intelligence sees – so the knowledge that comes from intelligence is a byproduct, instead of being from memory, instead of being something that is prerecorded, that does not make any sense because it's just blah, blah, blah.

1:30:24

Pablo: And as you become more settled in that intelligence, you actually come to a point where the mind doesn't even have to be in use whatsoever.

Clara: The mind is at rest at all times, and the only mind that manifests is this slave, this printer, the expression of buddhi that is free from the mind. So the no-mind is giving the mind the text to print. But the mind by itself has not found the text at all, and could not find it ever.

Pablo: Because it's past. It's information of the past.

Clara: Exactly. It's the result of seeing in this very moment without thought-interference. But that is something that many people may mistake, may confuse. Because where there are words, we tend to believe it's all the same. It's not all the same. Most times the words come just from the parrot, this recording machine that has accumulated all this knowledge, all this thought of the past; but in other moments words don't come from the past. They come from what buddhi is showing to the mind.

Pablo: So there could be somebody who is very knowledgeable about spiritual issues but not really have any understanding of what he's talking about.

Clara: Exactly. Not having intelligence awakened, so he cannot witness or testify by himself that what he is saying is true. So he resorts to texts and sutras and scriptures, that this Veda says so and so and that teacher says so and so. So that person resorts to second-hand knowledge. But only buddhi can say, "Yes, this is true. What this sutra says is true, because I see it."

That's the point, that we allow this intelligence to wake up, to activate, to shine and illuminate anything, everything, as Krishnamurti said in one book, "The Awakening of Intelligence." There's a book by him titled that. That's it. That's what it's about.

Pablo: I think it's very important to stress what you said earlier. I think it's so hard in a sense that most of us, all of our lives are chasing this event, this enlightenment thing, that has been described in many books. I remember reading a book a long time ago called The Three Pillars of Zen, by Kapleau Roshi, and at the end of the book there were accounts of people who had had that enlightenment. And I remember actually my pursuing that experience – because I thought that without that experience, whatever I understood didn't mean anything. So every time I would sit down and meditate, I was just kind of waiting for something to happen, the big bang. And obviously, it never happened. And what you describe as the seminal experience, the seminal understanding, that was my experience.

Clara: It's an understanding and an experience altogether.

Pablo: Altogether. I remember one day, I was reading a book by Krishnamurti, actually, when he made me understand very clearly, that anything I would do with my mind would only perpetuate the illness. He made me understand that I had to stop. Somehow I had to stop.

Clara: Exactly.

Pablo: And I remember just doing that for a few days, and every time I could, just stop. And then all of a sudden I became aware of the space that was left, in the stopping.

Clara: Which was always there.

Pablo: Yes, it was always there. It was just like all of a sudden there was a mirror in front of me that was reflecting ...

Clara: Mirror to mirror, infinite.

Pablo: Yes. And that was not a big bang or anything.

Clara: Exactly, it's like the most natural thing.

Pablo: It's not that I didn't take it seriously; it was the stepping stone for my change. But as I went on, going back and back to that space, I realized that that was the only truth that existed.

Clara: Exactly. Your intelligence awakens by being there, and at some point you say, "This is it."

Pablo: That when there are no thoughts left, the beingness remains; so it has to be the only thing that is real. That to me was a revelation.

Clara: It's always there, even when there are thoughts.

Pablo: Absolutely, it's always there.

Clara: But we overlook it.

Pablo: We overlook it. So – it's not that I never heard – but yes, I could say, I never heard anybody talk about that the way you did tonight, in a way that I want to say I really appreciate the fact that you do. Because so many times what is more stressed is what happens after. And as you said, what happens after is not important because it will take care of itself.

Clara: Exactly. Absolutely.

Pablo: It was that experience of recognizing the spaciousness that you are, that is really the vital thing, the most important.

Clara: Exactly. It's the seminal point where you start to realize, "Oh, this is it. It is here all the time. It is me all the time."

Pablo: Absolutely. And that's why you can never lose it.

Clara: Never. How can you lose yourself?

Pablo: Yes, but some people say, "Oh, I had this state but then I lost it." Because what you had was not the real thing, obviously. What you *thought* you had was not the real thing.

Clara: You just overlooked it. You always have it. You always have the real thing. We just overlook it. It's what I answered to Paul here. He's had an *awakening*. But still, you see, there were some doubts, because the awakening comes and goes, the wisdom comes and goes. But it's not that, it's just – the core of what you saw, *that's it*.

Pablo: The "blah." We had a conversation a long time ago and we were talking about this, and Doris was saying that that space to her – there was nothing there, it was like "blah." Like nothing. Just like a thing that has no value.

Clara: Yes. "Boring".



Pablo: I was telling her that if you stayed long enough there, you realize it's not such ...

Clara: Yes, you find peace, you find shanti, you find your nature. Your essence is sat-chit-ananda, shanti.

But as I said before, all the traditions, whether it is Zen or Tantra<sup>19</sup> or Dzogchen, or whatever the tradition – they are only designed to point to that truth of who we are. But most people miss it, because of all the rest: the robes, the clothing, the rituals, the sound, the music, everything else. The sitting in meditation, the posture, the mantra, whatever.

All that is just to invite you, to shake you from whatever conditioning you have, and help you to look there. But whoever is a realized teacher in those traditions, in his or her way points to that. And it may be helpful, because if people listen to this pointing they can verify it. But then it happens, as Doris said, as you quoted her, that teachers point it out to them and people say, "Well, it cannot be that."

Kirsten: For me it was more like, "Ok, I can hang out in this beingness thing, and that sense of fullness." And I was doing that, and for me something did shift when all of a sudden one day I was in that beingness, and I realized, "This is it.". And then the seeking became meaningless because it's already here. The seeking comes up still, and I'm lost, and I go into that story, but a part of me now understands that this is it.

1:40:25

Clara: Exactly. That's the seminal recognition or awakening that I described before. That's the start. Then when you're stable in that, and you have seen totally through the mind as this artificial construct, then you are not fooled any more by it, by that construct, that mechanism. You see through it. That is the stabilization, simply. It happens by itself; it happens because of the pull of that recognition, that you already realized. That recognition pulls you back to your naturalness, until it sucks you, until mind is destroyed.

So it's nothing that you're doing. I said before, "Maybe you are reminded once in awhile or you remind yourself." But actually it happens by itself, because there's a pull. Ramana Maharshi talks about it: "The guru pulls you from inside." That's what he means.

Pablo: So anything that happens within the old mind is actually leverage you use to go back to what you already know is true. Because now you can see it very clearly. You know that whatever appears, you just step away from it and go back to your beingness; because now you know that anything else doesn't have any value; it's just a habit, just motion that you have accumulated throughout the years.

Now even the "bad" – the bad mind is used for a good purpose, because now it allows you to reinforce the goodness, within you. So it's not a problem; it actually something good.

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<sup>19</sup> <http://en.wikipedia.org/wiki/Tantra>

Clara: It's a pointer to get back to my place – or else.

So what you said is interesting, that when you are frequenting your nature enough you recognize, you see, that there's no search any more, no seeking any more. The search drops.

Kirsten: The searching still happens but ...

Clara: It ends in the present. At some point you see it ends in the present. The search ends in the present. The present is always completed.

Kirsten: I can get snagged again in the story but when I really stop and look, that understanding is there. There's actually nowhere else to go than the simple *this*.

Clara: Exactly. Also this presence, or beingness, not only feels and is complete, but takes care, responds to anything that is going on. It allows intelligence to respond. As Krishnamurti said, there's no separation between understanding and action. From being where you are, action flows. So it is complete. There's no search anymore because there's no seeking into something, some piece that is missing, something in the future. Nothing missing: the presence responds to the present, in the present.

Pablo: That point is very interesting also, because when people talk about right action, that the intelligence allows you to do the right thing – I can see that my interpretation in the past was that right action was opposite to bad action; it was still in the opposites. But right action is right when you act according to intelligence because it's *beyond* the opposites; it is the only possible action. Somebody on the outside may see it as being wrong because they expect you to do something different, but you act in this way because this is the way intelligence tells you to do it.

Clara: Exactly. We could say that this is holistic action, because it comes from the whole. Since there's no sense of separation – it's just the beingness that is unqualified, that has no sense of borders or limitations or barriers or anything – from this wholeness comes holistic action, action that is for the whole. From the whole, for the whole. It has no particular purpose here or there, it's just the whole responding to the whole.

Kirsten: And you know when you're on track and you know when you're not.

Clara: Yes. But there's no thought, no thinking; just seeing, just being. Then you know. By visiting your true self you know. That's it. You recognize your Self.

But it is while this is not yet stable, that you have this going back and forth, going to the mind that thinks, that believes that has to decide, to determine, to find out, to resolve, to analyze, etc. And then you come back to this buddhi, planted in spaciousness, consciousness, that just takes care spontaneously – until you don't move from here anymore.

You're just firmly rooted here, and you don't resort any more to the conditioned mind to answer your question. There's no question anymore. So there's no need to answer, because there's no question. It's just being the present, being the totality.

Also, I would like to introduce Phil, who has come from Texas. He has been keeping silent all the time, very modest and shy. He has had this recognition we are speaking about, some time ago. And I would invite you to say whatever you want to say about that process, or these things, that the searching was dropped.

Phil: You're saying it.

Clara: No, my words fail right now. Because I want you to speak. Say it with your words.

Phil: Well, I just recognized the futility of putting concepts together, putting thoughts and ideas together, to make a ...[long pause]

1:50:13

Clara: To get anywhere.

Phil: Yes. It wasn't getting anywhere; over a long period of time going nowhere, just spinning.

Clara: Yes, sometimes when there is this recognition of our nature – of course, every time we are in our nature the mind is dropped for the moment, it's suspended. But sometimes it is so clear or so – how to say this – the seeing into our nature as spaciousness-consciousness is so evident or so profound that the mind is dropped at once. It's hit so hard that it cannot recompose itself anymore. That's sometimes the case, that he's speaking about, that after many years of the mind doing the search, at some point consciousness sees itself so obviously that the mind cannot build together again.

Ann: It's mortally wounded.

Clara: Exactly. Mortally wounded, lethally touched somehow. Sometimes it happens that way.

Phil: It helps to have a sense of humor. The mind doing the same thing over and over again just like a monkey.

Clara: Exactly, but you see it now; you see that's the mind.

Phil: Yes.

Clara: You're free. It's not caught. This consciousness is not caught by anything.

Phil: Consciousness is like the sky; you can't catch the sky, the openness that can't be closed up in some ...

Clara: The clouds cannot scratch the sky. The sky sees the clouds and – that's Ok.

There may be this compassion also, if you want, this compassion that arrives from the sky seeing the clouds. It can't help but roam this emptiness; up and down, left and right, but there's a sense of sympathy or compassion, that this is what it is; it's the nature of things. Thought has

been invited from immemorial time. Thought has invented time, so it's here, and there's no emptying of the mind – it's just liberating *from* the mind, being free from the mind.

Consciousness has regained itself, has recognized itself, and is immune to the seduction of the mind; it's seen as a dream. That's why we call it "awakened," because it's aware that this is a dream. It's awakened within the dream. It sees the mind projecting its discourse, but it is immune. Consciousness is immune now; it's not absorbed by that movie or illusion.

To summarize: we are not here trying to get anything that we are not, or that we do not have. We are not trying to accumulate any knowledge about the intricacies of the universe, endless metaphysical subtleties and aspects of the universe. We are not here to practice something contrived, something artificial that is not just recognizing what we are right now.

So if that is a practice – recognizing oneself – then call it a practice. We call it the yoga of simplicity. We are not here to gain anything that we don't own, only to relax, to drop, to see what's already going on. We are here only to remember, to enjoy our Self.

So thanks for attending and sharing.

Namaste.

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Recording ends at 1:57:10.