

**THE ENORMITY OF NONDUALITY IS UNTHINKABLY AT ODDS
WITH ALL YOUR LEARNING.**

Clara Llum – Satsang of February 1, 2010

Hosted by Doris Weyer. Transcribed by Steve Harnish

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Consciousness is the Secret, hidden in plain sight.

Consciousness is the Master of all that appears:
its very expression.

Consciousness is the Power transforming its own mindscape
without any trace of duality, calculation, control or intention.

Consciousness is the ineffable Perfection
that all things dream to reflect and unknowingly manifest.

Know your Self as Consciousness
- this is Freedom.

And know the world as the Life that beats within you
- that is Love.

Welcome again. First of all, my praises to the teachers of any school, any tradition, any lineage, because the truth manifests as a continuum of the spirit, and there is only one of us. And you are that One. So all the teachers are our manifestations, taking us back home.

If it were not for these teachers, who appear in a form that we can recognize – or that simply without appearing are known to our heart, and have the ability to inspire us – if not for them, the teaching would not be expressed.

Even here in this Satsang, meeting for the sake of truth, it is the teachers who speak – not that this is a channeling or anything similar, but it is the recognition that Truth is beyond the individual, or particular form and name.

Here, this person Clara is not the source of what is being spoken, and does not own this truth. Rather this person Clara is at the feet of Truth, at the feet of the teachers, being just an instrument to communicate it; not as a channel, because Clara is conscious and participating in that consciousness and is indivisible, nondual with that source.

The individual is just an outlet for expression, an outlet for creation. The individual is the visible part of a partless infinite. Clara is not the source, but “I am” the source. Clara is just an appearance, a figment of our imagination.

This is the precisely the subject of the teaching, that consciousness is the seeker, seeking itself. Consciousness has forgotten itself and believes it’s a seeker, believes it’s a person. And it will remember, it will awaken to the fact that consciousness is itself. It is not limited to its expression, which is changing; the expression cannot confine the source, that consciousness.

We are here as consciousness disguised, or in a state of forgetfulness, identified with this body and this memory. We are here as That, this consciousness, in forgetfulness, to remember, to rediscover who we are, who I am.

And we are then to transcend that identification, that idea that consists in believing that we are a particular delimited or defined entity, a body-mind. Under this delusion of being a particular entity, consciousness, who we are, is operating as an apparent closed system. Because we think, or this consciousness under the spell of thought thinks, that she is “my memories, my stories, my experiences, the circumstances of my life”, and this body, with all that is implied in it.

“I do,” “I speak,” “I get,” “I lack” – all the predicaments, all the verbs, all the predicates, just express or reinforce the concept of a limited system, a limited identity.

10:14

All that we say and think that follows the name or the pronoun “I” is tainted by the belief in limitation. It becomes shrunken to a very small thing: “I need this, I need that, I have this fear, I have that other wish or desire.”

The question is that we believe these things, not that we say them. That by itself is not the problem, if we understand. The problem, if we want to say there’s a problem – and it’s a problem only because suffering is implicit in that point of view or paradigm – the problem is that we believe those categorizations and we submit this infinite consciousness to that very confining straightjacket in which we dress.

We put our self in that by believing that we are apart from everything else. We become very limited in our movements, our abilities, very much at the mercy of this random universe. Because what is this body, in the midst of this ocean of existence? This body, planted in this planet, what is it? Nothing. We see it every day – the illnesses, the catastrophes; it’s clear that the body, the person, is a very little thing. And this way of thinking, in limited-identity terms is reinforcing or feeding a constant anxiety, worry and despair: “What about my future? What about my health? What about my survival?”

Even if we are Ok in our corner of the world, because it’s prosperous or whatever, this way of thinking that is so universal, “Me, me, me, me,” is inseparable from fear and anxiety and all those problems, despair, etc. Because now you are here but maybe then you are somewhere else. And even if you are always here, someday you will die. So we are afraid of death, and we try not to think about it.

This is the scenario that the ego-paradigm creates. But then comes the spirituality of the East that says, “That’s a paradigm with no truth in it, with no foundation. It’s a misunderstanding.” It’s an approach that

is very little known and very weird or strange for our culture. Because even religions as we know them are based on the idea of “me.” So you are here in this vale of tears, of sorrows. That is what is said in the religions of the west, the Judaic religion and the Christian religion and the Muslim religion. We are in this world of suffering.

But then you, the individual, can go to some heaven, somewhere else; and you can continue in that heaven, you can keep that entity and last an eternity – with all your faults and all your defects, but they will be sanctified then.

They negotiate, the religions that we know here, in this side of the world. They negotiate with you a special passport to go to their heaven, keeping your individuality and your particularity. So you with your same name, Pam or Ann, with your same body, but a little bit reshaped, another version, just your same body upgraded somehow, resurrected, will go to that heaven.

20:52

This is the model of religion that goes with the idea of a particular entity – that’s what we have been acculturated to believe. But this model does not cure us while in this world, or in this form, from that anxiety or despair or worry or preoccupation. Because we still have to negotiate and come to a deal with these grantors of salvation.

So there’s another anxiety; you just move the anxiety to another field: If you’re a good Christian you will go to heaven, you will see Jesus, and you will see the Father. And if you are a good Muslim you will go to heaven also, where there are many angels; and if you are a man you will have seven thousand virgins at your disposition.

So we want that deal, and you have to earn it, and it is suffering to earn it because you have to behave. Then there comes some spiritual teaching from the East that says, “Well, this is all based on a wrong understanding. Who are you?” That’s all.

Ann: What we really want is eternity, solid unmoving light, love.

Clara: Yes, we want happiness, we want eternity...

Ann: We want eternity as long as it’s filled with love and peace and happiness.

Clara: Yes, we don’t want eternal hell, which is what they blackmail you with: you have to negotiate so you don’t fall into eternal hell.

Ann: The problem is, who is wanting it? Because who we are is already eternal peace and love and happiness. But what we want it for is limited.

Clara: There’s nothing wrong with aspiring to that infinity or eternity. Why? Because we are that. It would be against our own nature not to be oriented to our true self, our reality, our Truth, our true nature. But that’s disclosing what’s after the question, “Who am I?” That’s disclosing what appears after.

These nondual teachings of the East just pose the question. “Who is wanting? Who are you? Who do you think you are?” When that is answered you may find that you happen to be eternity, infinity, and so on –

but not associated or reduced or limited or confined to this form, which is what is creating the problem. The problem is mistaking the formless infinite, for one of its expressions. It's that simple. If we don't do that, then there's no conflict; this body can go, this body can disappear, it can fade.

But then, the East, the Advaita teaching, is not an article of faith, it's not a credo, it's not a belief system. It is a method of enquiry, and it's an invitation to discover and realize and know for yourself what is the truth.

That's why it's more a question than an answer. Of course that teaching can also be approached through faith, and I've said many times that it works that way too. Because when you accept the Mahavakya,¹ the statement of truth, your spirit starts to work with it, and it does not end, does not cease, until it can prove it or disprove it.

Inquiry is implicit in the introduction of the statement of truth into your stream of consciousness. Because it is a statement that is against your present dualistic way of thinking. You cannot keep it without either destroying your dualistic thinking or your abandoning that statement. That's how it works. That's why I said you can receive the truth, the nondual truth, from a teacher as a hypotheses for work.

30:15

You take that Mahavakya, that great statement of truth, into your stream of consciousness as a hypothesis. And because this hypothesis is opposite to duality, and duality is your frame of mind, either that statement will dissolve your thinking or you will throw away that statement. And that's what happens, either one. But the statement will not remain in your thinking while co-existing with your dualistic thinking; it cannot. So it works inside. It makes your intellect go to its limit, where it sees its helplessness, where your intelligence sees the limitation of your intellect.

We have not been acculturated in that approach, which is nonduality. And not even in the East is it predominant because if it were, people would be enlightened everywhere. Even there they practice a dualistic religion, with deities, gods, goddesses, etc. The nondual spirituality or philosophy is the core of that religion but it's not appreciated, it's not understood by the masses, only by a few.

Because it goes against the way we think. Not only that, it goes against our definition of sanity, of mind. If you are a solipsist,² an adherent to the formulation, "I am alone" – you are mad, you are going to be locked in the lunacy pavilion with another straightjacket.

Steve: A real straightjacket.

Clara: Exactly, but you will be free, then. You will have only a visible straightjacket, while the doctors wear an invisible one. That's the thing, it is a completely upside-down philosophy that we are proposing here.

¹ "I am Brahman," etc. <http://en.wikipedia.org/wiki/Mahavakyas>

² <http://en.wikipedia.org/wiki/Solipsism>

It takes readiness, maturity, to even approach that possibility from a sane mind, a possibility for what Advaita states, which is that you are alone; which means that the world is happening within you, within your consciousness, and the world is your body.

But these are the results of the investigation. Or – they are the statements you can take with you, assume, and work with them, to see how they can be proven or disproved. The paradox is that when you are alone, you are not alone anymore. And when you are surrounded, you are alone, because you are isolated.

Pam: Why does consciousness do that?

Clara: We responded to that last week. I'm approaching the subject this way today – that we somehow don't appreciate the dimensions of this change of paradigm. It's not a little thing.

In comparison with that, the rewards of all the religions are just the same as what we have here in this life, only a little bit modified: you keep your form, you keep your name, a body that's the same, only a bit upgraded. Instead of this apartment you would have a wonderful palace, with many swimming pools; if you are a man you will have more than one woman, and if you are a woman I don't know what you will have. You will not have to clean house anymore. You will have robots that will take care of it.

It's more of the same, it's a continuation. So what a lack of imagination; how poor in creativity – all these heavens just the same. But what the nonduality teachings suggest, or invite you to question or to discover, is something that is unimaginable in comparison. Unimaginable.

40:21

Maybe we sit here in Satsang and we go home with the idea, "Ok, I listened, I understood something, I found something that I can use or that will make my life easier or happier." That's Ok, that's wonderful, but you are missing one point. The point isn't that "I came to Satsang and I listened and I heard something useful". The point is, "I am all. I am the totality, where Clara spoke, I am the body where this Clara appeared. I am the consciousness, I am the source, where this room is happening."

Steve: The mind gets to a point where it says, "This projection is not real, so what is the real projection?" And it tries to imagine something else, a different projection, without realizing that the alternative is a world of peace. It's the screen on which the movie is projected, not any movie on the screen. And that means going inside, and what you have to deal with at that point is this person here, who is causing all the trouble.

Clara: Yes, we overlook that transcending the projections is the peace, the eternity, the infinity that we intuitively, naturally long for, as we were saying before. We want to be happy, we want to be in peace. Well, as it happens, we are that. Just don't mistake yourself for the projection.

But in transcending the projection, it's not that we remain as a blank screen, but that the projection is understood as our expression – which is changing all the time. So we are not cutting off the projection, we are just transcending, integrating the projection with its source, which is the case of what or who we are.

But again, we have to investigate this. It's not to believe, it's not to put into another Bible. These are the teachings left by the Rishis and the authors of the Upanishads, which were anonymous, these writers, all

of them. They didn't care about signatures, because they were clear that there is only One – so who is going to sign? Now we are more into this duality-thinking, “me, me, me, I have to protect my authorship.”

These teachings come from some thousands of years back; and they are not to believe, they are to be worked. They are exercise books, like a mathematics workbook; you have to work those problems, you have to solve them. That's the process of inquiry or the process of meditation, the process of abidance with the Truth. And then see what stands, what remains: your known paradigm or That.

But to investigate what stands you have to have immense courage, maturity and openness of mind – to have a glimpse of what we are talking about and put it into practice, in your stream of consciousness. Which means to live from that point of view, from that vision, from that way of seeing. Live from the view that says, “I am consciousness alone, and all things that appear are my projection, the expressions of my consciousness. I am the ocean of consciousness and everything that appears is just waves on my surface.”

To live with this statement is work, an exercise – but not a superficial exercise that you formulate in your head for one minute. It's not that. It's something you chew, you swallow, and you feel in your esophagus going down, burning, until it reaches the stomach. So you have to take this as if is the end of the rope – that's what enquiry means, or self-abidance or meditation.

Ann: Take the poison, knowing it will kill you.

Clara: Yes, like there are no more games, no more choices anymore. We are not playing anymore; “I'm going to try this weird paradigm”.

Steve: Which becomes less and less weird as we stay with it.

Clara: Yes, of course. You have to test, to check out what stands, what remains standing up.

50:04

I'm not saying that we have to feel wrong because we don't appreciate the enormity of the task, when I said before that we come to Satsang and we keep going home with our business, “It was Ok, it was nice, I think I learned something.” But I said, “You missed the point that you didn't go to Satsang, Satsang happened within your Self. You're not going anywhere, because you're not this body. So you missed the point all the time.” I say now, “Don't feel bad that I say this, because it's Ok, it's normal that we don't appreciate the enormity.”

But when we start to appreciate the enormity, it means that we are starting to touch the Truth, we are starting to abide in our true nature. And when we start to abide in our true nature, we start to appreciate the enormity of the change of perspective, the upside-down. Then our habits of thinking change, they become opposite.

So you cannot think as you were thinking anymore. Actually you don't even think, but when you think, or when you investigate through inquiry, what arises is an understanding that is opposite to conventional thinking. But this only arises when you engage in inquiry and when you are going inside it, deep.

Otherwise, if you are not actively in inquiry mode, you are in restful mode, without thinking, which is the natural mode of consciousness, just peace and restfulness.

At the beginning it is completely normal that we attend Satsang or we read books, and we still think in terms of “me” – “I can learn something from that guy.” But who is learning what from whom? You are the author of the book, you are the creator of that guy – you don’t see it. But this sounds so stupid, so crazy, so mad.

I was watching a YouTube video³ the other day, a symposium organized by the followers of Eckhart Tolle.⁴ One of the presenters was Jim Carrey, the comic and he was saying some of these things. I was listening to him and thinking, “My goodness, he is so naive, to say these things to this audience.” He was appearing like a brainwashed person, as if somebody has eaten his brains out. He was saying to a lady in the last seat of the theater, “Hey you, do you realize that you created this conference?” It sounded so naive and so stupid. So, in a way, we cannot say these things.

Ann: The message is going mainstream.

Clara: But we are missing the point.

Pam: It’s coming from a belief instead of an actualization.

Clara: Exactly, that’s what I’m saying.

Pam: I still get stuck on something we discussed last week. When the consciousness is ready, it’s not the ego choosing anything – the consciousness is choosing. And it’s got to do what it’s doing, when it does it, and I can’t rush it, and I can only wait in abidance. It’s not that I’m making excuses – it’s the most important thing, so I don’t know that I’d be doing that to myself. But maybe I am, who knows?

Clara: Of course you are doing that to yourself, because you are that consciousness. You are not Pam.

Pam: I don’t know why my consciousness keeps choosing, as opposed to the ego and the body-mind.

Clara: When it’s at the end of the road, or the rope, then...

Pam: Yes, but I feel like that happened a few times, and it just does whatever it wants.

Clara: As I was saying, we don’t have to feel bad or wrong that we don’t get it. It’s normal. Then what will happen next, maybe, is that we will incorporate these teachings, as in this example of the comedian – like you become an apostle of nonduality; and then people will lock you in the lunacy asylum, because it’s crazy, what you say. And that’s not the way, because if no one else exists, what’s the point in saying it? So just wake up yourself. Just take care of yourself and forget about telling others.

I am not here. I am not here at all.

³ On the Power of Intention: <http://www.youtube.com/watch?v=8qSTHPABoHc>

⁴ http://en.wikipedia.org/wiki/Eckhart_Tolle

It's understandable why people keep buying into easy-to-believe beliefs, easy-to-believe religions, traditions, paradigms. It's less challenging that you negotiate to go to heaven, than start to face the possibility that you are not this, or that you are all of this.

1:00:45

But reality, as I was insinuating when I was talking about the screen and the projections, is infinitely more rich, mysterious, complex, surprising, than anything we can imagine. Meaning that all those heavens, all those other worlds, all those other dimensions have room or fit in ultimate reality. Only, we are all that.

In the same way we appear to appear here, with this body-mind in this apparent world, many other forms of appearing are actually possible and are actually a fact. And many other worlds are actually possible and are actually a fact.

The route of duality is endless, endless. Because it's worlds and worlds, dimensions, dimensions, heavens and hells and purgatories, etc. – forever. It's not that they are wrong and that nothing exists. No. If this exists, here, then it's not the last thing, it's not the last word.

Consciousness is very entertained with all these stages and stations of appearance. So from one world to another – we have reincarnation, or we are going to heaven or hell, we have to become another form of life, of consciousness, etc., etc.

It's really very rare, inconceivably rare, that consciousness turns back to itself and exits the game, or exits the delusion within the game, or the dream. Because by continuing the identification with infinite facets of the dream or game, it has material forever.

And so it's normal, it's understandable that that's what happens. The forms of life are infinite; the forms that the consciousness assumes and identifies with are infinite, countless. And the worlds that are offered to those forms of life or consciousness are infinite. The religions that are offered to them are infinite; the paradises and destinies that are offered to them are infinite. So it's normal that this continues forever.

Even religions which have nonduality in their core, that have the transcendence of delusion and the dream, like Buddhism and Hinduism – present the teachings in many stages, steps, that somehow concord with dualistic thinking. Because that's the case for many of us, forms of life, forms of consciousness, that we are simply not ready for the truth. So we negotiate, even in the path of nonduality, partial installments towards truth. So there you have it – you have explained all the gradual steps on the path to the nondual truth, that happen in Buddhism and Hinduism.

Steve: That's just the mind trying to hold onto the projection?

Clara: Yes, because the mind is fascinated by the projection, and also because it's not ready to jump into the enormity of throwing it all away and becoming naked. So it is persuaded by an approximation, a gradual approximation to that truth. And it's negotiating its way to it; it's temporarily satisfied with this view.

In Buddhism, according to the Nyingma⁵ school of Tibet, there are nine levels of Buddhist teachings, like a building with nine floors, and each of these floors has its own view and its own set of practices and its own goal – and it's all Buddhism. But at each storey you reach a specific level of realization. Imagine – all that in Buddhism alone

Since the conditioned mind of duality is not ready to dissolve itself in nonduality, and since that mind thinks of the person who owns it, theoretically speaking, in terms of someone who is inadequate, a sinner, unskillful, etc., etc. – it qualifies negatively the person and it forces that apparent person to go through a process of purification or becoming perfect. So the mind creates its own problems and provides supposed solutions to them.

1:10:09

Pam: What is the relationship of this dualistic mind to consciousness, if consciousness is what's waking up?

Clara: It's a creation of consciousness.

Pam: But it's not ego?

Clara: The ego is a creation of the mind.

Pam: And the mind is a creation of consciousness.

Clara: Exactly. The mind is an instrument of creation, that's all. But when consciousness is deluded into thinking its own limitation...

Pam: Because it believes the mind?

Clara: No, because it believes itself to be a separate entity. Consciousness believes itself to be a separate "I", a separate name and form. This is created by the thought "I", which is the origin of mind. That mind arises from this thought, the thought "I". Mind is a product of thinking "I".

Barbara: Is it that the mind is not ready for consciousness, or that it just hasn't had any direct experience of it, no access to it?

Clara: No, it's not the mind – maybe I didn't express this correctly – it's consciousness that is not ready, apparently, because of its identification with the beliefs that are created by the mind, its own projection. Mind is the projection of consciousness. When consciousness becomes identified with that projection, with that structure, with thinking and the products of thinking, then this consciousness which is intrinsically free becomes bound.

This identification is the problem. So it's the consciousness that is deluded, by believing itself to be this separate entity, which is the thought "I", and all the projections, all the creations that arise from that thought, which is the mind at work.

⁵ The "Ancient" school of Tibetan Buddhism. <http://en.wikipedia.org/wiki/Nyingma>

Pam: The mind can't change the consciousness; the consciousness has to make the decision.

Clara: It's not a decision, it's a recognition.

Barbara: Is it the "I am" that brings that recognition?

Clara: Yes, the "I am" brings that recognition because the "I am" is the source where all this has started. The identification has started in that "I", or that "I am." So the "I am" is at the root of the identification. In other words, the "I am" alone is still not yet duality, but it is the very root of duality. Because the moment the consciousness says "I", or "I am", it's erecting an entity, it's becoming self-conscious, constructing an entity that by definition will be contrasted with its own "other".

At the beginning, no; that beginning is beyond time. To say "I", you are constructing something abstract that was not there. Before you said "I", you were – but without self-consciousness, without being self-conscious, without saying "I". Then you have created a construct, which is an entity; you have defined your own existence. And then that defined entity, by default, by definition, will appear in contrast to what is "not I", the other.

This seems something very philosophical, but actually is the underlying process of creation. Consciousness left alone does not say "I". And this is realization: consciousness without saying "I" is realization. But for consciousness to arrive to its own realization where it forgets itself, it has to remember itself first.

Pam: Mind can do it conceptually but it can't do it in actuality.

Clara: Mind can only parrot it. It's a parrot, it's dead. Mind is absent of consciousness, it's just a writing tool of consciousness. It's words only: computing, juggling numbers and bytes and words – that is mind. Consciousness is what gives it life.

Barbara: Can't the "I am" bring you to an understanding of an existence, a beingness, that is not referring to anything else?

Clara: Yes, of course. Consciousness has no other way to return to itself, to its own natural, original, by-default, peacefulness – which is before the "I" – it has no other way but to return to the "I" first, that created the separation. Consciousness has to remember the "I", because the "I" is the door from which all the world was excreted, evacuated, somehow. It's a hole – this "I" is the bottom-hole that created this world-shit, this turd.

The only way for consciousness is to return to what was the root, that was the "I"-thought. That's what Ramana Maharshi teaches: Go to the "I"-thought and by staying with the "I"-thought you transcend – you go back to before the world is created. In that "I" the world is transcended, isolated, removed. Not in actuality but, in spiritual terms, in terms of intelligence, in terms of detachment and understanding, vairagya⁶ and viveka.⁷

⁶ Dispassion. <http://en.wikipedia.org/wiki/Vairagya>

In these terms, in spiritual terms, you transcend the world, because consciousness is staying with the “I” first. Consciousness can only return to itself by first returning to what she first created, which was the “I”. The “I” created the world. So now we are in the world – we have to return to the “I”, and the “I” will dissolve back into consciousness. Back into un-self-conscious consciousness. When consciousness is remembering its first creation, which is the “I”-thought, and stays with it, the “I”-thought will dissolve in that consciousness.

1:20:32

Pam: Is the “I”-thought the first part of the mind?

Clara: Yes, it’s the root of the mind. It’s the mother of the mind. The “I”-thought dissolves by staying with it. The “I”-thought cannot stand consciousness, cannot stand being watched by consciousness. It is discovered to be just a construct, and then it drops. It is unmasked, revealed to be a construct. Consciousness realizes, “Oh, that was just a gesture, raising the finger in the air, pointing to the sky and saying ‘I’. It’s just a gesture.”

So the gesture is transcended, it’s dissolved. And what remains? The potentiality – that consciousness that was not aware of itself, that was simply itself, unqualified, just pure being.

That’s the practice. That’s the abidance and the experience of “stepping in”, in the yoga of inquiry. Because when you inquire, “Who am I?” – which is the invitation of the teachings of the East, of nonduality – immediately, at that very moment, you are forced by the question “Who am I?” to abide in that “I”-thought that is at the beginning, at the root.

At that moment – when you say, “Who am I?” – all the world, which is the product of the “I am”, is removed, is deleted, is questioned. It disappears in the “Who am I?” question. It becomes unsubstantial. The world becomes immediately unsubstantial when you ask, “Who am I?” You immediately recognize that the “I am” is prevalent to the world.

And it’s true. Is it not that the “I am” is prevalent to the world? That the world is a product or secondary to the “I am”?

Immediately, the questioning, “Who am I?” situates you, establishes you, in the “I am” – you abide in the “I am”-thought. And the world immediately, in that very moment, is virtually dissolved in that question. Because the world is questioned in that question, altogether; because it is contained in the “I am” that is the object of the question.

So that’s the practice. You step in that “I am” and you stay with that “I am”. And by staying in that “I am” you will realize the consciousness that is behind it – which does not say, “I am,” but which is. By staying in the “I am”, first the world disappears, and second, and more important, you touch the nonconceptual consciousness that does not say “I am” but is. Which is unqualified, uncreated, unborn, indefinable, infinite, formless. You are touching it.

⁷ Discrimination. <http://en.wikipedia.org/wiki/Vivekachudamani>

Then, at that point, when you establish yourself in that consciousness, the idea “I am” drops. There’s no question anymore of “I am”. What remains is just the being, the being without self-consciousness of “I am, I am, I am.” Without saying, without thinking, just the being remains. And the being is your natural state.

The natural state, which is unqualified, which is not consciousness of this or that – is pure consciousness; it is what was before the world was created and before the “I” that created the world was created, before it was pointed or affirmed by that gesture.

That formless or potential nothing is your being, is your nature, in which you are resting without duplicity. You are That in which you are resting, that beingness. So there’s no duality, no duplicity, and not even consciousness of “I am resting in my own nature.” That’s transcended, that’s gone, because that’s again saying, “I am, I am.” That’s gone. There’s no saying, “I am, I am.”

But how do you stumble and fall and dissolve yourself in your beingness? By going back to the thought “I”. Otherwise you don’t rest in that original nature.

Because that “I am” is the door through which consciousness became the world. So, how do you return to that consciousness from the world? Through that door, again, the “I am” door. It’s a revolving door: Consciousness creates the world through the “I am” and consciousness returns to itself through the “I am”. So the “I am” is the revolving door. That’s the practice.

Namaste.

Recording ends at 1:28:34