

**THE IDEA OF OBJECTIVE REALITY
IS THE ULTIMATE DELUSION**
Satsang with Clara Llum – Miami, January 11, 2010

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Don't get trapped by words.
Don't get puzzled by forms.

There are many traditions,
many religions,
many approaches,
many philosophies,
systems and views.

But only one Truth,
one Reality,
one Life,
one Being,
one Consciousness,
one Space,
one Infinite.

Break through it all!

Here. Within. Without.

Your Self.

(from Clara Llum's emailed announcement)

As always, the silence is always more true than the words.

I cannot improve on the silence.

Apparently people look for enlightenment in the realm of phenomena. They want enlightenment for what they believe they are, their person. "I want to be enlightened." Who? That's impossible because the person who is supposed to get enlightened is a creation. He is not more real than a cartoon: Mickey Mouse, Pluto or Donald.

Imagine this cartoon character saying, “I want to get enlightened.” Or, “I am enlightened.” They are a creation. They don’t exist of themselves, autonomously; they are the product of someone who has created them, or creates them.

With this I am signaling to, pointing to, the body, this body. This body is a cartoon, that character. And when people say, “I want to get enlightened,” they are pointing to their body, to the character, of course without realizing that this is a dream. This is a cartoon movie, and it’s all illusion.

“Illusion” does not mean that it’s not happening or it’s not real in its own way, but that it is not absolutely real, or real in absolute terms. Like a dream – a dream is real in its own terms, in its own way; while it lasts, while it happens, the dreamer is totally absorbed by the dream. The dreamer is unaware of himself or herself, and is only aware of the dream as if the dream were reality. And it’s the dreamer who confers reality to the dream. It’s because the dreamer is dreaming that the story acquires tones of reality. When the dreamer stops dreaming, that reality vanishes. So it was not real.

The dreamer gave the dream the sense, the feeling, the experience of reality, because the dreamer is the real, because the dreamer is reality. Not the dreamt, not the things that are dreamt, not the characters. When we point to this person, who goes with a name, a body, a story – 50 years, 54 years, 30 years, whatever – what’s time in a dream? In three seconds you have half a life, in a dream.

This person, this body, this story, this name – it is the creation. If it gets enlightened it’s a dreamt enlightenment. It’s an enlightenment of Mickey Mouse. It’s a fantasy enlightenment. And all enlightenments are fantasy enlightenments. Knowing this is enlightenment – it’s a paradox. Another character in the dream says, “Enlightenment is an illusion.” That’s another part of the movie. Some characters sit with another character to tell them. It remains in the dream, it remains in the story, the illusion.

So the person who attends this dream-Satsang is told not to expect to acquire enlightenment for himself or herself, but to pay attention to the *source* of the story, the source of the person, the source of the character.

What would be the source of this experience we call life? What would be the source of this creation, this manifestation? We are asked to investigate that. If we investigate a dream, it is easier to do when we are not in the dream, when we are awake outside of the dream. Wake up in the morning and investigate the dream you had, it’s easier to do that than while you are dreaming. So let’s investigate a dream that already happened. Any dream, yesterday’s dream.

All that we saw in the dream – the buildings, the cars, the people – of what were they made? Of what substance were they made? We could say thought, we could say mind, we could say consciousness. Where did they happen, those events, those experiences? That body that you had in the dream – where did it take place? Where did it happen? In your consciousness. In the consciousness of you who are dreaming, asleep, lying in the bed.

But it happened within nothing. Within yourself, but – they were not matter, those buildings, those cars, those people. They were not made of matter, of atoms, of molecules, the five elements – fire, earth, air, water, ether. They were not made of any of those things, chrome or oxygen or whatever. No. They were made of imagination. All of that – imagination.

10:20

And now we are clear about the dream of yesterday or any dream. As much as we were convinced during the dream that this was actually real and solid – buildings, cars, trees, dogs, cats, tigers, people – all that that we thought within the dream, we didn't question, actually. We took for granted that it was solid. If a lion was chasing after us it was scary, and if we won the lottery prize we were happy – all those things we didn't question whether it was true, or real, literally.

And when we wake up in the morning we don't stop to reflect, "Oh, that was completely illusory, I was conned." It's a disappointment when you won the lottery, and it's a relief when you wake up if you were chased. Sometimes you wake up and it's a relief and sometimes it's a disappointment – because you took that for real. But we don't stop to reflect on that, that how we are so thick, to go again and again through the same lie every night. Every night, every night, every night – again we believe one hundred percent in the reality of an illusion.

So we don't stop to think about that much. We are clear that that's the case – we are clear when we wake up. That's the nature of waking up, that what is very clear was not clear before. We were actually deeply convinced about something that was not true.

The same thing happens here, right now. The same, same thing.

We don't investigate where these items that populate our experience happen. We don't investigate that. "Of course there's matter, there are atoms, there are molecules, oxygen, nitrogen, chromium, sodium." You don't question that. Why not?

If you're a scientist, when you have dreams, you dreamed that you were a scientist sometimes, and you keep doing experiments with elements – when you wake up you know that all those were false elements, illusory elements, illusory matter, imaginary matter. You wake up in the morning – but you were convinced that you were manipulating substances.

A: On the other hand, some people like Einstein got a lot of their formulas in their dreams.

Clara: Of course. How not? If this is a dream here, how could you not continue the dream? It's just a continuation. It's not other than that, it's a continuation of the dream; of course you can extend the dream here. We do that all the time. We take this dream to the other dream and we take the other dream to here sometimes. That's what Einstein did. But where is Einstein? – where have you heard of Einstein? Is Einstein real? That's the point.

A: Is or was?

Clara: It doesn't matter. Was Einstein ever real? Are you real – actually? That's the point.

Is this real? That's the question that I'm asking, that we don't investigate. Because we already take for granted what the dream says.

But how can you verify the dream within the dream? Because the dream says it? It's like the Christian apologetics who say that the Bible is true because the Bible says so. "The Bible is the word of God because the Bible says so." It's circular.

So in the dream we are told that there are elements, these figures like Einstein or Newton, we are told that. But it's part of the dream. It's part of the story, it's part of the fiction. It's as if you live inside a book. Of course, if you live inside the book, all the characters are real for you. For Harry Potter, Voldemort is true. For Batman the Joker is real. You see the logic?

K: How do we investigate that? I sit and observe and can sense this beingness – but beyond that, even the beingness feels in a way like an experience, even though it's constant. And when I investigate it I can't go beyond that.

Clara: Staying there is enough. That's the investigation, actually. It's a good question – that's the point of the teaching, that when we start to question or inquire or investigate we don't take anything for granted. What's the root of all this? As in the dream, we see only one thing that we can verify. There is only one thing that we can verify in all this experience, this field of experience. Which is that all this is taking place within my consciousness. We cannot deny that or dispute that.

That's the beginning of the awakening, awakening beyond the dream. Any interaction or change in our field of reality is still part of the script, part of the dream. It does not mean an awakening. Awakening means to realize the dream as a dream, it means to discover the source of the dream, to realize one's consciousness. And to verify how nothing is separated from that consciousness, and how everything arises from that consciousness.

But to verify that, which is the start of awakening – from the first insight, which is: "the common element of all this is my consciousness". From that first insight you have to then investigate or abide in that consciousness. Which is what you [K.] proposed, and I said that that is what you have to continue doing. Which is just abiding, dwelling, or inhabiting that consciousness, making of that consciousness your home, not losing track of that consciousness.

20:37

And that consciousness by definition is not any object of the dream. Since – to be able to take all these forms, or to manifest as all these forms and items, means that consciousness itself is empty of any form. It is unqualified; it is just the capacity to cognize, see, illuminate, imagine. It's the pure faculty of conceiving.

The faculty of conceiving, in itself has no shape. That's why it can conceive anything. So you are investigating or abiding in that formless root or *origin* of what has formed. Your imagination can imagine things – so what is that imagination? Revel in that imagination, in itself which is free from images.

Imagination is potential, is a power. The power manifests in many ways. But the power itself is raw; it has no shape. When we pay attention to that pure ... [long pause]

A: The failure of words.

Clara: It's not that, it's just sometimes I get unplugged. Someone pulls the plug. [laughs]

K: I understand that ultimately we always return to resting in being. I *hear* that this is an illusion. I hear that, but I myself have not experienced that. I realize how my mind is an illusion and how my mind can materialize things, but I still don't experience this. That's just an idea for me, that I have chosen to believe for the time being.

Clara: You don't have to believe, just question. Just inquire.

K: But when I inquire, I'm just aware of this material world.

Clara: Ok, fine, but keep being aware of your awareness. That's more important. I'm not saying believe, necessarily. I'm not asking necessarily, "Believe that everything is an illusion." You can.

K: I just ended up believing that.

Clara: Ok, that's fine, that's one way to approach it also. Because if you take it as a belief, that everything is illusion, you will realize it. It will take you to realization. Because questioning the dream forces the awakening – because it turns the awareness back to itself. "Where's the reality then?" Awareness is forced to look at itself when you are told or when you believe, that everything is illusion. Because you need reality.

Since you need reality and you discard what is not, even if you believe this because of faith, as an article of faith, you keep investigating reality and you turn to the only other place where you can look – aside of the phenomena – which is the source, awareness itself. So you look into awareness – that's what I was about to say when I was unplugged. That when you pay attention to that source, to that pure awareness. Awareness has the power to realize itself.

Awareness is the teacher that shows you what's what. What's real, what's unreal; what's illusory, what's not illusory. But for that to happen, for awareness to explode within itself, we have to give it a chance. Awareness has to give it a chance. What is happening when we do that, this abidance, is that the dreamer, miraculously, stops paying that much attention to the things of the dream and starts looking into itself, himself or herself. Which is something almost impossible, miraculous.

Because when you are dreaming, the dreamer who is you is forgotten. And you are told within the dream, "Who is dreaming? See who is dreaming." You are told that in the dream, which is something impossible. Because the dream never tells you that this is a dream.

It's a monumental breakthrough that in the dream you are told, "This is a dream, this is a dream, look, look, look. Look for the source. Who is dreaming? You are dreaming. Where are you?"

For this to happen in the dream, you are almost awakened. It means that the energy of the dream is over, almost. It means that the dreamer is being called by its own essence, to be over with the dream, to turn it off.

And unconsciously the dreamer manifests characters who tell him, "Wake up, wake up." It's an unconscious way that the dreamer is manifesting its/her/his own call to the wakefulness beyond the

dream. It is not usual in the dream that this happens. And it's happening here in this room, in this illusory room, that all the characters are told, "You are not here, sitting on this sofa or this floor; you are somewhere else imagining all this. You are the infinite consciousness that is deluded into believing that you are so-and-so, sitting on this couch. Wake up."

So this is very unusual. Of the six billion characters who populate this dream, not many are told this. On the contrary, they are told, "Keep consuming, keep buying, keep working, keep feeding the dream This is real, this is real, you need a new laundry machine, you need a new life insurance plan." They don't tell you, "This is just a dream, this is Mickey Mouse, you will wake up." They don't tell you that. "You don't really die, you just wake up."

30:14

For this awakening to happen, the awakening that is to know that this is a dream, consciousness has to stay on itself until the dream is outshined, the dream is revealed as a dream. It's not a problem that we are aware of things; the requisite is to not forget the consciousness, not forget the abidance in that awareness, not forget the inquiry, the questioning. Don't be so naive as to take everything for granted – that's what we do.

So that's the inquiry.

It's a profound naivety to say, "Yes, well, but still, if I'm in the middle of the road and a truck comes, it will roll over me and it will hurt and I will die." Of course. This happens in the dream too. Who says no? But this is not real; it's just imagination. When you have a dream in the night and if you are bitten it hurts, also. But when you wake up in the morning it was just a dream. Where is the blood? Nowhere.

You don't see that this imagination is that powerful. You don't see that. You underestimate the power of imagination, wildly underestimate it. Imagine that if it is that powerful, that we have tables and trees and atoms and cars and buildings and life insurance plans.

P: I wish I could direct a dream the way I wanted it to go.

Clara: Some people do that. But for what? It only reinforces the illusion.

P: Didn't you learn how to do lucid dreaming?

Clara: Yes. There are many ways to do that.

P: Did it reinforce the dream state?

Clara: No, on the contrary, it awakens you. If you happen to have lucid dreams, you will be more prone to wake up from this dream too. It's just another yoga, another way, another yoga to awaken.

P: And lucid dreaming doesn't reinforce that dream ...

Clara: No, no.

P: ... and if you were using your imagination to control things ...

Clara: Well, both things are possible, that it reinforces or it weakens. It's true, you're right, it's possible too.

A: It seems to depend on where your desire is, whether you want to obtain dream-things.

Clara: It could reinforce the dream and it could do the opposite, as Pam suggested, because you are aware that everything is just my creation.

A: Sometimes you get woken up by not getting what you want.

Clara: Exactly.

So then the enlightenment that people look for – that's the beginning of the talk – is not an event of the dream, that happens to the character in the dream, who is taken for real. It's knowing that there is only one.

So it's not, "I am enlightened," against the rest, because it's only this consciousness. All is this consciousness, so your identification with the person is transcended. The person, while you are aware that this is a dream, is just part of your dream; if you want, an avatar, like in virtual reality, just an avatar. And you are chatting with other avatars. But it's one consciousness.

Everyone is you – so where is the person who is enlightened to say, "I am enlightened, you are not enlightened"? That consciousness that is awakened to itself sees all the characters as her creation, her imagination. It is like a virtual game – you are playing that game and all the characters in the game depend on your activity, your conscious activity.

No character, no person gets enlightened. Consciousness returns to itself, that's all. And everything is its expression, its display, its manifestation, and there's no me, you, or I and the other – there's not that. There is only looking beyond the dream.

So the thing is, transcending the dream into its source, consciousness, and realizing the dream as a feature of the consciousness. And we can do that, this may happen – When I say "we" can do that, it's not "us"; again, it's consciousness.

P: Why is it important to know this? Why are we driven to know who we are? What causes that? – does it really matter if we know?

40:04

Clara: Well, in a way it matters, deep down. We look for reality, we look for truth. Because we look for completeness and that's what we are. But we have forgotten, because we have become identified with our own product, our own production, which is this play of dream.

But we know that we are real. We know that there is reality, and we look for that reality and that sense of fulfillment or completion. Happiness, joy, whatever. Peace. And it is not findable in the state where we are right now, which is the identification with our creation, unconsciously. We don't know that we are identified with our creation. We believe that that creation is real and that we are an item in that creation.

We believe that we are this body-mind within this field of reality. It's a total misunderstanding. And as long as we remain in that misunderstanding, looking for completion or fullness or wholeness by gathering pieces of this reality, this illusory reality, this phenomenal reality, and trying to attach these pieces to us – to “us” the person, the body-mind – it doesn't work. Because this phenomenal reality is always changing and there's nothing you can add or attach or connect to this body-mind forever.

This is the suffering that the tradition calls *samsara*¹ – the search for peace, truth or completeness inside phenomenal reality as if we were a part of it. And it's totally wrong, totally false, that approach, that view. We are not a part of phenomenal reality. Phenomenal reality as a whole is a feature of us, the self, consciousness. So there's no way to get completion within phenomenal reality, which is our creation with which we are identified.

The only way out of suffering and to completion, is in realizing that you are already complete, as the source, and that all this is just waves in your infinite mass of consciousness. The only way out of suffering is discovering who you are, the source, consciousness, and staying there, abiding in that consciousness.

And that consciousness will reveal that actually all this field of experience of phenomenal reality is your display, your creation, your expression, something that happens within you. All of it, including other bodies and your body, like when you are dreaming. “It's my dream, oh!”

That's the only way. No matter where we are pointed to in the dream, it is not a solution. The only solution is pointing out of the dream. And sometimes we are pointed out of the dream from within the dream. – which is something strange. Because it tends to break its own script. It's like dreaming of an alarm clock.

It's simple, it's really simple. All the teachers, all the history, all the past, all the traditions, are devices of your imagination to wake you up.

That's the awakening or waking up, enlightenment. It is seeing the dream as a whole, as the feature of consciousness. And that has been called peace, freedom, all that. Because that's how the experience of the dream is transformed. Exactly how it happens in a lucid dream at night, when you realize, “Oh, this is a dream.” Then the whole quality or nature of the experience changes, transforms – it becomes playful, or light. So much light that sometimes you actually wake up. You cannot remain in the lucid dream. Because it's so shocking that it's a dream that you actually escape, you turn it off.

But sometimes you remain and it becomes a play, an adventure. Exploring your powers: “Oh, I can fly, how amazing.” But it's a dream – of course you can fly, it's a dream.

There are teachings and traditions and teachers that somehow go directly to this point. But we cannot use them or pay attention to them or listen to them or even find them, if we are not about to wake up, if we are not ready to wake up, if we are not at the end of the search through the phenomena.

¹ <http://en.wikipedia.org/wiki/Samsara> Cycle of birth and death; suffering.

If we are not at that end, if we are still believing that everything is what it seems – real – we are so much invested in enjoying phenomenal reality, and the hopes, the expectations that finally I will find that piece that completes me, in phenomenal reality – either a partner, or something I will project, something I will create, your family, your children, whatever. Everyone has their own projection, idea, of what will make them full, in phenomenal reality.

While you are invested in those ideas you don't hear the call of waking up. Because the dream is more interesting. There's nothing wrong with that, nothing we can do. Nobody can be forced to wake up. These voices of awakening are overlooked, if it's not the moment.

50:16

A: But still, every object in this phenomenal illusion is that awareness, so if we inquire into anything it breaks its own bond.

Clara: Yes, everything is made of thought-consciousness or awareness, but we don't look to ourselves – at how this is subjective. We don't see that everything is subjective. We think that everything is objective. And we believe all the technical descriptions about it. So Ok, great, keep sleeping.

These voices of nonduality give us the insights and they ring the alarm clock. Their teachings are the ring, the gong that wakes us up, apparently, if we pay attention. All that they say can be just what makes you break through into the source.

For example, the Upanishads, these teachings or writings from two thousand years ago in India, give us expressions of the truth, the Mahavakyas,² like “You are That,” for example. “Aham brahmāsmi, I am the Absolute.” Or, “sarvam khalv idam brahma: everything, all this, is the divine.”

If we believe it, if we stay with those propositions, they will break the delusion, they will dynamite the delusion. But consciousness is invested in its own creation, so it does not stay with those propositions that can break its delusion. Until it's the moment – then you listen, and it touches you, deep in that consciousness that you are. And then – returning from samsara you are so much fed up with the delusion that when it's time, when you are given that passport to realization, you hold it strong, firmly; you don't want to lose it, you don't want to miss it. And then it works.

That's how Nisargadatta got realization, because his teacher, Siddharameshwar, told him, “You are Paramatman,³ you are the Supreme.” And he believed it. He was holding to that idea for three years – and he would have held it for thirty years if necessary. He would not let go of that gift that his teacher gave him, that proposition of the truth, that statement of truth. So he believed the teacher. If the teacher had said that, it was true. He had to believe it. So he took it to his heart. Then – that statement destroyed his delusion.

That's how it works. Because if you really take it, it destroys your delusion. But you have to take it and see everything through that, not put it aside any moment, for one moment. That is the truth because your

² For Mahavakyas see <http://en.wikipedia.org/wiki/Mahavakyas> and <http://en.wikipedia.org/wiki/Brahman>

³ <http://en.wikipedia.org/wiki/Paramatman>

teacher has said that, and then that will cut everything else, like a diamond will cut everything else; it will show how everything else is illusory. That's the power of that declaration of truth.

That's one way. But whatever we say, as gates or entrances to realization, as some teachers say, Tony Parsons for example, that's it's useless to talk about it. Because you will only pass the door when you are ready. You will only use that diamond when it's the moment.

So it's not something where we say, "Do this," and you do it and it works. No. Because it is beyond the volition of the character, the Mickey Mouse. It is a process that is deep in the consciousness, and how the consciousness is extroverted, and how the consciousness gets to a point when it wants to return home, because it has exhausted its dependence, its faith or hope, in phenomenal reality. Then it's natural.

Then you will hear the call, and you will wake up. Other people are hearing the call but they don't hear the call, because it's not the time. That consciousness is still deep in the dream, deeply engrossed in the dream.

So why then do we illustrate or give these methods, these gates of awakening? Because that's our job. Because that's part of the dream, that when that consciousness, that node of consciousness or manifestation of consciousness, is supposed to receive, it receives. We are only, as avatars or manifestations of consciousness, being used. I mean the teacher, this avatar-form character that appears as a teacher is just a feature of universal consciousness, doing its job.

That universal consciousness is doing its job, and this body-mind called Clara is just a tool. It is just an appearance that is part of that function, the universal function. So whoever has to hear will hear, and whoever is ready will wake up. And again, when I say "whoever" it's not the person, it's the dreamer. It is that bubble of universal consciousness that's still invested in its own creation. That's how it happens.

1:00:24

Universal consciousness – conscious is *one* but, like in the ocean it forms bubbles. And that bubble projects a world inside itself, where she appears as someone, inside the bubble. But when the bubble acquires consciousness of itself, it explodes into the ocean again. Or simply remains as a bubble but is aware of its content as its creation. This is how it happens.

Some traditions have called these bubbles "soul". Some of the traditions say, "No, it's not soul because it explodes again back to the ocean." Yes, whatever you want, it doesn't matter; don't get trapped by words. It's the same thing – there's only that consciousness, that has the ability to isolate itself in bubbles, momentarily. Momentarily, maybe for 700 million eons. It doesn't matter.

It's only the divine. Only the divine manifesting itself in many ways, in bubbles of consciousness within its consciousness, and worlds within those bubbles. And within these worlds of illusion it manifests its own original reality, calling it to its source.

I like to take this approach because I am here to destroy any compromise with this reality, which is illusory. My expression is not making any concessions to this illusion. That's why I don't go into quantum physics or all that stuff. Because for example that approach makes concessions to the dream – but I don't. Those teachers fall short in calibrating how immense is imagination. They want still to keep

things into boxes, like there are different levels, different layers, everything organized. No. There's nothing organized. This is totally wild.

What I'm trying to say is that from my point of view it's like I see people talking "rationally" when they are totally, fully into LSD and they don't know it. They are on a trip and they don't know it. That's the case, actually. This all is a whole trip, it's a colossal trip, and these little intellects and personas try to make sense of it, to put it into a box.

So I find it funny. And I make no concessions about it. So I don't go following those schemes, those paradigms. The paradox is that transcending the dream, the phenomena, and illusion, or delusion, actually equates or correlates to realizing the inconceivable power of imagination, which is all this. It may look like a contradiction but it's not.

Transcending the dream is not a state of blank-ness where everything shuts down into nothing. No. It is the complete realization of how impossible everything is, how crazy everything is. It's not in these words that that I'm saying, but I'm trying to point to it. There are people who can say these things better than I probably. That the wholeness of phenomena does not repose on anything. It's groundless. It's what the Tibetans call emptiness, *sunyata*,⁴ in the sense that there's no way to approach it, to define it. You cannot objectify it, you cannot conceive it, think it.

S: I think it's important what you said, that consciousness cannot be an object in the dream. Our tendency is to try to find that; that a miracle will take place within the dream. Our patterns of thinking are $a + b = c$, and we're going to find some mechanism to make it work. Awareness is self-aware but we can't see that from down below. But because awareness is self-aware, that's really our only hope, because it would be impossible for us to build something that could bridge that gap. That's from the bottom. But looking down from the top it's almost a joke, because you can say you're looking for this miracle, but the miracle has already taken place. It's all around us.

1:10:28

Clara: Exactly. That's what I'm saying. Everything is wild, everything is crazy, everything is just this senseless or nonsense projection of an imagination that has no support. It's its own support, consciousness. It's completely wild, magic. And we try to make classifications and philosophical disputes and methods and whatever, as you were describing. So that realization is the same as the transcending. It's just a total abandonment or relaxation in that totality, wholeness, that contains everything, where nothing is divided from anything else, which we cannot objectify or relate to, but which we are. Because there's only That. This consciousness is that consciousness.

So I'm destroying your mind. I want to destroy all handles. Throw them away – no handles, because you cannot handle anything. There are no handles in reality, none. Destroying those handles, that are conceptual handles, is another way of turning ourselves to consciousness, returning consciousness to itself.

⁴ <http://en.wikipedia.org/wiki/Sunyata>

Because it's only the activity of thinking, of conceptualizing, that is prolonging the activity of the delusion, of believing the dream as real. Only that. Only the thoughts are doing that – not the thoughts but the belief in those thoughts, the belief in our conceptual architecture of reality. If you destroy all those beliefs you're free. "Who?". Freedom is free.

We happen to stumble into this, because the teacher has pointed to it or because of whatever; we stumble into self-abidance, abidance in awareness, in that unqualified ground of being, ground of consciousness – and that is enough to reveal all this mystery, which is manifestation from consciousness, without handles. Or we inquire, so we destroy all the prefabricated, premanufactured concepts about this reality, which are all false.

This is what we were suggesting just now.

Either way – the first way is just resting already in the natural state of no-elaboration, just pure consciousness, consciousness of consciousness, consciousness of being. The capacity to rest in that natural state. Either that – which is the royal path – or inquiry, which implies the destruction of all premanufactured structures, ideas or opinions about reality, which are false, just a simplification, just a handle, a comfort – false.

So destroy the intellect – destroy the *gullibility* of the intellect, not the intellect. Destroy its naivety, that takes for granted all the things in the dream as if they were literal. How stupid! It happens every night. Destroy that naivety of the intellect – and you are facing consciousness, at the moment. You are facing the undivided infinite. Because, with no handles, what is left? The undivided infinite. So you're done.

Or – besides inquiry and abidance – if you have faith in a statement of truth, hold it firmly and drop everything that you experience through that. See what remains – that, or the experience of your phenomenal reality. It's like a philosophical stone – you put that stone in contact with everything.

A: Like a filter?

Clara: Not like a filter but a solvent. The universal solvent – that's what it was called, in alchemy. It's a stone, that whatever it touches it dissolves. Because it's the truth. So nothing resists that truth, and you have to put it to test, you have to try it, you have to see whether it works. You have to see what happens when you adhere to that statement, given to you by the scripture or the teacher, and you believe it, because you believe that source or origin.

And then see what stands, what remains – that statement or the thing that is touched by it, your ordinary experience. And you will see that ordinary experience gets dissolved, that it reveals that the truth is true. So that's another way.

P: What is one of the truths to be with?

Clara: Any of them. For example: "You are the absolute. This is a dream. This is all consciousness, all imagination, this is all my dream." Or, "I am the Supreme, I am the absolute, I am all and one."

K: In the Course in Miracles they say to repeat, "This is not a table, this is not the sky, this is not a chair, this is not a person."

Clara: Yes, repetition is part of entering into it. It's like what A. said, a filter somehow. You have to contrast that with your ordinary everyday reality. See what stands, see if this ordinary reality passes the test. It does not. As it seems, it does not. It is revealed as actually That. Consciousness. A feature of your consciousness.

So is everything clear? [laughs]

1:20:38

B: It seems that if you can have an understanding, a sense of the incredible value of your consciousness, and you hold that value of that as a stone, as you were saying – then it just seems to make it so much more clear what is primary. As opposed to what we normally value, the external things, finances, relationships. Really if you just recognize the value of this consciousness, then there's a shift in what is really primary.

Clara: Yes, that's I think the beginning of the inquiry ...

P: Isn't that the consciousness seeing the consciousness?

Clara: That's part of seeing it intellectually, first. "Oh, this consciousness..." But it's also part of it to discover that it must be very important, since it's the constant element. At least, that's a beginning, that's a way to approach it. You cannot have anything without consciousness. You cannot have this table without consciousness, you cannot have a Coca-Cola without consciousness, you cannot have a life-insurance plan without consciousness.

So consciousness is always there. "How curious. Every time I have something, I also have consciousness." So it's a beginning of the investigation: "Maybe it's the opposite. Maybe I have only consciousness, and this happens within my consciousness as just a product of it."

It's so funny that, as I said before, the characters in the cartoon are looking for enlightenment. But actually there are many scientists in this dreaming world who are looking for consciousness. How wonderful, how paradoxical, how funny. And they cannot find it – because they are inside of it. How can they find it? They are the creation of it. It's just like Mickey Mouse looking for Walt Disney. "Where is Walt Disney, where is Walt Disney?" And looking through all the vignettes of the comic: "Maybe this one, maybe this one, I cannot find Walt Disney, I cannot find Walt Disney." Because it's outside of the comic. Outside of the comic, creating you, Dumbo.

My intention in all these Satsangs, and all those Satsangs I have given before, in this dream which does not exist, is to destroy all sense of objective reality that you have.

You keep turning away from the fact that nothing is outside of you, that nothing has independent existence, that nothing exists at all, other than in your imagination. You keep turning away from this. And I'm here to say these things, that this is not the case. That nothing exists outside of your imagination, outside of you. Nothing exists in itself. There's no autonomous reality outside.

A: Even as huge as the cosmos is?

Clara: Yes. What? Who cares?

In other words, we don't stay with truth. We're not at the point yet. We're close, because we're hearing this.

P: Is that why you say be aware of the awareness?

Clara: Yes.

P: So just doing that means you are valuing your awareness more.

Clara: It happens naturally when you are ready. Like it happens naturally that you don't forget, you don't turn away from the statement of truth. You keep it always in your face.

A: When you've lost hope that the phenomenal would will fulfill you.

Clara: Yes, but my job here is to insist. Only. To say, "Yes, yes, yes, yes, all that, ok, ok, ok – but where is this happening? Where is this happening, all this?" In your consciousness.

Also, when you dream at night, you normally don't levitate, and you don't have powers. And you happen to have powers but you don't know you have power, in the dream. You just follow the laws of gravity and all that. You may even buy a life insurance plan in the dream, for whatever happens to your little self in the dream. Or you eat in a dream, as if you needed food in a dream. So you follow conventions, even in the dream. You follow laws of nature that don't exist in the dream. You do that. So don't blame anyone that you don't have powers. You simply believe more what you are told.

You enter into a virtual reality, where there are all these patterns, or setups, these rules, these laws, the rules of the game. They don't exist other than as a creation of the programmer. And you enter this game, to play this game, and you forget that you are playing. You enter totally, you identify with it, you forget.

P: And you can't really understand that you're creating it because you don't seem to have control over it, because of the way you're identifying with it.

Clara: Because you did a good job in identifying with the avatar, and swallowing or believing all the rules, all your non-powers. You believe that – all the non-powers, all your limitations.

P: Who is it that has to believe the truth thing, the avatar?

Clara: No. The dreamer.

A: The character in the dream.

Clara: No. The dreamer. The player, whoever is sitting at the console. The avatar is a little mini-me.

1:30:06

A: But avatar is supposed to mean ...

Clara: Divine incarnation.

A: Like a guru.

Clara: That's another meaning. The absolute incarnating in the mini-me. It's not by chance that they have a connection, these two meanings.

P: So the one you're trying to convince is not the avatar.

Clara: No. You are trying to wake up consciousness to itself, of course.

P: Boy oh boy. So my player will just not wake up.

Clara: That player is *you!* You that says "my player" – you don't exist. She exists, which is you. You are That. You are not Pam.

P: I know.

Clara: Pam is your puppet, your avatar. So stop identifying with Pam, and start identifying with, "Oh, I am playing this game." How else will we wake up? If you insist in being Pam, surrounded by "other people" – that's what I'm saying, I'm shattering your convention, your insistence that you are Pam, talking with other people in this room. No.

That's why it is called Self-realization. Self realizes itself.

Namaste.

Recording ends at 1:32:06