

NONDUAL DEVOTION IS ALREADY REALIZATION

Satsang with Clara Llum – Miami, December 8, 2008

Hosted by D. Weyer.

Clara: First of all, I render homage and devotions to Sri Siddharameshwar Maharaj, who is the Form of Reality, who is the Paramatman in the Heart.

To speak about Reality is a lost cause. But we try. We try again and again, every time we meet. And sometimes, we even may say things that help or make sense at the moment, or at other moments –when we read, or when we meditate, or when we reflect. These words, magically, carry power. The power to awaken. And I say “magically” because, essentially, they are empty of any meaning; they are just creations, inventions, projections, illusions.

But the power is there because they come from the Heart, and they go to the Heart; which is true, always.

Nobody can say “this is the student” and “this is the teacher”, or where the effort or the action of one produces such and such effects. Or of the other. Because that distinction is just a construct. At all times, there is only the Self, the Guru, or God, operating through the seeming plurality, as you, as me, as guru, as student. It is, at all times, the One Self, operating, inseparably, as one single ocean.

So, *who* is awakening *who*? *Who* is doing *what* effort, or *what* practice? Or *who* is transmitting *what* truth, or *what* power?

Everything *happens*, as the divine play.

And that is so, to the point that everything, and anything, is an instrument of the Divine, by the Divine. [cell phone rings] Everything is part of it. There’s nothing that can be excluded. [more rings][laughs] There’s nothing wrong. Nothing out of its place, or its time.

There’s no wrong teaching, or bad guru, that does not help. That it’s not part of the path.

Everything is relative. If we look into things, and objects, and events, and we analyze: it’s just points of view, angles.

But, essentially, everything is the Divine.

If we come to believe that, have this faith; if we have heard these words from the Teacher, and we have accepted them into our heart as true; if we hold fast to this teaching of singleness, oneness, all-pervading divinity; if we live by this truth, so we see all events, all happenings, all seeming actions or movements of our body or other bodies, all thoughts and words of this body or other bodies, as waves, inseparable waves of the same ocean; if we drop this discriminating, dividing thinking, so we understand that *we are not*, but the Divine –IS, through us, as us, like IS *as* everything else; then, that understanding, or position of our spirit, is already Self-abidance, and is already Realization. It is also, in other words, nondual devotion, transcendental devotion, Para-Bhakti. Devotion that goes beyond the distinction between subject and object, the devotee and the Divine.

There's only the Divine, so there's no merit in devotion, there's no demerit anywhere.

So, from this point of view, from the nondual point of view, is the Divine, Him/Herself, that is awakening Him/Herself to this position of the body-mind, of the spirit, as parabhakta, as nondual devotee. The Divine, Him/Herself, is the only responsible and cause of this manifestation. Is the Divine listening in you, as your mind, the One who at any given moment accepts this and sees it as true, and realizes it.

This Parabhakti Yoga is very simple. Is just “all this is the Divine” All this is the Divine, including this body-mind, including the actions of this body-mind, including the seeming decisions of this body-mind, or of other body-minds that interact with this body-mind that I call “me”. All this is the Divine. Sarvam khalvidam Brahma: “Everything is just the Divine”. This is this yoga, Parabhakti Yoga.

Is ‘para’, meaning ‘beyond duality’, because, since there's only One, the devotee has already been dissolved –understood as non existing. So God is the only author, the only doer.

This yoga is total restfulness, total abandonment. And, again, is not that *someone* is achieving or conquering this abandonment, because there's no one separate that makes it happen or needs to achieve it –because there's no one. The recognition comes, and that's all. And the recognition is the

acceptance of the truth –of this oneness. This acceptance comes in the form of faith, maybe. Sometimes, or for some, comes in the form of resonance, from heart to heart. Comes in the form of belief, as this was the case with Sri Nisargadatta Maharaj and his guru, Sri Siddharameshwar Maharaj. This is the way how, mostly, Siddharameshwar Maharaj operated –by stating what is true and impressing the spirit of his listeners, through just faith and love.

Love is the factor that opens the heart of the listener, so the message becomes faith. But this is just a description, a conceptualization, because, as I said before, in actuality, in reality, things happen inseparably. The love that comes from the teacher, and the listening quality, and the faith capacity from the student, are one, belong to the same One, which is God, who is God. God is who is responsible for the listener having faith, or the teacher having love. God is the one disguised as the teacher and as the student. There's just only God. So there's nothing to worry. Because no individuals are playing the play. Just God is playing all roles. Even the roles of seeking, suffering, going around, wandering around in circles. God is playing all the roles.

So, this is this yoga, Parabhakti. Nondual devotion. The consideration, the meditation, of everything, as the Same, as One.

The Parabhakta Guru, does not say “give Me your soul, look only to Me, look only to My Body, to My Form”. The Parabhakta Guru says “wherever you look, I am there –I am that. I abide in your heart as you, as your sense of being, as your feeling of being, as your knowledge of being. Look into that sense, feeling, knowing of being. Pay devotion to your Self, and that will be paying devotion to Me.”

This form that appears before you is not asking your devotion. This form that appears before you is the expression, manifestation, of your own being that comes as an outside appearance to point back to your Self. Is your own Self urging you to go back to your Self.

The subject of spiritual philosophy is infinitely vast, and we could discuss, or talk, or expose for ages the many aspects and meanings. But, essentially, all these philosophies are just a product of the dividing mind. Even if these aspects are true at their own level or context, these many philosophies are just, like everything else, vehicles for the mind to find the way back to its source, so the mind is pacified.

Sometimes it is said that the mind of Realization is free from doubts. It is true, but I rather would say it is free from questions. There are no questions. Simply, there's no thoughts. There is just restfulness in its own essence, which is this infinitely vast, peaceful, non conceptual Self.

And, even so, apparently, from this infinitely vast emptiness, silence, restfulness of the Self, concepts, or answers, or instructions, arise, to pacify and guide all seeming beings back to their own essence of being. This is just what appears to happen.

So in this Parabhakti Yoga, of nondual devotion, where there's no devotee, just God, how the question of Realization may arise? Realization for *who*? You see.

That's why I said before that this assumption, this position, or state of total surrender and abandonment in this truth of the One, is already Realization. Altogether the concept has been transcended. Where there's no practitioner or devotee.

So, who cares if this body-mind will get such and such samadhis or experiences of oneness along the way? Just as he or she can get a headache, or any other illness. Just things that happen. Who cares! That's the point: *who* cares. There's only the Divine. Who cares what happens. "Good", "bad", "beautiful" or "ugly", "high" or "low". Who cares what happens – these are just meaningless distinctions, irrelevant distinctions, when Sarvam khalvidam Brahma, when All this is just the Divine. Nobody cares. There's nothing to care. Is pure restfulness.

Just remember the Self at all times. Just remember the One at all times. And at all times, very close, this Self appears as the simple awareness of being. This is the pass, this is the portal, always available, always accessible, right here now. This awareness, of which we can be aware, is the taste of the Self. It is the space where sensations and thoughts appear, and where they dissolve. So, this is worship, this is Satsang –frequenting the company of Self. Paying attention to this awareness. Retreating back to the Self. Retreating back to the pure, naked, awareness of being. This is Self-contemplation, this is Self-abidance, this is pure true meditation, this is natural uncontrived enquiry –Maha Yoga, Ati Yoga, Primordial Yoga.

So it's where the mind rests on its own source, at all time. Like a child rests on the lap of her mother, comfortably, naturally, peacefully; because the child knows where is and what is good. So this mind, when it tastes silence, knows what is good, where is good –in its own source. So it just takes advantage of that: retreats naturally in that, in the presence of being.

All thoughts subside when this awareness rests back on itself, or in itself. So the mind that is subsided reflects the purity, the clear luminosity-emptiness of this being, Self. The mind, which is just the reflection, takes the form of the Self. Becomes the servant, the instrument, without any separate will, movement or initiative of its own. When awareness has found itself, mind has found its master, and it is not running errand anymore. It is not running blindly anymore, amok anymore, looking for answers. It does not hold anymore the idea "I am someone separate, looking for, searching for my salvation" or anything of that kind. The thought "I am someone separate" has been dropped. Mind becomes the reflection, the instrument, of the original intelligence that belongs and is intrinsic to the Self, of the being itself.

Okay, let's hear some questions, so maybe this becomes more vivid.

Doris: How do you in your daily life remind yourself of the awareness which you are? How do you always trace back if you are 'out there' lost in thought?

Clara: How you remind yourself of awareness if you are lost in thought and in activities? Right?

Doris: Right.

Clara: Asking impossible questions!

Just remind yourself! There's no answer, you know. [laughs] If you happen to remind yourself, you're reminding yourself. You see?

It may happen that you recall these words of satsang, when you are working, or washing the dishes, or whatever, walking the dog. It may happen that you remember the talk, and you say "ok, this is all the Divine", maybe. Or you just sense your own awareness and somehow include everything as content of your awareness. Right now. Let's do it right now. All of this, is it not

content of your awareness? It's an exercise, let's say. Let's take it as an exercise. Everything that we are seeing, or hearing, where it happens? Where it takes place? It takes place in *my awareness*. Right?

Kirsten: One of the things that have helped me, that I heard from John Sherman, is: "whenever you care to" or "whenever it occurs to you, just become aware of being aware". That for me was very liberating: "whenever you care".

Clara: I agree completely. That's my teaching too. Be aware of being aware.

Being aware of being, or, aware of being aware. Or, being aware of being aware of being aware. You see? [laughs] However you take it, it's the same always.

Because awareness [of being] and awareness of awareness is the same. Beingness includes awareness also. So, whenever you are focused on being, you are focused on awareness. Whenever you are focused on awareness, you are focused on being. You cannot be in one and not in the other. They are the same. In being there is implicit awareness, in awareness there is implicit being. They are just faces of the same reality. Self. So, however you want to take it, *being aware of being, or aware of being aware*, is a pointer that means 'going back to' the source, folding awareness towards itself.

[Steve]

Clara: Impossible to transcribe this! Thank you.

Steve is sharing an experience that he had in a workshop, where he was given a mirror. And then, looking into the mirror to his own image, the orientation was 'find your own self, beyond the form, beyond the appearance'. He also said that his reminder to himself is "go with an open mind, with an open heart, and ask that this may help me to understand".

And to that I would reply that you can take it one step further, in the orientation of Parabhakti that I expounded before. You are in that track already when you say to the Source "please, make this be helpful to me, so that I can understand, that I can progress, that I can awake". This is what you do, but I'm suggesting, take it one step further, which is "whatever comes, whatever happens, *is* helping me to awaken". So, take it as a given, you see?

You don't need to ask. You acknowledge that this is the case. That whatever is happening, or will happen, will be exactly what you need. So, you take it as a given, not just you ask. Asking would mean, "it may be, it may be not"; "maybe God forgot" or "didn't take the call". And then 'what happened was not helpful, because He didn't answer your prayer'. No. Make your prayer nondual. Means: it's already the case. That everything that happens is just the Divine. So, it's absolutely helpful, anyway, in any case. You see?

[Guisele]

Clara: Guisele is explaining that her prayer is "please, help me to see what I don't see, 'cause if I see, I can go beyond or transcend or get freedom from whatever is the problem". And she experienced that with her daughter, in a situation where she thought that her daughter was repeating the pattern of conditioning that she experienced before as mother. She was feeling responsible for transmitting that pattern, until she understood that it was something more impersonal, that it was the universe the owner of these patterns that come and go or are shared. And that was a big relief, a big liberation for her.

And this is actually the case, that, as I said before, everything is the work of the Divine. But not only 'everything is the work of the Divine'. Is not that the Divine is working on us. There's *only* the Divine. You are the Divine, believing that you are Guisele. So, the Divine knows what He/She is doing.

[Guisele]

Clara: Yep. That's the drama, that's the play. Things happen in a particular, specific order, or script. It can not be analyzed. When things are seen, are seen. That's all. "How we remind ourselves?" Just reminding ourselves. 'Whenever is convenient for you', as Kirsten said, [laughs] remind yourself. [more laughs]

Doris: That's good!.

Guisele: When you are ready.

Clara: "At your convenience". [laughs]

Doris: I like that!.

Clara: Be enlightened at your convenience. [more laughs]
It will be, anyway. You know?

Doris: Yeah.

Clara: This is how it will be: at your convenience.

Doris: Right.

Kirsten: What I like is, what you say reminds me how all suffering comes from ownership. All suffering comes when I have a thought and I say “mine”, or I have a feeling and I say “mine”.

Clara: Yes. Kirsten is saying that the story Guisele shared reminds her that ownership is what makes us suffer –when we take ownership.

Yep. Guisele started saying when she explained her experience, or her testimony, she said “I feel separate from things, I am separate from things”. She said at the beginning. And at that moment the thought that came to my mind is “because you think it”. If you don’t think it, where is the separation? Separation is just a thought that you put on top of, or superimposed to reality, to whatever it is. It’s not something that is there. You see? Separation is not something that is there. Is something that you superimpose by thinking. You have to think in order to separate. There’s no separation by default. By default there’s no separation at all. The ocean is one, there’s no separation among the waves. We need to think waves –wave A, wave B, wave C, D, E, in order to see waves.

Guisele: We are accustomed to think.

Clara: Yes, we are accustomed to think. But you can realize this, that this factor of separation, or separateness, is thought, thinking. Yes, of course, thinking may be a habit. And, of course, you are so used to think, that you have no experience of not thinking in separative terms.

[Guisele]

Clara: Your experience, your testimony, and also Kirsten’s testimony, of people thinking and having thoughts of separation, of “I am ‘so and so’”, or having [mental] dialogs, and so much putting weight on those dialogs, is

something that, if you don't remind me, I forgot. For this is that it is so much important the pointer, or the reminder, as instruction: please, take your moments, at your earliest convenience, and look into this awareness of being; become familiar with your awareness of being, which is non conceptual; and the more you practice this, the more you will transcend, as ephemeral, unsubstantial, weightless phenomena, all the machinery or mechanics of thinking. You will transcend mind. Mind will dissolve in itself. It's unsubstantial.

But how this happens. How this mind gets dissolved. Or this tyranny of the thinking and the self-importance, self-spinning, self-dialog, and all this focusing in the person. All this thinking process. How this subsides? Not by thinking! Not by opposing it with more thinking. But by taking your attention, prior to that, to this awareness that is here at all times, that is accessible. Which is so simple. It's just placing attention in your own Self, in your own beingness. You do that, which is the recommendation of Nisargadatta, and the recommendation of Ramana Maharshi, (and, modestly, mine, and John Sherman too, or whoever, or Gangaji, I don't know; you know, is that simple instruction), you do that, just take your attention back to itself, which is a source of unending peace, and thoughts will subside by themselves. By themselves they will become weightless, transparent, unsubstantial, and powerless. And most important, you will see that they are not true, that they are not you; that they are just a phonograph, a recording machine.

[Barbara]

Clara: Barbara is saying that any and each experience is a vehicle for consciousness to get back to itself, if you are paying attention to the experience. Which is a wonderful gift, you say.

Yes, and I add to that that the familiarity with awareness being aware of itself, it makes it just natural, it makes it just your default state. So you dwell in your I-am-ness.

[Guisele]

Clara: Guisele is sharing a pointer by Eckhart Tolle that says 'look into the now, forget past and future, and without labeling past and future, you are just here', right? Yes, I agree. This is the Zen instruction. A Zen story says,

“Master, what’s the secret of Realization?”, and the master says, “When you eat, eat. When you sleep, sleep.” And the student says, “Well, this is what everyone does.” The master says, “No. When you eat, you think. When you sleep, you dream!” You see? Meaning, ‘just do what you’re doing’. That’s the pointer you said: the present, the nowness, being in the now, being in the case where you are. Yep. But somehow it’s a simplification, because past and present, even when we think of them, they also happen in the now. So, there’s no way we can be out of the now. Even when we think of something that happened, or when we plan something for tomorrow, we are in the now. So it’s not an impediment, or something to avoid, essentially. It’s not that we cannot think of past or future. Even in thinking past/future, you can be in the now. You can be aware –of the moment, of your own Self, of this awareness.

[Kirsten]

Clara: Kirsten is sharing her experience of the last days where she read Douglas Harding and she practiced his exercises. And she came to the feeling of herself as space, where things happen, or things abide, or things populate this space. But still she complains somehow [laughs] that things are still solid, that things are still “apart of myself as space”.

Yes, because this is a stage, or a phase, and it’s a conceptual, but useful, approach. So it’s good to train your mind with different approaches, because ultimately all the foundations of this thinking mind will be shattered and will give pass to Reality, which is non-conceptual, free. All approaches help to break these foundations. But the approaches, any approach, is not the answer. The result, as experience of any experiment or any exercise, is not Reality ultimately. It’s just another angle of the mind.

So, yes, you are the space where all these objects happen, and you see the objects as solid. But then, if you are the space, and these objects are solid, how they are floating? What is sustaining them? Why they don’t free fall, into the abyss of your space? What is holding them at this position, at this level? You see?

So, all these objects are magically floating in your space-Self, because you are holding them. Otherwise, they fall free in the infinite.

[Kirsten]

Clara: You are embracing them. This space is not just “cold” space, let’s say. It’s not just indifferent cold space. It’s the space of your matrix. It is holding the whole thing. It is sustaining the whole thing. You are the support. This space, which is you, is the support of all this manifestation. If you don’t support it, in your awareness -consciousness, this is just lost in your infinity of space. You see? It falls forever.

[Mischa]

Clara: Mischa is explaining that in his experience, and in his realization, separation between form and emptiness is a stage, and, in actuality, form is an expression of this emptiness, which is this consciousness itself. Things are made of consciousness, of this consciousness, this is what Mischa was explaining, and at another stage, at another moment of experience or level of experience, there’s no separation between objects and consciousness itself.

Yes, and the metaphor here or the exercise for that experience to become actualized is “consider everything as a dream”. That’s the metaphor or the pointer to actualize that as an experience. As an exercise to practice, to make it your experience. See? You have used an exercise, which is “consider yourself as the space”, and as a result you are experiencing objects as happening in your space, but still *two*. So, the next pointer, or the next exercise, is “consider everything as a dream that you are having”, a dream of your consciousness. Then, as a dream, objects are made of the substance of the dream, which is mind, consciousness. Objects are made of that; they are one-substance [inherent] with your consciousness. So when your consciousness shuts off from dreaming, the whole objects go, because they were not separate or other than your consciousness dreaming. You wake up in the morning, the whole thing goes.

[Mischa]

Clara: Mischa is saying that for most of the evening, of this Satsang, he’s experienced somehow union with the Beloved, and he’s experienced this pure bhakti where the Beloved and everything is one, and oneself is that One too, somehow. He also experienced the *ananda* taste of this invitation of the Beloved or of the Divine, which expresses as everything, as all the events or things manifesting, just as faces of the Divine. This invitation of the Divine is joy, rejoicing, *ananda*.

So, I'm glad that this happened, as well.

[Steve, about the fears of letting go the individuality]

[Barbara comments of experiences similar to Steve's]

Mischa, Clara, Guisele, Steve, Kirsten: [from 1h 35' 35" – group discussion about procedures on the turn of questions and comments during Satsang, also about the nature of Satsang as a spiritual opportunity projected by oneself as participant, and the continuous availability of the teacher at the level of awareness, regardless the subject of attention of the participants - ending at 1h 52' 40"]

Steve, Clara, Kirsten, Barbara, Mischa: [group discussion about the implications the fear of letting go, mentioned before]

[from 1h 59']

Clara: Mischa is sharing that this fear of the emptiness, or the void, is a classic fear that all seekers go through, and that in his case was the love or trust-devotion relationship with a teacher what helped him to let go.

I would say that this fear of this emptiness is the product, basically, of identification with the body, of believing "I am this body". "I am this something, physical, solid here". Because you believe you are this mannequin, that's what causes that "Oh, if there is no solidity, I lose this. And, if I lose this, I lose everything! I lose myself!". That's the misunderstanding, that's the mistake, because you have mistaken your Self with this. You see? That's the root of this fear. Is a misunderstanding, is a misidentification. You identify yourself with your body, with this body, or with a body. This is also the classic or fundamental answer to this question of fear. Fear disappears when you know you are not the body. That's all.

[Steve]

Clara: Many, many people... I don't know if that's your case, of any of you. I think of most of you is not the case. But I found out years ago, by talking to people, even by watching TV talk shows, I found out there's many people that have panic to die. Right? And to me that was a surprise, to learn that

people have fear to die. Then I understood why this is the case. It's the same thing. Being afraid of death, of dying, has the same cause, the same origin, the same root. That is identification with this body. So when this body disappears, or is buried, or cremated, "ah, where I am?". Well, is just a misunderstanding! You are not that, this is a very materialistic approach. You see? You are not that.

So, it doesn't take to be realized, if we can say that, to transcend completely, or partly at least, this fear of death. It doesn't take that even. Because many people that somehow overcome this fear, without being realized, they have loosened this materialistic identification with the body by believing that they are the "soul". You see? So they have shifted somehow the vehicle of identification, so "I am this soul that inhabits this body. I know that this body is like a cloth, like a costume or a coat, so I will drop this clothing, and I will continue, somehow, somewhere." So, "My individuality, or identity, is not this body. Is a subtle form-principle, that goes beyond, that comes from beyond, that is eternal." Okay? That's the conventional religious approach, and for many people is powerful enough to mostly cancel this afraidness of death, this fear of death. But still this is a limited approach, because it makes you wander forever in samsara. If you believe you are this soul, you are setting yourself to wander, who knows until when, through realms and realms.

Doris: A lost soul.

Clara: A lost soul. [laughs] Floating in space, from world to world, from life to life. You know. It's not the end of the thing, somehow. It's another form of suggestion. You have identified with your material body, or you have identified yourself with a subtle body -which takes or acquires another material body, or in other cases that goes to different realms, and keeps experiencing things. All this is happening within your mind, within your imagination. You see? In either case, you are the dreamer. You are the dreamer behind this form of a physical body, or material body, and you are the dreamer behind this subtle form of a light body, or energy body. These are illusions, creations of your mind. You are dreaming that. You are not that. That belongs to you. That happens within you. That is made of your consciousness. That is the substance of your consciousness. You are dreaming that. But you are the dreamer, you are free, you are beyond. When you stop dreaming, all those bodies disappear, as if they never happened.

[...]

[Mischa, at 2h 9' 20"]

Clara: Mischa says he has many friends that are in Kundalini Yoga or other yogas that deal with phenomena, and he doesn't see how these experiences or paths lead to Understanding or Reality, because he somehow implies that to him they are kind of a distraction. So how these experiences help at all? And when he suggests that to his fellows, they are offended, and they call him advaita-fascist, or something.

So, it's a good question, and what comes to me is that actually these experiences help like any other thing helps. Because, as I said before when I started the teaching today, everything is the Divine, and everything is the medium and the instrument of the Divine. Right? So, everything that happens, our conversation, our disordered conversation, all is part of the Divine. The sermon about Satsang, is part of the Divine. Whatever discomfort that we had, is part of the Divine. So, everything helps, everything is part of It. Even the ordinary experiences. And the extraordinary experiences also, and even more, if you want.

If you want, relatively speaking, as let's say "special effects" experiences, like Krishna appears before you, or comes up from your crown chakra, or things like that. These things happen as a result of these Yogas. As a result of Kundalini, chakras are perforated, and the feeling of the energy coming up and down. All these things happen. Right? So, what's the utility of all that? The utility is at least that, as I said before in the Satsang, when I referred to Kirsten that using different exercises shatter the foundations of the conventional thinking mind, this is how they work. These paranormal superconscious experiences shatter your idea of *you are the body*, shatter the idea that you are this conditioning, shatter your actual present limits of thinking, to something more expanded. And, eventually, you can read between the lines of the experience, to *where is this coming from? This is coming from my imagination? Is that I am the source of it, of all this? Is this Krishna, or Shiva, outside of me, or I contain it and I am the source of that? Am I the source of this ecstasy?, am I the source of this Unity that I feel? Am I the source of these manifestations of supernatural beings?* So, you can use these experiences at some point, and start questioning. Start reading between the lines and pointing to this space wherein they are experienced. They work by taking you beyond your assumed conventional limits, and finally, if you

use them as enquiry tools, as a very powerful way to look into the source, this infinitely powerful consciousness that is the creator of all. So you have a very strong evidence that this consciousness not only holds things as objects, it's making them, it's creating them. Because it creates: at other times it puts you in Mars, or it puts you out of your body and it sends you to another solar system, or it just manifested something in your physical reality, maybe you manifested an object from another dimension, maybe some spiritual guide manifested in front of you and talked to you. And all these things, you can come to see that are originated in your imagination, as this powerful Maker of all. You come to see that you are Ishwara. Or that Ishwara, this Creator, is just an extension, an expansion of yourself, which is this totally restful, free, unchanging consciousness/Self.

So, you may use these experiences to enquire; to retreat back, one layer after another, after another, to the origin, and you find the Creator, and you find back, behind the Creator, you find the immutable Self, Brahman. Behind Ishwara, behind the Creator. And behind Brahman you find Parabrahman, which is *there's no fixation*, there's just no abiding place, the Absolute.

[Mischa]

Clara: Yes. Everything leads you to Jnana, exactly. Mischa is saying that this approach is gradual, is preliminary, and I agree. All the teachers, as you mentioned just now, Ramana and Siddharameswar, all of them, when they have been asked about exactly this subject, they all have answered that eventually you have to come to Jnana, eventually you just come to ask, to question, to enquire, to look into the source: *who you are*, the Self. And that's all. That's all. But this doesn't mean that these experiences or Yogas have not been part of it. Have been part of the path, for whoever has gone through that. As other people have gone through other ways, ordinary ways. Or emotional ways, Bhakti Yoga –love, devotion.

Everyone goes through whatever he or she goes through. And it has helped to go to the point where you look back into your awareness. Some people are fit for this hunger or thirst of big things, supernatural things. You see? So, they have to go through that. Because that's their hunger, their thirst of power, to have, to own all, very much all, enjoy having all these experiences. They don't conceive themselves progressing without that. So, they have to have that and their Self will give them that. When their Self has given them that, then they will be fed of that and then they will have to look

to the source. Because there will be nothing else to do, but look into the source. When their own Self has given all these miracles, then where too look, where else to look? So they will go through.

[Barbara]

Clara: As we said before: *at your convenience*. [laughs]

For everyone, the Self fabricates whatever is necessary, through Maya. There's no "missing the point", there's no wrong path. Even hell is part of the process, if that's the case. You see? So, now: Namaste.

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