

**INTRINSIC PURITY, YOUR TRUE NATURE,
IS ALWAYS PRESENT, BUT YOU CANNOT SEE IT
WHILE FEEDING AN IMPURE CONCEPT OF YOURSELF**

Satsang with Clara Llum – Miami, December 28, 2009

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Announcement composed and emailed by Clara Llum
as a mode of invitation to Satsang:

"Do not let knowledge and ignorance puzzle you.
Where there is the one, there is the other,
like twin branches splitting from the same tree.

Realize who you are before a word is born,
the fertile soil of your natural being."

Welcome to our friendly meeting, the fellowship of Truth. Although we are just a few people here, and I'm counting all the periodic attendees, it is not the number that is important; what is important is the depth of benefit that is available to each of us. I am happy that generally speaking I can see that this benefit is happening, so that the wind is blowing behind our sails and our ship is cruising the ocean of existence: Beyond, beyond, all the way, to exactly here. And that's the wonder.

As the Heart Sutra¹ says, "gate gate paragate, parasamgate bodhi, svaha." [Gone, gone, gone beyond, gone utterly beyond, enlightenment, wonder!]

So just a little note of congratulations that I'm sharing with you, like saying, or reiterating the message of trust. Cruising the ocean of existence – crossing or cruising – is not really happening. It is not really crossed until effort has been transcended, or dropped, and replaced by ease and trust.

Somehow this message is hitting home or is starting to hit home. We start to realize that we can trust, we can relax. Things are taken care of. We are taken care of. This little "me" is an illusory accident, in that ocean – accident is maybe not the best word – I would say rather it's a feature of that ocean, of that totality. And the feature does not need to care about itself. It is part of the design. It is part of the order, the cosmos.

8:15

¹ First century scripture. http://en.wikipedia.org/wiki/Heart_Sutra

During the phase in which there is so much preoccupation or worry – “How am I doing? Am I progressing? Am I going anywhere? What can I do? Do I have to practice this or that?” – there is this struggle. As long as there is this kind of thought and struggle we are not moving much over the same place in that ocean; we are just going in circles. Or, in other words, the ocean is so vast that the notion of effort gives us the impression that the journey is infinitely long and it is beyond our possibilities. On the other hand, when we relax and start to understand that this “me” is a feature or a figure of a past design, that we start to relax and trust.

There is no crossing either. There is nothing to cross, no other shore that is outside or elsewhere. We start to realize that the other shore, where nirvana² is, where liberation is, is not at a distance. It is exactly right here. We cross the ocean of samsara³ every single instant. It is already crossed. It is not a journey, it is not a progression. The progression is a feature of non-progression; we move within the not-moving. We deepen into this reality, vertically, right here. The Truth is always present, it is always at hand, and we simply abandon ourselves more and more deeply in relaxation, in nondual surrender. Surrender without object or subject, just the giving, in this moment, the giving-ness.

So nirvana or liberation is just opening to the reality that is here in this moment, resting without ideas, in our nature. The face of samsara dissolves. Samsara is just abiding in concepts. Samsara is the interpretation, the layer of intellectual elaboration, superimposed on reality. Samsara exists in the dimension of time, like things that have happened, things that have to happen.

It's the activity of memory and imagination – but depending on it, being deluded by that activity, being enraptured, entranced, absorbed, hypnotized, taken by the spell. Samsara is destroyed every moment. Every moment, nirvana, liberation, or better than the word liberation, *freedom*, is what is real. Right now, right here, in the dimension of truth, below, underneath, underlying the activity of thoughts and the clinging to those thoughts.

20:23

Every moment, samsara is destroyed by resting in the ground of our being. Every moment, freedom is our nature. But every moment we overlook that and we jump into the activity of thinking and believing that process. So every moment we miss reality and we are deluded again in samsara, projecting, remembering. Projecting the future, remembering the past, just clinging to those activities, which by themselves are harmless, are just waves in the ocean of reality, expressions of our nature, consciousness, spaciousness. Just expressions, features. But it is our attachment, clinging deludedly, which misses reality and recreates samsara, moment after moment.

So there is no crossing in time; there is no progression in time. The crossing of samsara to the other shore, nirvana, and the progressing through the different steps of realization – does not happen in the dimension of time. It happens in the dimension of timelessness, here-now, here-now, here-now. Every here-now that is recognized and that is enjoyed, our nature is spontaneously perfected. So that's what this Hindu text

² Freedom. <http://en.wikipedia.org/wiki/Nirvana>

³ Suffering. <http://en.wikipedia.org/wiki/Samsara>

says, purnam-purnam, "from perfection to perfection". It means that no amount of dualistic accumulation will take us to full realization or perfection.⁴

It is not by collecting different pieces of dualistic reality, name and form, experiences, that this deepening or progression happens. It only happens in the natural dimension of effortlessness. Perfection only arises from itself. So there's no way to cross the ocean but to recognize that *this* is the other shore, already.

Every instance of the *prajñāparamita*⁵ (Heart Sutra) *dharani*⁶ is a pointer to the natural state that is already free from samsara, already free from the spell of conceptual thinking, underneath name and form, right here, right now.

The dharani is expressing the deepening into Truth that happens without effort, spontaneously. So gone - gate - is already here; gone, another instant, another present moment, prior to the mind, prior to thoughts. Naturally, expanding, gone beyond. The samsara, with all the contents of forms and names is seen through as what it is, the creation of the imagination, the creation of intellect, of mind. It is seen through – paragate – gone beyond. How? Just by abiding in your natural condition.

30:27

From your first “gone” in this moment, to the continuous second or further instance of abidance in this moment, the spaciousness of your being aware, every instance of abidance in your naturalness is the realization of Truth. Gone, gone, moment by moment. The false is realized – paragate. Parasamgate – gone all the way. The false is not only seen through, it's completely renounced. Meaning it drops; it cannot fool you anymore, cannot delude you anymore, there's not any clinging anymore. Gone all the way.

How? How did this progression happen? Not by doing anything, but by just remaining moment by moment in your naturalness, in your natural condition, prior to thought. Bodhi, realization, the other shore, is found here. There's nothing to abandon, nothing to obtain. That's freedom, that's release, that's cessation, that's liberation. There's nothing to reject, nothing to attain. These very forms do not need to be deleted; they are understood – as the expression, the conceptual expression of formlessness. By simply understanding, by simply seeing what they are – they are transcended.

Bodhi. *This* shore is the other shore, provided this shore is seen for what it is. So renunciation is transcended. Because there's nothing real, solid, in the dimension of form. It's already understood, it's already let go.

Wonder – svaha. Form has never been our enemy, has never been an obstacle. Thought has never been an enemy, has never been an obstacle.

⁴ om purnam adah purnam idam / purnat purnam udachyate / purnasya purnam adaya / purnam evavashishyate. – Isha Upanishad

⁵ “Perfection of wisdom.” <http://en.wikipedia.org/wiki/Prajnaparamita>

⁶ A type of ritual speech similar to a mantra. <http://en.wikipedia.org/wiki/Dharani>

This is the path of the Buddhas, the path without path, without imperfection, without development in time.

Let's talk together. Because this sounds too solemn.

G: Thank you very much. You talk about moment by moment by moment – how do you achieve this awareness? I know that it is here, but in the old times the monks, in Christianity, used to put the stone in their shoe so that every time they put their foot down it reminded them. Self-remembering is the name of the game. How to do that?

40:55

Clara: The question is how we actually implement this awareness, or this self-remembering. It is the most-asked question, it's the ubiquitous question, every time. The real answer is that there is no "how." This is the real answer. But then we tend to – most exponents of traditions will give you techniques. But these are just preliminaries, for you to strengthen your determination, and precisely to record in your memory your intention to realize. This is the function of these preliminaries, to create the will to attain the result, the realization.

But at the same time they reinforce the idea that we are going to someplace else, that what we look for is not here, by using these resources or techniques or methods. They give us the illusion or the impression that we have to travel somewhere, in our mind or in our consciousness, if not in our body also – sometimes we have to go to India or we have to go somewhere else in order to find the Truth.

Anyway, all these methods give us the false idea that we have to travel, that what we look for is not here, and not now – much less now. "It may be here but I don't see it".

G: That would be intellectual, would come from the thinking mind. It's here – I don't have to be worried, I can relax. I would like to take your statement to my heart, "It is here." I can remember that. I don't have to remember it, anymore than "now," because that's all there ever will be anyway.

Clara: Exactly. Even more than just *remembering* the statement – which is already enough, because that statement will work in you – that statement will *put* you into your natural condition. This is the other approach; instead of saying you have to practice such-and-such mantras or such-and-such series of rituals or prostrations or whatever, and this will pacify your mind or take you closer to the other shore, nirvana, this approach of progressing inside of the dimension of time.

This other approach is saying: no, it is completely here, completely, completely here, completely, completely now. Not just one piece of it – completely. So your Buddha nature, your liberated nature, is not just a little bit here, or a piece of it here, like the nose or the finger. No. It's fully grown, here. That's the statement. That's the other approach, the approach of timelessness.

That if you take it to your heart and keep it there, it will make you look, and it will make you see. And it will make you realize, that it's true. It is an approach that works in the present. In a continuous present.

G. All the time that I am finding a shortcoming, it reinforces the idea of lack.

Clara: Yes.

G: As soon as I decide that I'm not enough, then I have another problem.

Clara: Yes. Well, it's the same problem all the time, because in the mind, in the thinking mind, this is how it works. We always look for something that will resolve our existence, our *koan*,⁷ so it will make us more happy: "I have to eat raw food, I have to buy a hybrid car, I have to practice more meditation, I have to do hatha yoga," whatever. So "this will make me more happy, this will take me closer to realization" – that's how the thinking mind works.

But not only, if you want, can you take the statement to your heart and see how it works, you can actually understand what we are presenting here, when we say that our Buddha nature is completely grown, here, perfect and available, right now, right here.

What do we say? What do we mean? It is a seed that is perfectly alive, perfectly potent, capable of growth or expansion, in revealing its content, in that sense. But in itself it is already grown. The seed does not need to be perfected. It is perfect. It is designed to blossom into a Buddha, a fully enlightened being of consciousness.

50:39

What do we mean when we say this? We are not saying this as an abstraction, like "the other shore is this shore, believe this statement and allow it to work." This is true, but it's an abstraction, it's a metaphor, and we are not providing a metaphor only, we are providing the real thing. And the real thing of your Buddha nature is your awareness that is functioning right now.

So let's not talk about "other shore, this shore." Forget the metaphors. That's what I'm suggesting. That's what I'm giving you. The actual handle of what we are talking about – we are talking about consciousness-awareness, which is what you asked to begin with: "How do we implement this awareness?" And I said there's no "how". Because the awareness is what we need to implement the awareness. So how can there be a how? You have to use your awareness to implement the awareness.

There's no other thing prior to the awareness, to make use of the awareness. It's just knowing that you are aware, which is something you happen to know right now. *Dwell* on that knowledge – that's how. There is not a how, it is directly, directly dwelling on your awareness.

But first you have to notice that this awareness is a fact. Which is not the result of some mathematical calculation. It is not the result of having read the sutras,⁸ the tantras,⁹ the Bible, the Gita¹⁰ and the Upanishads. It's not the result of that. You don't need to be a scholar or a scientist to check out the fact

⁷ A puzzle or challenge to the mind. <http://en.wikipedia.org/wiki/Koan>

⁸ Aphorisms, scriptures. <http://en.wikipedia.org/wiki/Sutra>

⁹ Esoteric Hindu and Buddhist scriptures. <http://en.wikipedia.org/wiki/Tantras>

¹⁰ Bhagavad Gita. <http://en.wikipedia.org/wiki/Gita>

that you are aware. To check out the fact that you *are*, that beingness is happening, that being or beingness is going on, or ongoing. And that awareness is a fact; it's going on, or ongoing. And that is what is happening: being-awareness. That's it.

That's what we're talking about when we say, "Abide in yourself, rest in your Buddha nature." What's the Buddha-nature? It's not a little golden Buddha inside someplace, inside a ventricle of the heart. It's more simple. You don't have to prostrate to that golden Buddha. No. It is your awareness. That's the golden Buddha. That's the Buddha-nature. The nature of intelligence, which is meant by Buddha. Buddha means this intelligence; it means wakefulness. "Buddhi."¹¹

What is buddhi in Sanskrit? Intelligence. What's a Buddha? Someone whose intelligence has awakened. Because intelligence, again, is not the result of reading the sutras, the tantras, the Gita, the Upanishads, the Bible, etc. It is your nature. It is your intrinsic nature, intelligence. It is something that wakes up. That's the Buddha.

Buddha is "The intelligent". That's the meaning, the intelligent – some say the awakened, or the whatever. I say the intelligent. Because the one who sees directly – that's what intelligence is. Realizing, seeing, it's a feature of your nature. Of what nature? The nature of awareness, the nature of being.

So - that's all the yoga, that's all the meditation, that's all the practice, all the sadhana¹². And this sadhana, this yoga, this practice, this meditation, is without a technique. It's the natural meditation, the natural practice, the natural sadhana, the natural yoga.

Why? Because there is no method or resource that can get between your awareness and your awareness. Your awareness abides in itself, meditates in itself, recognizes itself. This is who you are. This is your nature. There is no need for any method, to be stuck between that. That would be a contrivance, an unnecessary tool, an unnecessary instrument. Not only is it not necessary, it's not possible. Nothing can get between your awareness reflecting itself, recognizing itself. Nothing.

So it's the most simple possible. That's why the words yoga, sadhana, practice, or meditation are somehow misleading, because they seem to imply a method. And method is something you do with the mind, the mind that works with memory and projection and imagination. That's what we said before. That thought, methods deal with the mind, they use the mind.

But abiding in the naturalness is not of the mind. It is prior to, below, underneath the mind. And this is what the dharani is pointing to, in each of its segments, "Gone, gone, gone beyond, gone beyond all the way. Gate, gate, paragate, parasamgate."

It is not different things. It is abiding, abiding, abiding, abiding in the ground of being. By simply abiding in the ground you are gone. Next moment, gone again. Then what happens? By continuing moment by moment – gone, beyond – this intelligence that is intrinsic to this awareness wakes up, reveals itself and shows what's what. Directly, without the intervention of the thinking mind.

¹¹ Discriminating wisdom. <http://en.wikipedia.org/wiki/Buddhi>

¹² Spiritual practice. <http://en.wikipedia.org/wiki/Sadhana>

1:00:49

Samsara is seen as what it is, just nirvana in disguise. That's the paragate and the parasamgate. So deepening in seeing-through form, realizing emptiness in form – this happens spontaneously. Your nature is already perfect. And by abiding in it, it simply blossoms, without any intervention of will, thought, manipulation, contrivance, method, technique. It's just the organic growth of the seed of intelligence into the lotus.

The Heart Sutra expounds this, the yoga of all Buddhas, the practice of all Buddhas. Abiding in nothing, abiding in the spaciousness, from where all phenomena arises. Abiding in your ground of consciousness-being. If we understand this, we have started to cross samsara. Crossing into this moment, destroying samsara, moment by moment. Or if you want, transforming samsara into nirvana. Same thing. Transcending samsara, if you want. Just knowing that form is emptiness so you are not deluded any more, you are not caught by the spell, that's all.

If we start to understand what we are talking about, that this is the simplicity of our state, of our awareness, of our condition – we can drop the struggle. We can drop the fight, the narrow-mindedness, the tunnel vision, the search. The anxiety of attaining, acquiring, progressing further, as a particular entity getting somewhere. All of that. We can just let go of all of that.

It is what Picasso wrote or said, "I do not seek, I find." That's what Picasso said about his art. That's what it is. Do not search anymore – find, find, find, find, find. This moment is full of it. So find, already, enjoy, relax, trust, let go. Find. We can start to taste this and understand this, that all the richness is already in us, in this simple awareness that is nonconceptual. And we can float in it, or on it. We are just crossing.

I started the talk saying I was rejoicing in the fact that this is already what I see, that little by little you start to get it. You start to understand, releasing the pain, releasing the effort, the struggle, the fight. Not because of a vague carrot before our eyes, that you are buying what I'm saying. No. Because you start to taste that it's true, that there is this space of simplicity, of naked awareness in us that we can enjoy and in which we can rest. Because you start to taste the fact of your natural condition. You're starting to realize. You are already in the dimension of realization, the dimension of truth, beyond effort.

Now, in these first stages, it's sometimes just a tenuous recognition, a tenuous tasting; that's why there is a going back and forth, and asking, and all that. But it is happening, it is coming, you're tasting it, you are touching it.

You are past the preliminary stage, all of you. You are not some tamasic or rajasic human beings who are so alien to their own natural condition, so numb in your senses that you cannot see anything. That's not your case.

1:10:51

Those preliminaries are for people who are so alienated from their own natural condition that they are in a very gross experience, a continuous daily experience, of agitation and violence, aggressiveness, indulging the senses in torpor and violence.

For them are the preliminaries; to polish all that, to get rid of all that burden. It's not your case. You are reincarnations past that. [laughs] Yes. You are kind people, you are honest people. You live – averagely speaking, of course not every day the same – a sattvic life, a life of purity. These are the candidates to listen and understand the direct approach.

That's how what we say is starting to hit home, and we are progressing in the non-progression of the moment. It's not that there are no people like that, that need the number five sandpaper, a lot to polish. There *are* those people, and some of them land in some traditions, like a Zen monastery or a Tibetan monastery, and they have to transform or work, to replace unkindness and extreme selfishness with some measure of kindness and selflessness.

Because it's for their benefit. When we are kind and selfless it's not only for the benefit of the other; of course other people benefit when we are that way – but we benefit, because our mind is in peace. We don't have to defend our ego all the time. That's the freedom. Freedom from the ego is *that*, that we don't have to fight and defend. Kindness is for our own benefit, for our own protection.

When we go through life with a nonviolent, natural, spontaneous behavior, we are past the conventional preliminary training, because it means we have already understood that it is only harming us that we are not that way, that we are not good to other people. That it's not worth the pain. But some people have not understood that yet, by themselves. So they have to do precepts, they have to do practice, they have to do whatever, they have to be trained.

1:15:44

When your mind is at peace because you are not fighting others, you are living a sattvic, pure life; and then you naturally are ready for the most subtle teaching, that is the teaching of not going anywhere, just recognizing your true nature.

If you receive this teaching before you have a sattvic mind, you cannot see past your thoughts of violence and greed. So when you are exposed to this teaching about your Buddha nature, you cannot see anything; you only find thoughts of harm and violence, intensity, confusion, and desperation.

So with all that activity and all that destruction and all that delusion to which you cling, how can you see the fact that you are totally pure? That you are awareness that is empty of content, and that's your essence. How can you even believe that when you find yourself fully in conflicting thinking, fighting the world, fighting others, trying to defend whatever self-image. When you are so busy, this teaching, even if you listen to it, does not mean anything. Or you cannot believe it. You say, "Oh, I cannot believe you; there must be some method."

[To G.] I don't say this for you, I say this for these people.

"There must be some method, because if it were so easy I would see it, and I don't see it." Of course you don't see it, you cannot believe it, because it goes against your image of yourself, which you are reinforcing all the time. The image of yourself in which there is so much violence, so much greed. Even if you listen, if you hear, you cannot understand, you cannot recognize, because you are so invested in that selfish image of yourself that you are building.

All these preliminary methods work and have a place, to liberate you from all that burden, all those worries, so you don't have things to worry about, so your mind becomes very light. When your mind is very light, not heavy but light, very clear, un-busy, vacant – then, when you are exposed to this teaching of your natural being, natural condition – you don't have much to put aside to see the bottom of the well. There's not so much clutter on the surface, that you cannot see inside. You can see. Because there's not much to put aside. You can even see without putting anything aside. You can see: “Oh, yes, there is this awareness.” And you allow yourself to identify yourself as that pure empty awareness. Why? Because you don't have to forgive yourself of those sins. No sins anymore.

1:20:51

The sinner, because he does not forgive himself, or herself, will not allow himself to identify with what is actually his true nature. So they are obstructing themselves because they have to carry this weight of sin. But who forces them to sin and to carry that weight of sin? Nobody. They are doing it. So they have to forgive themselves. How? Penance. Pray and pray and pray, prostrate, prostrate, prostrate, mantra, mantra, mantra, etc., etc., etc. Just to forgive themselves. And then say, “Oh yes, I am finally free and good.”

Then you can see your nature, and identify with it. Before, you could not even relate; you were strongly self-identified as a sinner, because you could not hide from yourself.

So this is how the preliminaries work. I am saying all this for them, those that listen, some of them. Not all the listeners are in this case. Many of the listeners are in the sattvic stage already, like you here.

That's why the teachings of Vedanta, Kashmir Shaivism and Buddha Dharma – all of them agree that in order to realize, first you have to purify your mind. It's true. Otherwise you are so much attached and identified with it that you cannot believe what your Buddha-nature is, what your liberated nature is. You cannot even believe it. You cannot even think about it, much less realize; you cannot even think, conceive, the possibility.

So you have to purify your mind first. You have to be simple. You have to be an uncomplicated person, someone without the habit of harming others. You have to get rid of that habit at first, the habit of fighting, of harming others. You have to become first a nonviolent person. That's in all the scriptures, all the traditions, and it's true. *Ahimsa*¹³ first. *Maitri*,¹⁴ *karuna*¹⁵ first. Nonviolence, love and compassion. This comes first.

But you, pure people, purified people, are already there. You are the ready people. And there are people who are not only ready but they are starting to touch the nature.

¹³ Doing no harm. <http://en.wikipedia.org/wiki/Ahimsa>

¹⁴ Sympathy, one of the four Brahmavihara (loving-kindness, compassion, sympathetic joy and equanimity): <http://en.wikipedia.org/wiki/Brahmavihara>

¹⁵ Compassion. <http://en.wikipedia.org/wiki/Karuna>

So, for whomever is listening, when you notice that your thoughts are pure towards all beings, you are ready to go beyond the conventional training, to the extraordinary training, nondual training, the effortless practice, the prajñāparamita training.

That's the test, the criteria. When our habit is to think good, to think well, mind is not an obstacle anymore. Then we are available to ourselves. Consciousness is uncluttered and available to realize itself. It's that simple.

And that process of uncluttering or training, conventional training – the sandpaper – it comes anyway to all of us, regardless, traditional religious training or not, because life does that anyway. One incarnation after another, this mind is purified and polished – unavoidably, no escape.

With this thought of universal well-being, which is the base of realization, the requisite for realizing our intrinsically pure nature, I conclude. May all beings be happy, may all beings be liberated, realizing their true nature.

Namaste.

Tape ends at 1:28:53