

*Extract from 1st of June 2021 Satsang 'Love Is The Natural Outcome of Understanding (first dialogue)*

Video freely available on Youtube:

<https://www.youtube.com/watch?v=36FevxWdcGo>

## Detachment is possible only through the understanding

Question: I have been living with the assumption that consciousness is universal. But I am afraid that the surrendering in the sense of not being attached to the outcomes of actions may be still a tool I am using for life to be easier. I feel that realising that Consciousness is universal is more than that, and I want to hear more about that.

Francis: “Yes because the surrendering, or not being attached to, the outcomes of our actions, how can we do that? It is a prescription that is impossible to achieve.

Let me explain to you why. If I am attached to the outcome of my actions, how can I not be attached? If I am really attached to anything, how can I really surrender my attachment? That's the question. So all the paths that tell you 'be not

attached, surrender' are very unpractical, because if you are attached, you are cooked, there is nothing you can do.

Imagine that someone is attached to a relationship and the other partner is gone, he did not want the relationship. Good luck with telling this person that is now missing the relationship 'oh, be not attached.' That's easy to say, but how is she or he going to do that? Can you see how ridiculous the prescription is? In other words, detachment and surrender has to come, it has to come with our deepest Yes! 'Yes, that's what I want to do!' That is possible only through understanding.

That's why when I am saying, live your life based on the assumption that Awareness is universal, I am not saying that for people who want a better life, for people who want the relationship to stay alive, for people who want more money or more health, no, I am not saying that for those people, because those people are cooked anyway. I am saying that for those who are interested in the truth. And for those I am showing a path of investigation, like a scientist. Is a scientist interested in the outcome of his/her experiment? Yes in a sense, because he or she is eager to know the outcome. But no in the sense that he or she will accept whatever outcome of the experiment happens, there is this humility for the facts, so the scientist's

goal is not to reach a pre-defined outcome, the goal is to know the outcome, the goal is to understand.

So it's the same here. The goal is not to have more money in the bank, better relationships, better health, to be more popular, to be nicer person, to be more accepted by society, to be less self-conscious, to have less problems in relationships... All of these items are part of what is called 'self-improvement technique. That's not what we are interested in here. We are not in self-improvement and we are not in new age stuff. We are not into crystals and auras and in 'thought-creates' stuff, we are not into that.

We are interested basically in one single question: what is the true nature of Self, also experienced as Awareness. What is the true nature of Consciousness / Awareness / I. That's the only question we have here. So to live our life as if this Awareness was universal is just a means to get an answer to this question. Then, once we get an answer to this question, that creates the detachment, the letting go, the indifference regarding the outcome of our deeds, all of that comes as a result of the answer we get from these experiments, but we need to get the answers first. And then overtime this answer brings about side effects or bonuses if you will, or perks.

## The Missing Link

Q: At first I practiced surrendering of my own control, and also investigating the nature of the self through Advaita. Initially it was as you say, just a technique for having a break from myself. But eventually it became more of a general surrender and there is a confidence now that everything I do is as it is. But somehow I am still curious about this statement that Consciousness is universal, because despite feeling more at one with the world and mostly at peace, I still feel not completely satisfied.

F: What meaning does the word 'Consciousness has for you?'

Q: It's what is behind all the knowing and is in all phenomena and all phenomena and happenings emerge from It, and all beings and things share this consciousness

F: How do you know that?

Q: I have done experiments, I have seen that all that appears are perceptions, I have seen - for instance through virtual reality headsets - how different perceptions can bring different reactions. Visually this creates a sense of what is out there and

what is in here, but beyond these experiments this understanding is not something natural.

F: Let me be more surgical with my question to you. How do these perceptual experiments that you mentioned show that Consciousness is shared by all?

Q: I guess it doesn't.

F: Right. And that is the missing link. The good news is that it does not show either that it isn't shared by all. That's at least a positive outcome of the investigation, because of which you are open to the possibility that it is indeed shared by all.

Now, if we go one step further, would you agree that perceiving has something real to it? F: In other words we cannot pretend there is not perceiving in this moment, right?

Q: Yes

F: So there is something absolutely certain about perceiving. Would you agree also that that which is real and certain about perceiving is not the phenomenal aspect of perceiving - meaning the perceptions themselves? The perceptions could be a dream, or hallucinations. After all every night our

perceptions are lying to us. But the fact that there is consciousness of these perceptions is still real.

Q: Yes.

F: Therefore when we say that perceiving is real, we don't say that because of the perceptions, because the perceptions can be illusions, like dreams. In other words our experience of the reality of perceiving does not come from our experience of bodily sensations, sense perceptions and thoughts, it has its source in a different type of experience. Which is what we call the experience of Consciousness as this Reality. Because this Reality belongs to Consciousness itself, not to the phenomena it perceives. Right?

Q: Yes

F: Let me try also to prove that to you in a different manner. Let's assume that Consciousness, the 'I' that perceives, is not real. In that case how could we possibly have any certainty? Because if that which perceives is not real, how could the perceptions it carries be real? These perceptions would be at best as real as the perceiving entity. So if the perceiving entity is not real, its perceptions are even more unreal, right?

Q: Yes

F: That shows that this certainty that we have that there is perceiving and therefore that there is something rather than nothing, comes from our experience of the reality of Consciousness. That's the first step beyond where you were at. It is this understanding, this experience, that consciousness is real. That enables us to redefine consciousness as the reality that is hearing these words right now. Now we are authorised to use the word 'reality' in reference to Consciousness. Because experientially we know that Consciousness is more real than its contents.

Q: Right

## The Fundamental intuition that there is only One Reality

Having established that Consciousness is Reality, the second and last step is the intuition that there is only one Reality. So in order to get there we assume for instance that there are two different realities. We know that consciousness is the reality, but for the sake of the argument, the world we perceive may have a different reality than consciousness. So then we would

have two realities: a perceiving reality and the reality of whatever consciousness perceive.

Notice I am not denying the reality of the world. But let's assume for the sake of the argument we have two different realities: Consciousness, I, the perceiving reality, and the world that has its now reality. Now we have two realities, one perceiving the other. In order for perceiving to take place some kind of interaction is required. In other words, if there is a wall between these two realities that separate them in an absolute fashion, that prohibits any kind of interaction between these realities, there cannot be a perception of consciousness by the world. For perception to take place we need a medium, some kind of connection. But now, if these two realities are connected, they have to be seen as one single reality, right?

Q: Yes

F: Then, the perceiving reality as Consciousness and the perceived reality as whatever it is, the physical world, the other worlds we don't even know about but which potentially interact with us - I don't know, angels or whatever worlds - all of that belongs to the same one reality that is experienced as awareness. That's the important thing to understand.



So the moment we understand that Awareness and the reality of the world is the same Reality, we have the universal attribute of Awareness.

So, there is only one reality, awareness is a Reality, therefore Awareness is this single universal Reality. The corollary of this is that what is true of mine Awareness is true of your Awareness. If my Awareness is this universal Reality, your Awareness is also this universal Reality.

And that's love. Love is simply the recognition that your awareness and mine awareness is the same. As simple as that. In other words, love comes as a natural outcome of understanding.

**Anything we understand about our true Self is not 'merely intellectual' - it is a self-evident experience.**

Q: So [is this understanding possible] on an experiential level, for anyone that don't go through this logical analysis?

F: I don't like the term 'logical analysis' because it is not logical, it is experiential. To call it 'logical' is a mistake. 'Logical' is a way to conduct a line of reasoning. But when we

talk about Consciousness, either the word Consciousness remains at the level of concepts or it takes you directly to your experience of perceiving.

In the same way when I use the word 'reality', either it remains in the realm of concepts or it takes you to this experience that perceiving cannot be denied, that perceiving is certain. That is experiential, is not conceptual, it is not logical. It is factual.

Then logic is an instrument, a way to deal with facts. But facts are the immediate result of experience. This is something that we have to keep in mind. Otherwise that which is important in our experience, which is the experience of facts, it is denied, diluted, tempered with, loses its sharpness, becomes ineffective, becomes downgraded, and then we go into the belief that 'oh that's not important, feelings are important, I want something more substantial..' That is a huge mistake, because what we call substantial we call business as usual: we want more sensations, we want more chocolate, more drugs, more sex... more more, all of that because we don't want the truth. So it is very important we put the truth on the shrine.

As I said, love is the natural outcome of truth. Because if we put love on the shrine we are in great danger to put ignorance also on the shrine. As someone who wants love, as someone

who seeks love, as someone who seeks an experience which has a body component to it, which has a loving, emotion component to it, because when we are loved we experience relief, and is a very nice experience in the body, and we get hooked to this experience. We need the sharpness of truth.

**Life experiments will then be no longer experiments but a way to re-align the body-mind-instrument with the revelation.**

And in the same way it's fine however to conduct in addition these experiments I mentioned, because they can be envisioned in two different ways. In one way they can operate a change in our mind, in our belief system, to erode the belief that we are separate, and to accumulate a body of evidence that supports the possibility that awareness is this universal Reality. But the second way - which is even better, much better - is not to use them as experiments any longer, it is to hold to the truth that we have seen directly through this experiential understanding of the Reality as Consciousness, and that there is only one Reality - and as a result as the universality of Consciousness.

And then these experiments are simply about the re-aligning the ways we live to bring our life into compliance with this revelation of the universality of Awareness. It is then no longer a seeking of the truth through a kind of experimental approach, but it is a kind of co-operation of this body-mind-instrument being put at the service of this truth that has been revealed and re-aligning itself in all aspects of its life with the truth that has been revealed. By 'all aspects of its life' I mean the way we think, the way we perceive, the way we feel, the way we act, the way we interact with others, the way we react to events that happens in the world, the way we react to events that happens in the body. All these compartment, if you will, of our life have tone realigned with the truth.