

One of the questions that is often raised in Satsangs is:

“Is it truly possible for Awareness to know Itself as unlimited? And if so, how?”

Below is an extract from a the 27th of February Dialogue answering just such a question.

Question: “My understanding of this path is that we begin by investigating what supporting evidence we have that awareness is limited or separate. Now, as we go along this path and investigate what evidence is there, I guess we find out that there isn’t any. My question is, along the path do we find supporting evidence for the alternate hypothesis that awareness is unlimited?”

Francis's answer: “Yes, and No. When a scientist - say a physicist - that has a theory design an experiment to verify and falsify this theory, what is the real goal of the scientist? The real goal is to be satisfied that her theory is right. And that all her peers throughout the world will be satisfied in the same way she is satisfied by conducting the same experiment, or analogous experiment, to verify or falsify the same theory.

So your question is tantamount to “Is there a way to proof that the theory is right? In other words is there a way to satisfy me and satisfy others that the theory is right?”

Now, what does it mean for you to be satisfied? It is not the same as the satisfaction of the scientist. Because the satisfaction of the scientist is not in terms of happiness or beauty, it is only in terms of truth, and

only to truth that relates to phenomena that can be observed and that can be independently verified or falsified by such observations.

Whereas in this business the term of phenomenal truth, but it is in terms of absolute terms. And in absolute terms this satisfaction is not limited to the truth aspect. Even if the truth aspect that is required is not limited to phenomenal truth.

In other words already on the truth aspect of the satisfaction required the threshold is higher, it is different. But in addition to the level of satisfaction that is required in terms of truth, we want also satisfaction in terms of love, in terms of beauty, in terms of whatever.

In other words we want total satisfaction, not the satisfaction of the scientist that maybe satisfied as a scientist but may be miserable in daily life.

So, going back to the question 'how do we know for instance that we are satisfied in terms of truth?'

The answer is simple: the mind is satisfied, the mind is not asking questions, but not out of resignation 'oh we cannot have an answer to this question.' It's out of a different form of satisfaction in which we are satisfied because we got the answer. It may be impossible to formulate the answer in theoretical form, but nevertheless we got the answer because it is a living answer.

And because it is a living answer it turns out that this answer brings about satisfaction not solely on the level of truth - on the level of concepts if you will, on the level of mind - but also on the level of love, on the level of beauty, on the level of fear and desire. On the level of harmony etc. So it's a more global answer.

But the path is similar to the path of the physicists. Because to get the answer to his question the physicist conducts experiments, like we do here. It is not sufficient to get the theory right - as you were expressing

here - but then we have to ask questions from life in the same way as the physicist ask questions from nature by conducting experiments. We have to ask questions from Reality, from the Absolute, from Life, by conducting experiments. And it is the response we receive, experiment after experiment, that prove the universality of Awareness, the Reality that perceives, in an experiential fashion.”

Question: “[...] There is one particular experience I had and I am curious about. It is the experience where you are not only holding the possibility that - let’s say - another person is the same consciousness, the same reality as you, but - at least for me personally - there is this flash of a moment in which it was absolutely certain. I hold that now as the supporting evidence for the possibility that awareness is universal. Where did that come from? [...] How did I know that in that moment?”

FL: It’s a glimpse of truth. Because yes, there are two ways to verify the Universal Awareness hypothesis.

The way of the physicist is the one I just described. But there is also the way of the glimpse, that is the way you are alluding to.

The way of the glimpse gives you an instantaneous verification - if you will - that you cannot really express in terms of concepts.

All you have to do is to observe that this glimpse is always present, because it is a glimpse of your Presence.

Understand that the glimpse was not in the context that obtained at that time (you were in contact with this person, or with this tree, or whatever.) The context was not the heart of the matter.

It was the glimpse itself that was the heart of the matter. It was your Presence and this Presence transcends time and space and therefore That which was present then and there is present here and now.

In other words, the glimpse delivers you immediate and irrefutable evidence. However, after the glimpse you may obfuscate this evidence by believing it was something that happens in space and time, then and there.

So you have to go back to the glimpse, strip it from all the adventitious phenomenal aspects that surrounded it to restore its purity as Presence experiencing Itself.

Understands that this present is the same presence that is hearing these words, right here, right now.”

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