

‘Can I Contemplate the Sense of Lack?’ Transcript of Francis Lucille’s exploration - by Denise Giusti

I was moved by this exploration of Francis’s recently. It’s from July of 2020 “Can I Contemplate The Sense of Lack” - and can be found on YouTube: <https://www.youtube.com/watch?v=smYYlrDK5-I>

[...] Sit comfortably, close your eyes, and simply welcome your experience as it unfolds from moment to moment.

And now we are going to do, somehow, an artificial experiment, which is the following:

Try not to move to the past or to the future.

In other words, you are only interested in whatever is present in the moment.

That’s artificial because, in fact, what it boils down to, is to the elimination of any recollection and any projection into the future through the thinking process. Because everything else is obviously present, and even when we remember the past - it’s a current thought, which is part of the present. And if we think about the future, it’s also a current thought which is part of the present, of the present experience. So, it’s something artificial. It’s an experiment.

In other words, every time when you catch yourself thinking about the past or the future, gently go back to what is present - or presenting itself - right now.

(long silence)

Observe that although these experiments seem to, at the beginning, to require some effort, after a while this impression of making an effort

disappears - at least in part. Because in fact, to be in the present is our natural state. It's our effortless state.

So what is interesting to observe is the impulse that triggers our desire to go into the past or into the future. Of course, it could be a practical issue that we need to deal with. But we have set aside this 40 minutes for this experiment, so there is nothing urgent, and if something urgent shows up, then deal with it, obviously. But everything else can be postponed. So there is no need to deal with the past or the with the future right now.

It is a little bit like when you go swimming. In the beginning the water may seem cold when you enter it, so it requires some effort. But once you are in it and swimming - it's just comfortable.

(silence)

Also observe that, in this situation, whatever presents itself in the present - bodily sensations, thoughts, sense perceptions - is in fact quite neutral. By neutral I mean, it doesn't trigger either pleasantness nor unpleasantness. It is neither pleasant nor unpleasant - just neutral. And this neutral quality of whatever is being contemplated enables us to be indifferent towards it.

We let it happen. It doesn't excite us. So as a result, the Presence in which it appears becomes - seems to become - more present.

There is a shift from being present to the perceptions to be present to Presence. But we cannot make that - I'm just describing something - we cannot make that happen. It happens naturally — through the neutrality of the perceptions - the lack of pleasantness or unpleasantness they carry.

It's called detachment. That's what real detachment is. It's something that happens naturally. It's not forced detachment. Forced detachment is renunciation.

"I would like to have this, ah but my guru has told me no, no, I'm not a good disciple - I have to renounce this - so I am renouncing." I'm making an effort on top of a pre-existing effort, because the desire for this was already an effort that was taking me away from my inner peace.

So an effort to get rid of an effort is simply a squared effort - an effort to the power of two. [...]

More difficult to detect - more difficult to release.

Of course this exercise is just an experiment, because you could just say, "Oh, oh this is boring, the perception I mean - currently Francis is not making any jokes. So that's already boring. And then the rest is what? - my bottom on the chair or on the floor, my breathing, uh, my stupid thoughts that appear. All of that is really boring. So I want something else."

That's the problem - "I want something else." Meaning I've already gone out, of course, of the exercise. Because the moment I want something else, I'm already in the future. You see - I've left the now, the moment. I've already fallen back into misery.

I want something else. Something is missing. There is a lack in the current situation. But, if I try to go into the future to compensate for this lack, the lack will always be there. I have to see this - something will always be missing. And that which will be missing - is being present to Presence.

(silence)

So when that happens - the sense of lack, from which this desire to project myself into the future originates, this sense of lack itself - is present. —> The question is - can I keep with it? Can I contemplate it? Not observe it, because to observe it there will be an agenda about it — to get rid of it, or something like that. But rather to contemplate it. Meaning accepting it for what it is, fully. And allowing for it to reveal itself, fully. As if I would write a book about it.

(silence)

Can I contemplate the sense of lack - up until it becomes fully accepted and fully neutral like the sound of Francis's voice, or the feeling of my bottom against the chair or against the floor? Because then I get detached from it. It detaches itself naturally as it becomes neutral. The energy that was invested in it becomes available, becomes free — remains in the Source, in the Presence and reveals itself to itself.

(silence)

Can you fully accept the neutrality of all perceptions in this moment? And if not, accept your lack of acceptance. Welcome it. See it fully. Let it reveal itself for what it truly is. Up until all perceived things have revealed themselves as neutral.

When all things become indifferent to you, your indifference becomes sacred.

The present reveals Presence.

The present was made of this Presence.

And when the present was the past, it was also made of this Presence.
And when the present will be in the future, it will also be made of this Presence.

And whatever is present, is the present of our neighbor, of our friend, is also made of this Presence.

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