

Glimpses of Truth

Rupert has often said: ‘all beings seek happiness’, and those who are attracted to the Direct Path are those who recognise that lasting happiness is not to be found in states of mind or in any kind of ‘self-improvement’. Instead, it is to be found in the recognition of our true nature. At first sight, there seems to be no logical connection between the search for happiness and the recognition of our true nature. It only makes sense when we recognise that the happiness we seek is not the temporary happiness that comes with fulfilment of one of our life-long desires. It is the end of desiring. Another way to describe it would be liberation from worry, which is how Francis explains it. So this path is for those who have already had a glimpse of liberation:

All beings seek liberation, or enjoy it. Among those who seek liberation, are those who seek it in the wrong direction, which is most of mankind. It could be said that those seek liberation unknowingly. Whereas there is a smaller proportion of truth seekers who seek liberation knowingly, because they have had a glimpse of it. In the Christian scriptures, God says “you wouldn’t look for me unless you already knew me”. Translated into Eastern language: “you wouldn’t seek liberation unless you already had a glimpse of it, a fleeting experience of it”. And then this last seeking ends, like the river ends, in the ocean. The dynamism of the river, the current of the river that was pulling the water down to the ocean, stops as the river reaches the ocean.

In fact, I could use this metaphor a little further. All beings, knowingly or unknowingly, are like molecules of water running down along the slope in the rivers. When they reach the ocean, this moment is equivalent to moksha, liberation. They are already liberated because they have already reached the ocean. Nevertheless, through inertia, the acquired momentum, they continue a little bit into the ocean for a while and then loses itself in the ocean. That residual movement of the water would be tantamount to the residues of ignorance that remain for a while after the liberation. They are there as inertia, but there is no longer the force of gravity acting on them. So because there is no longer any force triggering this residual movement, it will come to a natural stop.

[Francis Lucille, [Full Dialogue 26 October 2019](#)]

The recognition of our true nature happens through a series of glimpses. We can’t make those glimpses arise – they arise in their own time. But we can prepare the ground for their arising. Francis explains how this works:

The direct path doesn’t necessarily mean short; it just means direct. We go straight to the absolute truth of our experience, directly to the feeling-understanding that we stand as consciousness at every moment.

To begin with, we have an inkling of this truth. Then, the first question that we ask on encountering this perspective, if we are genuinely asking for truth, soon results in a glimpse of our true nature. Subsequently, there is one glimpse after another and something begins to change. It is like a photograph being developed. Everything comes out simultaneously in all realms of our experience: the way we understand life, the way we feel about people, animals, situations, and events, our relationships, our profession. Everything in our life is permeated by this understanding. The background comes to the foreground just as the black tones come out of the photographic paper. It is a revelation.

[Francis Lucille, *The Perfume of Silence: The Transparent Diamond*]

When we have a glimpse, it is common to conceptualise it as a state of mind and to want to return to it. But as Rupert explains, a glimpse of truth is a non-objective experience and cannot be remembered:

Many people have profound spiritual experiences at some stage in their lives, often early on. By 'profound spiritual experience' is simply meant a glimpse of Truth, of Reality, a moment when Consciousness recognises its own oneness with Reality. It is not really an experience in the ordinary sense of the word because it has no objective qualities.

This non-objective experience has an impact on the body/mind and is usually described in terms of some sort of release or expansion. This impact that a glimpse of Truth has on the body/mind is the packaging, so to speak.

However, the essence of the experience, a moment of Consciousness knowing itself knowingly, is colourless and transparent, and therefore cannot be remembered.

We do, however, remember the impact of this non-objective experience at the level of the body and the mind. This impact is often confused with the non-objective experience of Consciousness knowing itself and, as a result, these states of the body/mind become the object of intense seeking that sometimes lasts a whole lifetime.

These states, like all states, come and go. They are by nature impermanent, so by seeking them Consciousness is condemning itself to an endless cycle of becoming, in which the failure to secure Happiness is intrinsic.

It tries over and over again to reproduce the experience, which it construes as having taken place in the body or the mind at a certain time in the past.

However, the experience that it is looking for is the experience of its own Self, its own ever-present Reality, which is lying behind and within every experience, including the experience of seeking itself.

The experience that Consciousness is looking for is *prior* to the body and the mind, not prior in time and space, but prior to their arising moment by moment.

[Rupert Spira, *The Transparency of Things: A Knowing Space*]

Francis describes glimpses as being of two types: partial glimpses and total or liberating glimpses. Partial glimpses such as a glimpse of love or of beauty or intelligence give us a glimpse of some aspect of that which I am. But a liberating glimpse is a glimpse of the universality of awareness, and the fact that we, awareness, are not limited in time or space and are independent of the body-mind:

A partial glimpse reveals an element of Truth, whereas a total glimpse reveals Truth itself. If we use the traditional Advaitic analogy of the rope and the snake, a partial glimpse would reveal something true about the rope, for instance its length, or its colour, or the fact that it is not a cobra, without however revealing its true nature. A total glimpse reveals that the object initially thought to be a snake was in fact a rope.

[Francis Lucille Answers 192: *What is a Glimpse of Truth?*]

In the YouTube video [*What Are The Steps To Realize?*](#), Francis lists three steps to the full recognition of my true identity:

1. Recognising that I am consciousness, rather than the body-mind;

2. Recognising that there is no way that I could ever or that anybody could ever prove that consciousness is dependent upon the body;
3. Conducting experiments to try to find out if consciousness is universal or not.

In each of these steps some investigation and experiments are needed to gather evidence. Step 1 is fairly obvious. It is clear that I am that which is aware of my experience. Before I am a body or a mind, I am awareness.

The second step requires looking for any evidence that the awareness that I am is dependent on the body. As a result of this investigation it becomes clearer and clearer that there is no such evidence. Eventually, we become 100% certain that no such evidence can be found. At that point we are left in not-knowing, and this not-knowing provides exactly the conditions needed for a further glimpse to arise. But that is still a partial recognition.

In the final step we discover that there is a preponderance of evidence in favour of awareness being universal. It can't be proved with the mind, but neither can it be disproved. It is the openness to this possibility of the universality of awareness that prepares the way for a liberating glimpse:

We have to be open to the possibility that we all have this consciousness in common, that we all *are* this same consciousness. We have to be open to this miracle, to this different dimension, which is the dimension of the sacred. If we are open to this dimension, it will somehow enlighten us. The manner in which we become enlightened is up to that dimension, but we need to be convinced. Then, it will show up. In our dialogues, we use reason to understand that there are no logical, valid arguments or facts to substantiate the claim that consciousness is personal. This is as far as we can go with the mind and it leaves us free. It leaves us open. To prove that it is impersonal is beyond reason. It comes from a different dimension. It comes from consciousness itself, from light itself.

We receive glimpse after glimpse of this, until gradually it opens us up completely and the possibility becomes reality. The understanding is that there is only one consciousness here and also there. In fact, consciousness is always here, but this "here" is everywhere.

All that is needed is to be free from old concepts. That is important. To see that they don't have any credibility leaves us in an attitude of not knowing, an attitude in which we have forgotten everything we knew, in which we have nothing. That is the meaning of being "poor in spirit." We know nothing, have nothing, want nothing.

[Francis Lucille, *The Perfume of Silence*: Peace, the Universal Container]

So once we have had a liberating glimpse, what next? As Francis explains, there is nothing to do because everything happens by itself:

Is the idea to rest as this presence?

To rest as this presence doesn't make sense, because we are always this presence, whether we know it or not. However, it would make sense to rest knowingly as this presence. This implies the absence of the notion that I am not this presence, that I am something other than this presence, such as a body or a mind. When such a notion vanishes, this presence shines. It does so because it is self-luminous. It shines by itself. Then it could be said that we are knowingly this presence.

The question of resting as this presence takes on a different meaning once we have had a glimpse of it. Once we have had this glimpse, it comes back again and again. It invites us again

and again. It invites us by making us aware of the ignorant thought that we are something other than this presence. Then we drop this thought and as soon as it is dropped, this presence is here again shining by itself. The presence is not absent during the ignorant thought; it just seems to be obscured by it.

We don't do anything in this presence. It has a dynamism of its own. We appear to collaborate with it, but the very desire to collaborate comes from an intuition of presence itself, from a glimpse. We don't choose this glimpse, so in fact it is only this presence collaborating with itself in order to reveal itself. There is something that is sometimes described as a deepening of this presence in time, although really that is absurd. It seems to match our experience, but it is not consistent with our understanding.

[Francis Lucille, *The Perfume of Silence*: The Desire for the Absolute]

From that moment on, life becomes pure enjoyment:

Enjoy the path. There is already a joyful element in understanding. Don't take yourself for a limited entity, now that you have understood, at least in a glimpse, that you are awareness beyond all thoughts, feelings, and perceptions. Keep it as your treasure. Go back to it whenever it invites you. Live with this understanding and let the understanding do the work.

[Francis Lucille, *The Perfume of Silence*: The Transparent Diamond]

Contemplation

Having had a first glimpse of our real self, a powerful attraction, which brings us back again and again to this non-experience, is born. Every new glimpse reinforces the 'perfume' of freedom and happiness that emanates from this new dimension.

[Francis Lucille: *Eternity Now*]