

Surrender

What does 'surrender' mean in the Direct Path? Who or what is it that surrenders? Is surrender something that we can make happen? What is actually surrendered? Here is Francis's answer to those questions:

FL: Surrender is always a miracle, and in this regard, we could define a miracle as an event that doesn't arise from ignorance. All events – whether internal such as thoughts, images, decisions, sensations. or external such as physical phenomena in the world – all events are created by the Absolute. They are all, without exception, the Absolute absoluting, if you will. However, a distinction can be made among those events, between on the one hand those that arise out of ignorance, out of the belief to be a separate person, and those which don't. It is important to understand this distinction. So those that don't arise from the belief of being a separate person would be called miracles – they arise directly from our true nature.

So the mistake in ignorance would be to believe that I, as a separate person, can surrender. Surrender happens and it is always accompanied by a moment with a perfume of happiness, of liberation, of love, of beauty, and of intelligence. Take for instance a moment of understanding. Understanding could be defined in a sense as the surrendering of the untruth to Presence, so that the truth remains. Often, we realize that the obstacle that was preventing us from understanding a situation, from seeing with clarity the situation, this obstacle was simply comprised of inadequate or false belief systems we were holding on to, regarding the situation. So the surrender of these belief systems was all that was required for the understanding to take place. These belief systems were like a veil, an opaque veil that was hiding the background of clarity, the background of intelligence, the background of understanding. That's one example of surrender.

So surrender is in fact a very general type of event, but it's never the action of a separate entity. Of course, it could be argued that from the vantage point of the Absolute, there is no separate entity, and therefore there is no such thing as the deed of a separate entity. If the separate entity is an illusion, so are its actions, its decisions, its deeds. Yes. But a miracle is something else in the sense that it is an act of God which is not claimed by a separate person. These miracles happen. Surrender happens. What is important is to recognize them as they happen and not to claim them as a separate person, because that is the denial of the miracle. It cancels it out, at least temporarily.

If we understand what I've just described, then wherever there is a moment of clarity it is not attributed to a separate person, and then this moment of clarity remains forever, where it belongs. That's the esoteric sense of the saying 'give back to Caesar what belongs to Caesar and give back to God what belongs to God'. So a moment of understanding, a moment of surrender, a moment of love, a moment of beauty, a moment of humour, belong to God and it is important for us to give these moments their proper attribution. Then they remain as such and they remain active in us, and we lose this old habit, this old tendency to deny the miracles.

We don't have to worry about bringing about these moments of surrender. As I said, they will happen. It's like a river or creek flowing from the glacier in the mountains. No matter how many dams we put in its path, at the end of the day the water will end up in the ocean. So it is the same with the flow of miracles. They can be contained or denied only temporarily. So there is no effort that is required to surrender in this sense. Or another way to put it is that the only surrender which is required is the surrender of the separate surrenderer. We are also to

understand that somehow when there is the desire to surrender, when it is authentic, which means when it is not for personal gain and it is just for the sake of truth, of love, of understanding, this desire to surrender is already surrender. It is already a miracle. Then all we have to do is to remain true to this desire to surrender, in whatever comes next, but at the same time giving this desire to surrender and the action of surrendering its proper attribution – not a person. In this way from surrender to surrender, the drop of water reaches the ocean. There is a final surrender when it reaches the ocean.

[Francis Lucille, [Enlightenment and Self-Realization 14 of 16 - How Do I Surrender?](#)]

So if surrender just happens, and we can't make it happen, why does Francis give the instruction to 'surrender the mind, the body and the world' in his meditations? One answer is that surrender happens automatically and effortlessly as a result of understanding. Here is Francis's explanation of how that occurs:

FL: Real surrender comes from love, from understanding. It's effortless because let's assume you believe something to be true, and all of a sudden you discover it wasn't. Then you surrender your previous belief. But can you say 'I am making the effort to surrender?' No. It is your understanding that surrenders it. It's effortless. It should be the same with our belief to be a separate consciousness or separate entity. The surrender should be as easy as that. Because any other form of surrender would be a caricature of surrender.

[Francis Lucille, [Advaita 13 of 13: Surrender is Not Sacrifice](#)]

Once we have clearly understood that the consciousness that we are is universal, then this path involves allowing and encouraging every aspect of our lives to be aligned with this understanding – our thoughts, our perceptions, our decisions, our relationships, our actions. Every moment becomes an opportunity for surrender.

Francis describes this surrender as being a decision that we make. Not a decision that comes from a separate entity, but one that comes from the absolute freedom of our true self, infinite consciousness. The impulse to surrender is triggered by a relapse into ignorance and comes from love of truth:

FL: You have to understand that the moment you have made a decision wholeheartedly to surrender you remain in surrender until you change your mind and until you decide to be a person again. So that's why you surrender. You know you have made this decision. Now you are in surrender, you are in meditation. Then you can see how a new belief or feeling of being separate will come back to the surface and you can become aware of it again, and then surrender it. But it is not surrender, surrender, surrender, because it doesn't make any sense to surrender if there is no ignorance to surrender. This movement of surrender has to be the answer to a relapse into ignorance. So you don't want it to be mechanical. You want it to be triggered by a detection of a relapse into ignorance and then you surrender it. Then you know it's surrendered and you remain surrendered the moment you have made this decision until you detect a new relapse.

[Francis Lucille, [Enlightenment and Self-Realization 5 of 16 - The Movement of Surrender](#)]

Ignorance doesn't relate only to beliefs in the mind. The body has its own kind of ignorance. This often takes the form of a 'sense of me', located inside the physical body which can manifest as a non-functional tension.

In a recent retreat, I asked Francis if we need to investigate specific feelings or sensations that trigger surrender, but which then collapse in the surrendering:

FL: I don't think you need to investigate that because the investigation relates to something else. Investigation relates to the understanding, leads to the understanding. The surrender is more of a decision and this decision is 'allowed' by the understanding so the surrender on this path is global surrender. This multi-dimensional surrender is authorized, so to speak, by the understanding, and it corresponds to a deepening of the understanding. And it is done in bulk, so we don't have to micromanage it, to answer your question, or to deepen, or to go into details. Once we establish ourselves in this surrender, whatever details need to come to the surface will come to the surface.

What is important is to recognize that this surrender is in our power. It's a decision we can make and that this decision maintains itself up until we decide otherwise. So this is an act of our freedom that is made possible by our understanding that there is no evidence that consciousness is not universal. ...

And then the details or the implication of the consequences of this inner movement will unfold over time. But it's a global surrender which implies you surrender the body to the world, you surrender the mind or the thoughts to the awareness, you forget everything you believe, you forget, so you don't know anything, you forget everything you believe to be, even on the level of sensations. And it's an easy decision to make because even if it seems that this surrender is not global, our will for it to be global makes it global. Every imperfection in this surrender will come to our attention and then we can release it. Every time this restores the universality of this surrender or the multi-dimensionality of this surrender.

JB: So it sounds like a complete lack of resistance to anything, that everything is perfect as it is, whatever is happening is perfect.

FL: On all levels you can imagine or you can experience – that's the idea – to make it multi-dimensional. It's interesting because you can transpose what you have surrendered on the level of concepts and thoughts and beliefs, you can transpose it on the level of the body, and conversely.

JB: When you transpose it on the level of the body then that's realizing or feeling that the body is inside myself not myself inside of the body?

FL: But even that, those are concepts, whereas it's just like liberating the body, allowing for the body to be what it wants to be. Don't manage it, I mean from inside, don't control anything, just let all the sensations, the bodily sensations freely evolve in awareness. In this process you are not identifying with any of those. You are the space in which they move.

[14/2/2022, February 2022 Retreat, week 2 day 4]

Later in the same satsang there was a discussion about acceptance, welcoming and surrender. Francis explained that they are all essentially the same, but we should be careful not to assume that this implies passivity:

What we have to be very careful about is this. If we take the example of surrender, for instance, it doesn't mean surrender only to the events that are taking place in the world and accept them without doing anything about them. It is not this type of surrender, because the surrender I'm talking about is a global surrender that includes in part whatever the world is telling us, in part whatever our mind is telling us – both in rational and irrational terms, based on our past

experience – and it also involves what our body is telling us, in terms of feelings etc. So we have to surrender to the totality of the situation, meaning to fully accept the totality of the situation, including our own feelings. And out of this complete borderless acceptance then if a decision is needed, the decision may be what do I do next – a very simple decision. The decision will come which will be in full consideration of all the elements, and it will be impersonal. So that's the idea. It is not about absolute passivity, but it's about a way to live our life unencumbered with non-existing issues which are all the issues which I call the 'fluff', which relate to this fictitious personal entity. ...

If we look at consciousness in this moment, thoughts are appearing, sounds are appearing, feelings, bodily sensations are appearing. All of that is appearing in this welcoming presence. 'Welcoming' meaning the presence doesn't say 'no', there is no resistance. It's all accepted but at the same time there is no attachment to it because all these perceptions – they come and they go. Consciousness doesn't really choose, doesn't say 'no', doesn't say 'stay'. The sensation can come, it's welcomed in, but it's also seen off graciously. No attachment, no residue, no glue, no stickiness. That's the idea of this welcoming: it's welcome, meaning it's benevolent; no attachment – it can leave; indifference. So benevolent indifference. And that's effortless because that's what awareness is doing at every moment and has always been doing. So by emulating this benevolent indifference we eliminate the fluff that existed between pure awareness and what we believe to be, the fake I. By eliminating the fluff that separated the real I from awareness, we recover our real identity.

[14/2/2022, February 2022 Retreat, week 2 day 4]

There is a close connection between surrender and love for the truth. It is our love of truth that makes surrender possible. This is how Francis explains the connection:

Q: Could you talk about the relationship between surrender and love?

FL: Surrender is the path to love. To surrender everything we believe to be and everything we feel to be. To surrender to the consciousness that we are. This surrender is made possible by love because without love for the Absolute we never surrender that which we are attached to. And at the same time, love is the outcome of this surrender – the experience of love. So the surrender comes from love and leads to love. It's a full circle.

[Francis Lucille, [Nonduality 15 of 16 Surrender is the Path to Love](#)]

Contemplation

Surrender the one who does anything, who wants anything, who is afraid of anything. This one is an appearance. This one is made of thoughts and feelings. When this one is silent, then the world, the body, and the mind are surrendered to silence.

[Francis Lucille, *The Perfume of Silence*, ch 1]