

## Being Established in Peace

It is sometimes thought that a liberating glimpse is the end of the spiritual path. In that glimpse we recognise that our true nature of awareness is unlimited in space and time, and is universal. We realise there's nothing that is not myself, there's nothing that's outside myself. And that realisation brings peace and happiness. So what more can be needed?

In almost all cases, we very quickly discover that more *is* needed. Even after a liberating glimpse, habits of thinking and feeling ourselves to be a separate, limited, mortal entity tend to return. What is needed is to be stabilised or established in this understanding so that our lives are no longer serving the desires of the illusory separate entity that we previously believed ourselves to be.

However, the understanding that comes in a liberating glimpse can never be lost. Each fall into ignorance is followed by a return to our true self. For a while, we may seem to oscillate between wisdom and ignorance, between 'I got it' and 'I forgot it'. The good news is that once we have understood, that understanding is always there waiting for us, drawing us back to truth, love and happiness.

So the liberating glimpse is where the spiritual path starts; it's a new beginning, rather than an ending. In this dialogue from 2014, Francis explains that in more detail:

*Q: I'm curious as to what it's like after realisation when one has seen through the false ego?*

FL: There are two steps. There's one step that we could call awakening, and another step that we could call 'full realisation' or 'getting established in this rediscovery of our true nature'. And that's the end game. The end game is to be established in peace and happiness. It's all about happiness. A realisation that doesn't lead to happiness has no value, because happiness is that which all human beings seek. In that sense, that's the goal of life, that's the mission. It is wired in us, this desire for happiness. That's what we seek. And happiness is another name for 'God' or 'reality'. So seeking reality and finding reality is the mission, and it is synonymous to finding happiness – unalloyed, causeless happiness. So that's the end game. That's the end of the path.

The other end of the path is the entry point. It could also be called the initiation. Up until that happens, we are not yet on the path. We are on the path to the path. The initiation is the revelation of the universality and eternity of consciousness, of that which we are, of our true nature. It is in fact the revelation of our true nature seen from the point of view or described from the vantage point of an individual body mind, of course. In fact, our true nature never reveals itself to an individual body mind. It reveals itself only to itself, directly.

Between these two points is what is called the *sadhana*, the real *sadhana*, the real spiritual journey, which is the dealing with the leftovers of ignorance. That's what we are interested in. The traditional teachings of non-duality in various forms – Chan or Zen Buddhism, Sufism, Advaita Vedanta and other traditions – make this clear distinction between awakening, entering the path, and the end of the path.

In fact, the end of the path itself is not the real end because it's an endless process so to speak. It's just that at some point, as we travel on the path, we have left misery behind us and therefore all that remains is peace and happiness. But the revelation goes on, keeps going on. In other words, the path becomes more and more beautiful.

So the signs that we are on the path, for instance, among other signs, are that most human beings as they age, as they get older, they feel that their life is behind them. They become more

sad, and there is a form of resignation and despair. Whereas for those who are on the path, their experience is that life becomes sweeter and sweeter, better and better. So that's the difference. They know at some point that they have found the right direction, the right orientation. They know it. Their heart tells them that, and also their intelligence and the sense of beauty concur. So these are symptoms that we are on the path.

Another symptom that we are on the path would be that when we think of ourselves, not superficially – of course if a cop asks you what's your name, you are not going to tell the cop 'I am the Buddha' or something like that – but if you deeply think about what you are, you find nothing in terms of separation, nothing in terms of objects. You know, you have discovered, and you have accepted to be both nothing and everything, but not something. So that's also a sign that you have caught the virus and that you are on the path.

There are many more signs. Another sign is that a great transformation takes place in your life in an accelerated way. You may have been stagnant for many, many years and all of a sudden you discover that you have changed tremendously, that everything has been affected by the change. All your belief systems, all the compartments in your life – your professional life, your relationships, your relationships with your family, with your children, with your companion, with your parents, with your co-workers, with your customers, with your employees, with your work, with your future, your ambitions, your fears – all of that recedes back into the distance. It becomes less important and oppositions find a harmonious resolution. That which comes to the foreground is this peace and this presence that seem to envelop everything.

*Q: It's such a miracle that it happens seemingly without any effort or intention.*

FL: It can only happen effortlessly because the experience of our true nature is effortlessness itself. How could more effort take us to this effortlessness? At some point it is the surrender of all effort. All human beings – most of them anyway – in ignorance, are toiling, are efforting.

Sometimes what happens is that there are spiritual paths in which all this effort that was usually oriented towards acquisition of objects or the actualisation of some events that were deemed to be to be happiness-generators, all these efforts are gathered into a different direction which is a spiritual direction. But still there is efforting. So it may seem at some point that we are making more effort in this new unknown direction. But it is not until this residual gathered, concentrated, focused effort, collapses in this utter effortlessness of our true nature, it is not until that moment that we really enter the path.

[Francis Lucille 2014, [\*Ego, Ignorance, Awakening, Getting Established, Satori\*](#)]

Having understood the teaching through a liberating glimpse, we become established in truth and peace by applying our understanding in daily life, and doing our best to live in accordance with its implications.

For almost all of us, the most challenging situations are relationships with others – our family, our boss, our work colleagues, our employees, our neighbours, our friends. This is Francis's approach:

*Q: In social situations it's a lot more difficult to not feel like a separate self. I'm kind of isolating myself because I want to strengthen that practice alone first. But I'm not sure if that's a wise approach. Should I go through this isolation to really stabilise it by myself, before I socialise again?*

FL: It depends with whom you socialise. There are social interactions that are beneficial; and there are social interactions that – at least in the beginning – are not beneficial. So for instance,

why reject help on the spiritual path? That doesn't make any sense. In my case, I wanted to meet a teacher because I needed to find a living model. And I had questions to which I couldn't find the answer in books. For instance, the main question is inner peace, causeless peace, causeless joy. What true human relationships ought to be. To feel open in the presence of others. So in my case the guru acted like a can opener, so that with him I opened my heart. And then it was easier to be open in the presence of like-minded friends in the sangha. Then in the presence of some people outside. Of course, in a perfect world you would feel comfortable with everybody around. But with serial killers and rapists, I'm not sure you could feel comfortable!

The tough exercises are often in the close family – mothers, fathers, in-laws – so these are our yoga exercises. They are good, they are there for good reasons. You have to master those exercises. Usually life surprises us with plenty of those, so that there is no need to seek extra yoga exercises by associating with people who are unpleasant, and with whom we have no need to associate. We could keep this to a minimum – what you need professionally, or if you are in business, you have customers or clients, or you have vendors to deal with.

First you feel well with yourself or in the presence of your teacher, then in the presence of like-minded friends, then in the presence of other people, and then you feel well in the world. The world loves you, life loves you, life likes you. As you get rid voluntarily of your sense of separation, life gets rid of her sense of separation towards you. It's a two-way street. So that you really become a true citizen of the world. It is your world. You are the world: the world is you. It is this blending with the world which is in a sense the final stage of liberation.

Don't reject help if your heart desires it: don't seek it if your heart doesn't. True help will never be prescriptive or coercive. True help would just be suggestive. But then you ponder it and you are your own guide ultimately, on this path. Understanding is very important, because we own our understanding. We are free in our understanding. So understanding comes from our freedom, and what we understand then implements itself sooner or later.

[Francis Lucille, 26/10/2019: [\*Discover the Root Cause of Fear\*](#)]

In time, it becomes easy and natural to live in this way, without any sense of separation. Decisions seem to make themselves automatically when there is no apparent separate entity getting in the way. We live mainly in the present, acting impersonally and spontaneously, enjoying all that life offers. In essence, all that is needed is to follow our heart's deepest desire.

Here is a simple and elegant description from Francis which communicates beautifully the love of life and warmth of heart that increasingly accompany us on the path:

Just tune into this silence, into this presence which is you, which is us. Surrender everything that is perceived, especially your body. Leave it there, floating in emptiness, floating in your infinity, desiring nothing, having nothing, knowing nothing, being nothing.

Take a bath in this light. Turn your heart towards this resonance. Don't ask how, just do it. Do it again and again. Every time it seems you have lost it just do it again, until it becomes as natural as a young child looking back to see if his mother is still present watching him. This is a very simple gesture, going back to that which you love the most. From this place there is truly nothing to do.

Simply remain in waiting without waiting. You are the love in everything you love. You are the beauty in everything you behold. You are the intelligence in everything you understand. You are the sweetness in all things.

Just seek yourself as this sweetness. Stay focused on the sweetness and don't be attached to things. Things are the shell. The sweetness is the pearl.

Objects are like the shadow of the branches of a tree moved by the wind and projected against a wall. The kitten desperately tries to catch the shadow. Be a wise, old cat.

You do not have to eliminate the objects that appear, the sensations, the thoughts, or the feelings. Simply be indifferent to them. And if you are not indifferent to them, ask yourself, "What are these shadows going to bring about? Why do I desire them? Why am I afraid of them? Are they truly what I want?" ...

You are the wall, the sun, the tree, the wind, and the cat.

Live with your desire for truth. Let it be your guide. The desire for truth comes from truth itself. It brings about higher intelligence that will, in time, clarify all questions.

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

*When timeless moments solicit you, accept the invitation. Go deep within it, until you find yourself in your absence.*

[Jean Klein: *I Am*, ch 2]