

Francis Lucille: The Reality of Experience PDF

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Direct your attention to the reality of your experience in this very moment.

See that the intuition of the reality of your experience doesn't originate from the perceptions that appear in your experience. Therefore the reality of your experience is self-revealing with or without perceptions because it is not dependent upon the perceptions.

To understand that the reality of our experience is not dependent upon the perceptions is easy if we realize that we can experience something which is not real, which is an illusion. We can think, for instance, of something which is non-existing or we can perceive a dream during sleep which is a complete illusion. The fact that we can perceive an illusion in our experience shows that the reality of our experience is not dependent on that which is being perceived, since the intuition of reality cannot come from something which is not real, from an illusion.

When we think deeply about this we understand that the intuition of reality is a direct intuition, with or without the presence of objects, the reality or the irreality of which has no bearing on this intuition.

In this moment we know we are experiencing, beyond a shadow of a doubt. And there is something certain to this experience, something real. And that part of it which is real is its own cause, has never begun and will never end.

Our real self, our real being, our real substance, is eternal. Mind and body are only accidents, phenomena.

Since we understand that the reality of our experience cannot be found in any perception, that enables us to let go of all the perceptions as they appear---no attachment, no trying to transform them, to keep them, to take them out. They are irrelevant with regard to the reality of our experience. Any effort to do something about them in order to experience our reality is futile and doomed to failure. It is a waste of time and of energy.

When we understand this, it creates a lot of availability. Basically, when we understand it fully, it creates total availability. It throws us back into being simply openness. And this openness, although it is free from all perceptions, empty in that sense, is not a nothingness. This presence knows itself. It is not a thing, a phenomenon, but it is not nothing.

It's like the mirror. The world appears in it, but the mirror itself is not one of the reflections that can be seen in it. Although the mirror is not an object belonging to the world that appears within it, it is not nothing.

The TV screen doesn't belong to the movie which appears on it. However, it is not nothing. It is nothing from the vantage point of the movie.

So from the vantage point of the mind, the presence, which is the reality of the mind, is nothing because it doesn't appear in the mind. The mind is the movie; the presence is its reality. If we try to find the screen in the movie, we'll never be able to do it. It is only when we leave the movie alone that we can see the screen. As long as we are caught in what is going on in the movie, the screen eludes us.

That which leads to the revelation of the screen is when we ask the question, "Where do all those images appear?" When we ask this question, it leads to the perception of the screen.

It is the same here when we ask, "Where does the mind appear? Where do all the perceptions appear? What is their reality? What is the reality of our experience?"

The reality of our experience is not an appearance *and* it is not nothing. It is real.

And because it is not a perception, something that appears, we cannot focus our attention onto it as we would for a perception. But what we can do as a result of this understanding is not to worry about the perceptions, not to try anything because they have nothing to deliver in terms of reality. The movie cannot deliver the screen, because the screen is not in the movie.

When this is understood, when it is really understood, something in the mind rests. Seeking comes to an end, or to a stop.

There might be some residual agitation, like waves on the surface of a lake, even after the wind has ceased to blow. But the wind of seeking is not blowing any longer, is not creating new waves.

Having understood the nature of the screen, it becomes easy to see it while the movie is going on, because, in fact, the screen is being lit by the movie, by the images projected onto it. So the screen was always there for all to see. It was simply our immersion in the illusion of the movie that led us to believe we were not seeing the screen, whereas, in fact, all we saw was the screen. We were seeing only the screen.

It's the same here. Every perception that arises is nothing else than the presence taking the color, the shape of that perception.

So no extra step is necessary to perceive consciousness once we understand the nature of the perceptions. The perception and the reality of the perception are one. During the

presence of the perception, the reality of the perception takes the shape, the color of that perception.

Once we know the nature of the movie and the presence of the screen, we can still enjoy the movie, but at the same time we know it's only a movie. And if someone asks us, "What is the support of the movie?" We just point at the movie and say, "Look, here is the screen lit by the movie, revealed by the movie."

Here is the consciousness revealed by this perception in this very moment. They are one.

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