

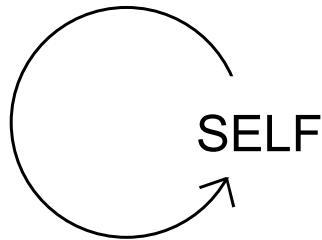
15 Nov 06, PM Session

Self-Reference and Accepting More Others

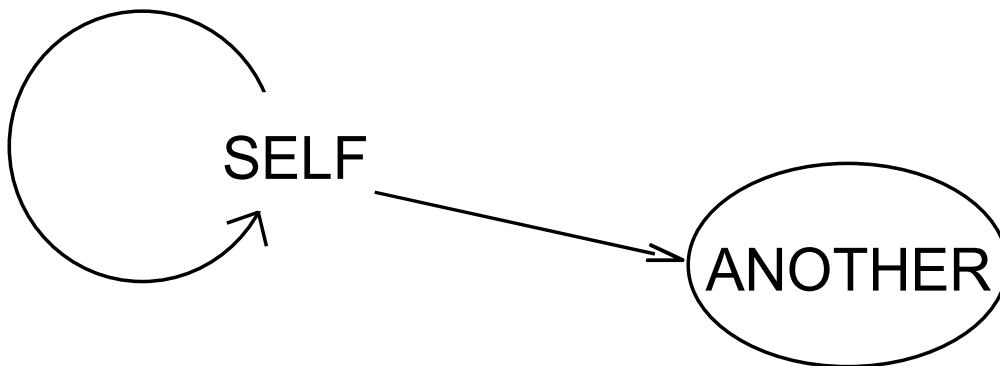
Charles to Biljana:

For the last subject, I want to talk for awhile about self-reference and its importance not only to the [Lila Theory](#) but also to [Enlightenment Intensives](#) – to people's personal evolution and growth.

We have the self and then we have the self-reference. [Charles writes 'self' and draws a circular arrow from that 'self' to itself.]



Then we have an action from the self to another individual [draws a straight arrow from the 'self' to an oval labelled 'another'],



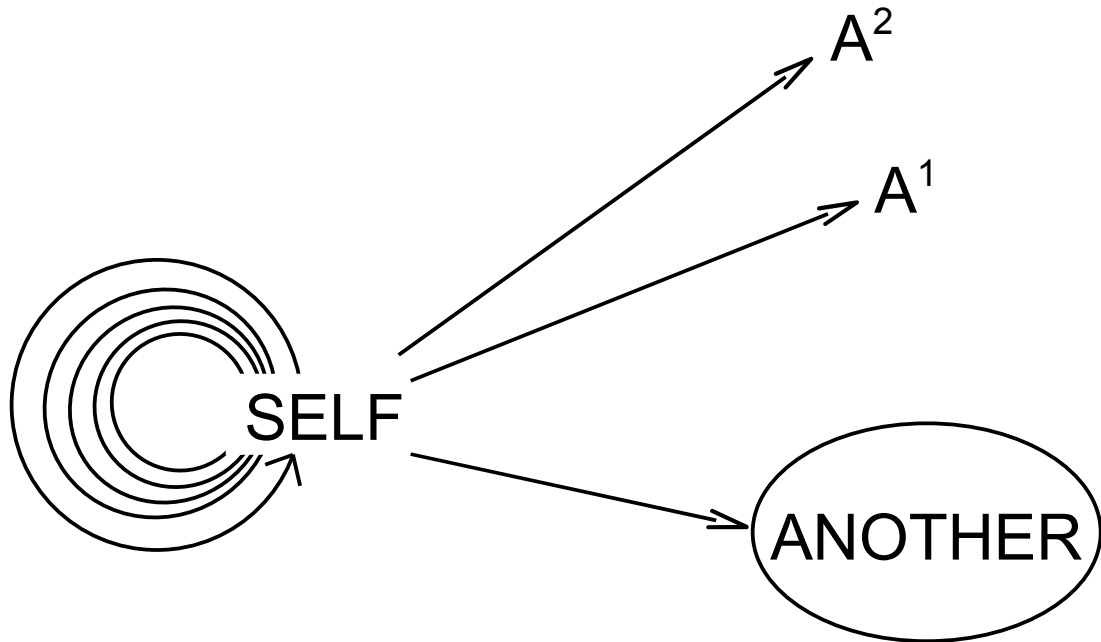
– that is *not* self-reference. There is a whole study that can be made about self-reference situations and I'll make some comments about that. Then there are all the non self-reference activities. But both are important.

When one attempts to be conscious of one's self, usually what happens is that the individual is *not* conscious of one's self but is conscious of something he believes, thinks, or has been told that he is. One man, a businessman, came on to an Enlightenment Intensive, and after about an hour, he pulled out his wallet and opened it. “That's me. My driver's license, that's my picture. See! My name right there.” It takes a long time to de-identify before they are *actually* doing self-reference. They get the 'who' enlightenment and then they get the 'what' enlightenment, and there are many layers of that. When they get a deep enough self enlightenment, maybe two or three steps of self enlightenment, on 'what' they are – not on any other question, just 'Who am I?', 'What am I?' – and they get the what, the what, the what, maybe two or three levels of that [\[draws several circles from the 'self' to itself\]](#),



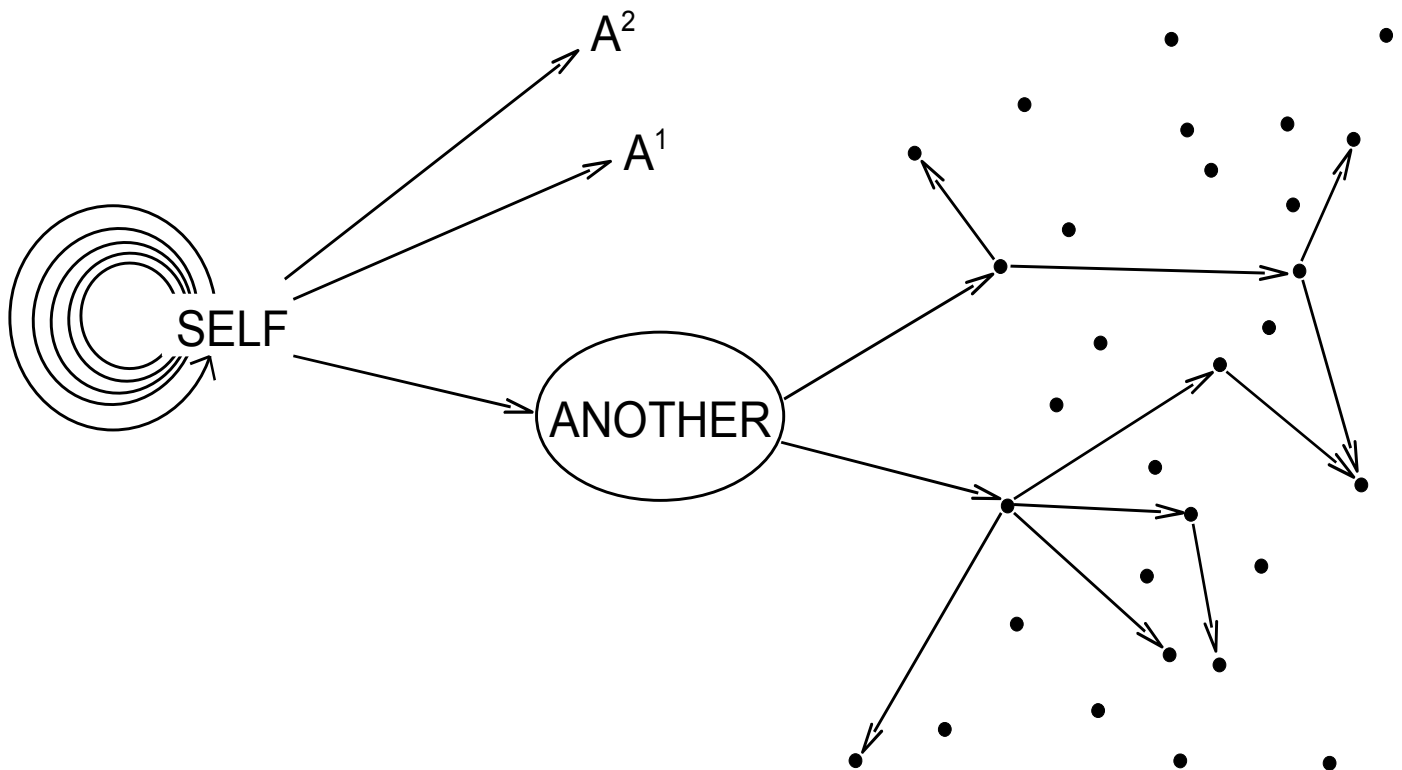
for practical purposes, that is enough because another factor starts to cut in.

What starts to happen is that the kundalini starts to awaken. The kundalini is the evolutionary force. It is prana and apana combined together. Or you could say, it's shakti – the divine power. And in its beginning form, it is experienced as sexuality, the sexual urge. They may say, “Well, I just want to be loved, or I want to be petted, or I want something.” But underneath that, in its beginning form is the kundalini. The kundalini is the sexual urge. To try to do more self-reference work at that point is not very valuable. You have to do more of the non self-reference, which has to do with referring to, or accepting, individuals A1 and A2 [\[draws straight arrows from the 'self' to 'A1' and 'A2'\]](#),

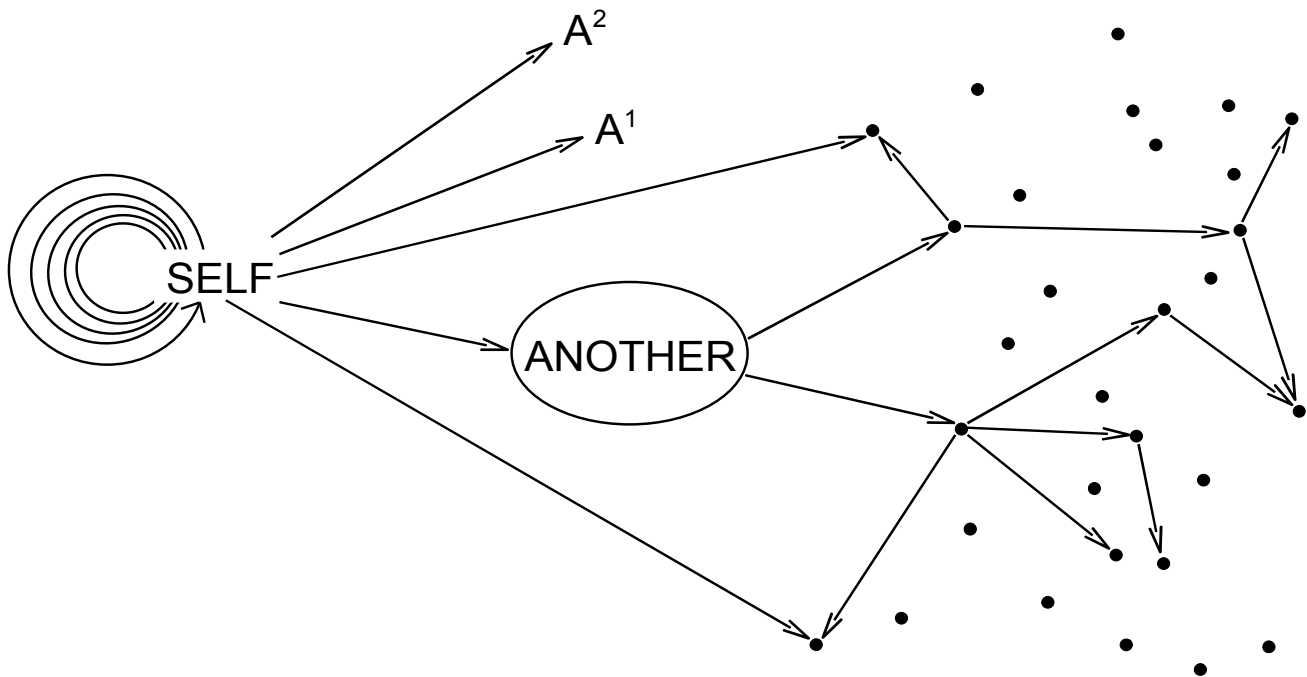


and more, and more individuals.

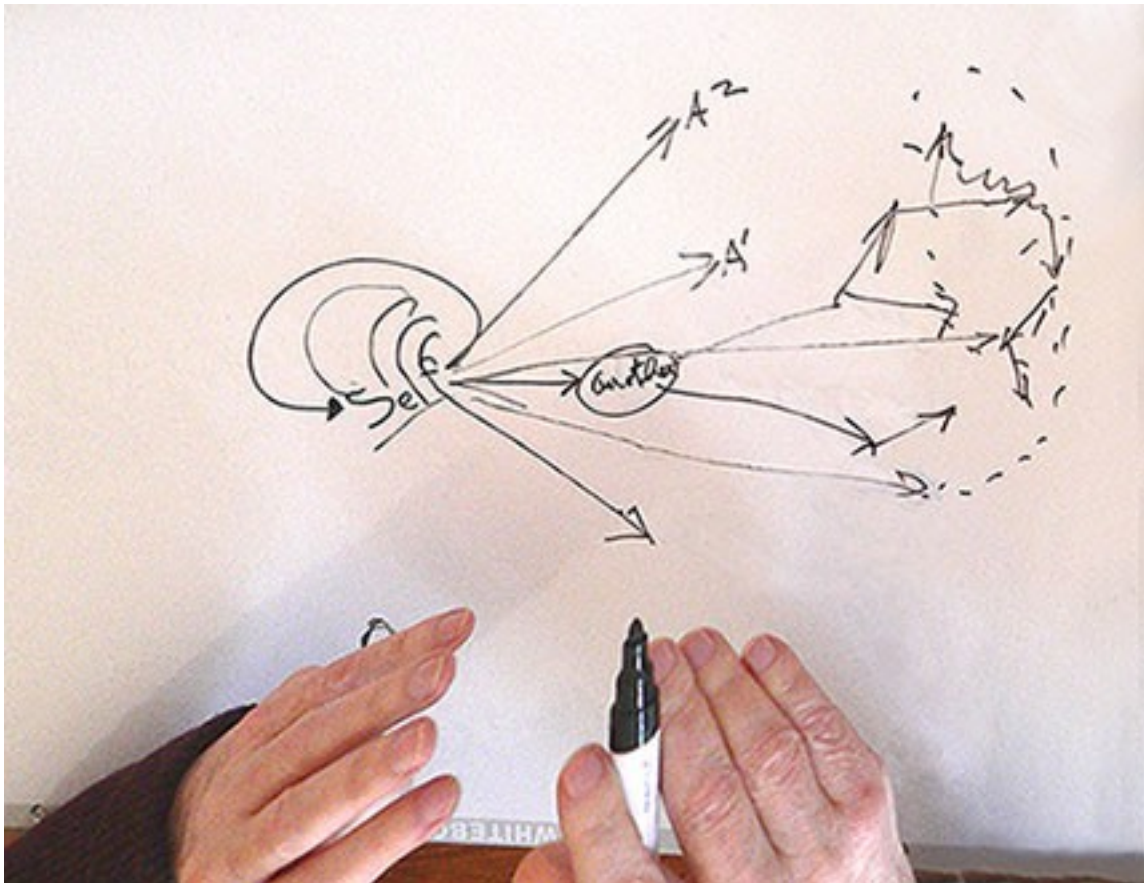
Yes, it's true that if the self accepts just one of these others and is in a state of knowledge of that one [indicates the arrow from the 'self' to 'another'], and that one is connected to somebody [draws two arrows going from 'another' to two dots representing two other individuals], and they are all connected like this [draws more arrows from those two dots to other dots and so on],



the self will have a big sweeping involvement indirectly. But that does not take care of the kundalini evolutionary-force power level. It will not advance. It will go in a circle and will not progress as long as he is not adding more arrows directly to all these billions of individuals out here, to all these others that he is indirectly connected to through billions of pathways of billions of arrows length, of all kinds of patterns and structures [draws arrows from the 'self' directly to dots that the self is already indirectly connected to].



So what he has to do is to choose to be in a state of knowledge of more and more of them. And each time he increases the number by a factor of five, he hits a crisis. 'I don't know if I want to go on', 'I don't know if I'm suited', 'I don't know if I'm fit for it', 'I don't know if it's any good'. At that point, then he should do a little bit more self-referencing – 'self inspection' is what the yogis call it—because what he needs now is a deeper realization. So when he hits a crisis here, he should be encouraged to do more self inspection [draws more circles from the 'self' to itself]. When he's got another deeper realization, two more steps of what it is that he is that he is – it gets more and more accurate – then he can start accepting more others again.



There are many spiritual and religious practices that deal with self-reference. There are some that deal with his relationship to others in general – service to the community, karma, being kind to people, being helpful. And all those are necessary. But they are only as effective as his power level. His power level is how many others he is accepting directly, and that's how rapidly the kundalini will advance. Now with some Enlightenment Intensive masters, whether they be Zen Masters or whether they be spiritual advisors in the Anglican Church, or priests/advisors in the Catholic Church or heads of monasteries in Buddhism, when this kundalini awakens and the sexual drive comes on, what happens is they get caught up in this morass [indicates the network of the 'self's' indirect connections] and they mix the spiritual endeavor of evolution with sexual involvement. The mixture of those two makes you go in a circle with kundalini and you do not progress. The kundalini has to go up the sushumna and gain stability. Self-reference is not sufficient. You have to get the power level. You have to know what creates this power level – how can you get more and more? You get more and more according to what level the sexual energy is purified and elevated – both – purified and elevated, higher and higher, and more and more of it. But then it ceases to be experienced as sexuality per se and becomes purified. It becomes like Divine Love, and selfless love, and

helpfulness, and relaxation, and serenity. But when you mix in the sexual feelings in the lower part with spiritual endeavors, as in modern Tantra, or have a party connected with an Enlightenment Intensive and indulge in sexual activities that are a carryover of an Enlightenment Intensive, it's wrong. I don't care – I'll say his name – Lawrence Noyes – he says when the Intensive is over, it's over. But it's not over until they go *home*. When the attendants go home, then the Intensive is over. Then if people want to engage in sexual activity for pleasure, that's their business. But sex shouldn't be mixed in as part of an Enlightenment Intensive. And Ziverod should know that. I don't know if he's learned it from experience or not, but he should know it. And it should not be mixed in any form not just in Enlightenment Intensives—priests having sex with each other, for example. But their error is understandable because this has awakened due to their spiritual endeavors. But when they mix it up with their spiritual endeavors, it just goes back around again. And you just have the Wheel of Life rather than liberation. You discipline yourself, and then you indulge yourself; you discipline yourself, and then you indulge yourself. Sexual indulgence is the basic one – it underlies eating and all the other indulgences. They're even called indulgences. You pay the priest so much money and he gives you an indulgence that says you won't go to hell for what you've done. But you have to pay your money first.

Self-reference is good [taps the 'self' with its circles], but it doesn't go far enough. Each of these, [indicates the arrows from the 'self' directly to 'A1', 'A2', various dots, and 'another'] makes a new stage of knowledge. When you get enough of these, your knowledge and power increase to such a degree that you become a siddha, a master, and you can do without a body; *but* this is still not the end. By directly accepting more and more others, you are bypassing your dependence on all the intervening individuals and you are getting free, more and more free, and more and more power. But these are still states of knowledge, and *you* are *not* a state of knowledge. Even though, by accepting yourself, you have a state of true knowledge of yourself, and even though you also have a conscious experience of yourself that gets reasonably accurate after fifteen, twenty, thirty or 200 experiences of yourself, that's still not you! That's a state of knowledge and a state of consciousness of yourself. When you give up dependence on consciousness by doing this [draws more arrows from the 'self', each going directly to a dot that was previously not directly connected-to from the self, until all dots are directly connected-to from the self], then you realize what has happened and give up

knowledge itself, and self-reference itself; and everything is just exactly what it is and you are completely and stably liberated.

I wanted to share that with you.

Biljana:

Thank you so much. Beautiful!

Charles:

This is an evolution that could liberate mankind.

Any questions, comments?

Biljana:

My gratitude's great.

Charles:

That's a summary description of what I've learned in this life.

Charles Berner and Biljana Perčinkova



Other References:

Consciousness of Truth A Manual for the Enlightenment Intensive by Charles Berner and Mona Sosna

Response to Jake Chapman's Article on Long Enlightenment Intensives

The Road to Liberation by Charles Berner

Swami Kripalvananda's Birthday Discourse

Natural Meditation by Yogeshwar Muni

Revealing the Secret by Swami Kripalvananda

Web Sites:

Foundation for Natural Meditation

Charles Berner

Lila Paradigm

Natural Meditation of Australia