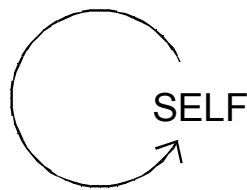


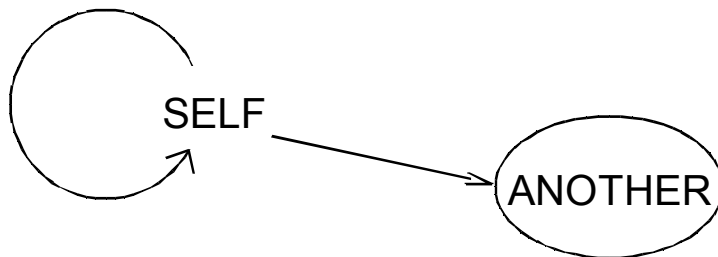
Self-Reference and Accepting More Others

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.)*



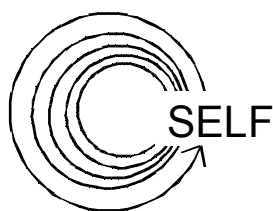
Then we have an action from the self to another. *(He draws an arrow from the self to an oval labelled 'Another', representing a nonphysical individual other than the self.)*



That is *not* self-reference. There's 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.

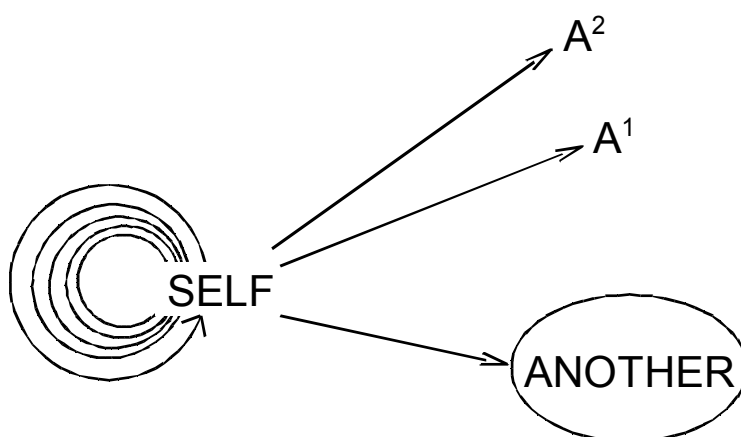
When one *attempts* to be conscious of oneself, usually what happens is that the individual is *not* conscious of oneself but is conscious of something that he believes, or thinks, or has been told that he is. One man, a businessman, came on to an Enlightenment Intensive, and after about an hour, he pulled out his wallet and opened up his wallet. 'That's me. My driver's license, and there's my picture. See! My name right there'. It takes a long time to de-identify before they are *actually doing* self-reference. So 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 (first) 'Who am I?', (then) 'What am I?', and they get the 'what', the 'what', the 'what', maybe two or three levels of that (*he draws several concentric circles from the self to itself*),



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

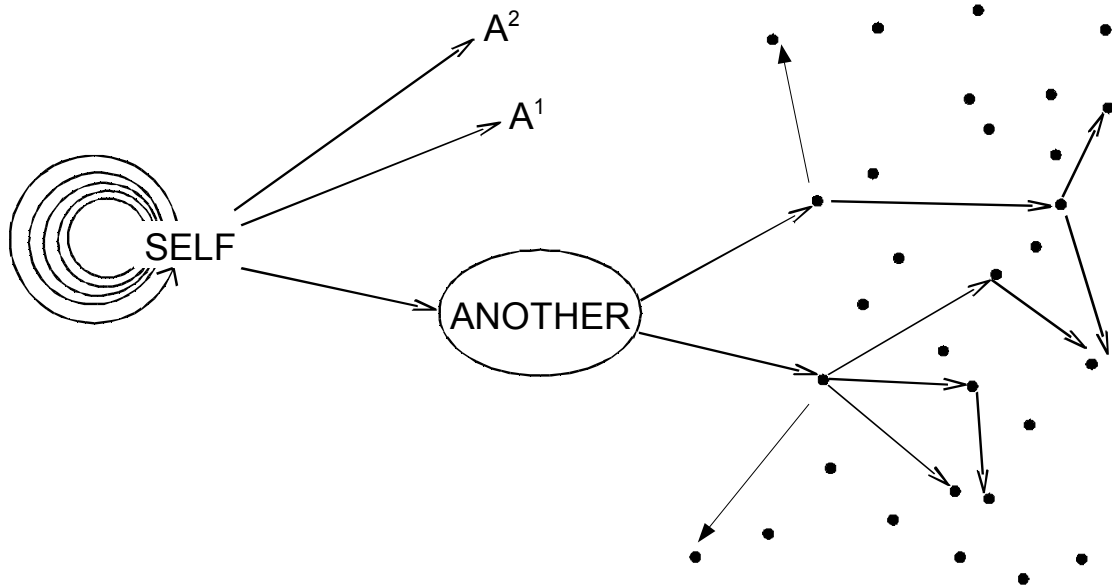
What starts to happen is that the kundalini starts to awaken. The kundalini is the evolutionary force. It is *prana* , the uptending life-energy, and *apana* , the downtending life-energy, combined together, or you could say it's *shakti* – it's the divine power, and in its beginning form, it's experienced as sexuality, the sexual urge. They may call it, 'well I just want to be loved' or they want to be petted, or they want something, but underneath that, in its beginning form, 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, nonphysical individuals A^1 and A^2 (*draws one arrow from the self to 'A¹' and one arrow from the self to 'A²'*),



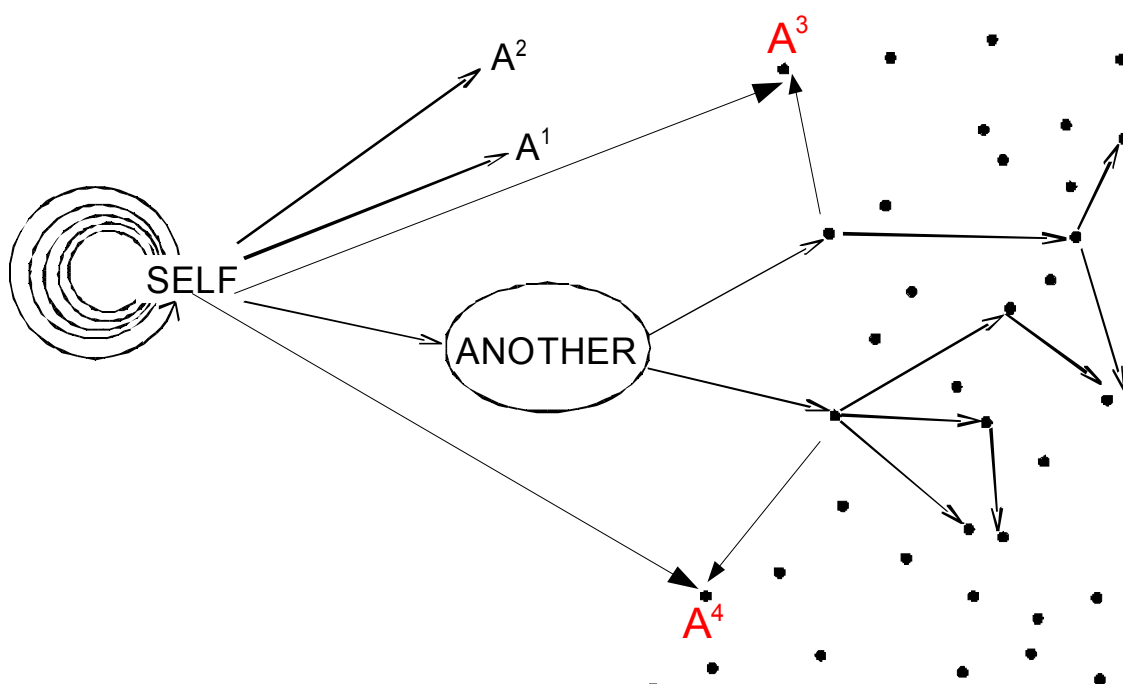
and more, and more.

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

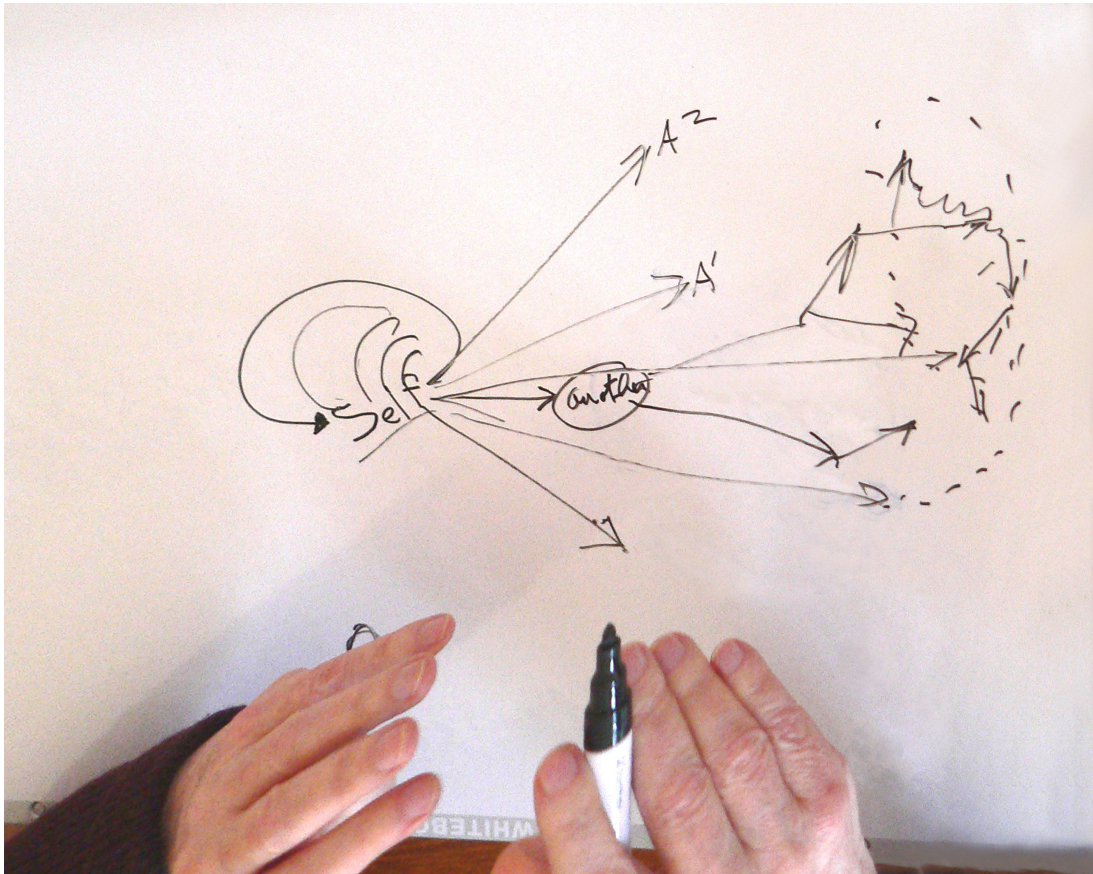
somebody (draws two arrows from 'Another', each to a dot representing a nonphysical individual), and they are all connected like this (draws more arrows from those two dots to other dots and so on),



he 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. So what he has to do is to choose to be in a state of knowledge of more and more of them. *(He draws two arrows from the self directly to two dots that the self is indirectly connected to, A^3 and A^4 .)*



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 he needs now 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, two more steps, of what it is that he is – it gets more and more accurate – then he can start again accepting more others.



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, what about karma?, what about being kind to people?, what about being helpful?, and all those are necessary. But they are only as effective as his power level. His power level is how many others is he accepting directly. That's his power level and that's how rapidly the kundalini will advance. Now with some Enlightenment Masters, whether they be Zen Masters or whether they be spiritual advisors in the Anglican church, or they're priests/advisors in the Catholic Church or they're heads of monasteries in Buddhism, what happens is when this kundalini awakens and the sexual drive comes on, then 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 [the subtle energy channel associated with the spine] 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 it becomes purified, and it becomes like Divine Love, and selfless love, and helpfulness, and relaxation, and serenity. But when you mix the sexual feelings in the lower part with spiritual endeavors, like modern Tantra, or having a party connected with an Enlightenment Intensive, and indulging in sexual activities that are a carry-over of the Enlightenment Intensive, it's wrong. I don't care what some Enlightenment Intensive Masters say. They say, '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 it shouldn't be mixed in as part of an Enlightenment Intensive. To mix them in any form, not just Enlightenment Intensives, but of priests having sex with each other... It's understandable, their error, because this has awakened due to their spiritual endeavors, but then they mix it up with their spiritual endeavors and 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. And the 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. These (*indicates the arrows from the self **directly** to dots A^1 , A^2 , A^3 , A^4 and 'Another'*) are (self-originated) states of knowledge. When you get enough of these, your power increases and 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 one has a conscious experience *and* is in a state of knowledge

of himself by accepting himself, and even though it gets completely accurate after fifteen or twenty or thirty or 200 experiences of himself, which includes both knowledge of himself and consciousness of himself that is completely accurate, that's still not him! That's a state of knowledge and a state of consciousness of himself. Then he gives up consciousness by doing this *(draws more arrows from the self, each to a dot the self had previously been only indirectly connected to)* and then he realizes what has happened and gives up knowledge itself, and self-reference itself, and everything is just exactly what it is and he is completely and stably liberated.



Charles Berner and Biljana Perčinkova, November 2006