



Consciousness of Truth

**A Manual for the Enlightenment Intensive
by Charles Berner and Mona Sosna**

CONSCIOUSNESS OF TRUTH

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Intensive**

**by Charles Berner
and
Mona Sosna**

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Published by:
Mona Sosna
10 Kembla Close
Merimbula, NSW 2548
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Donations for the authors may be sent to the above address.

First published by Charles Berner in 1977 under the title *The Transmission of Truth, a Manual for Enlightenment Masters*; revised in 1981.

Cover design by Don Berendsen.

Illustrations selected from old Japanese Zenga and Chinese paintings and captioned by Mona Sosna. Adapted by Don Berendsen.

FOREWORD

It has been thirty-six years since the first Enlightenment Intensive was held in the San Bernardino mountains of Southern California. Many participants in the thousands of Enlightenment Intensives held since then have attained some level of conscious, direct knowledge of their true selves. Even so, it is difficult to estimate whether or not Enlightenment Intensives and the Enlightenment Technique will endure down the ages. This is because there are two major threats to Enlightenment Intensives and the Enlightenment Technique: wandering away from the Enlightenment Technique and schedules, and confusing insight *about* oneself with conscious, direct knowledge *of* oneself. This edition of the master's manual has been designed to forestall these threats.

I have responded to Mona Sosna's extensive questioning as she was rewriting this manual. She has correctly presented in the best manner my convictions about what enlightenment is and how Enlightenment Intensives and the Enlightenment Technique should now be conducted. This book has been Mona's labor of love for all who seek the realization of the Truth of themselves.

Charles Berner
12 August 2004



**Charles Berner,
originator of the Enlightenment Intensive**

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PREFACE

The Transmission of Truth, A Manual for Enlightenment Masters was based on the talks given by Charles Berner at the first Enlightenment Master's Training Course in 1977. A slightly revised version, published in 1981, was used for the training of enlightenment masters since then. In 1977 Berner gave up giving Enlightenment Intensives and devoted himself to meditation. In the years that followed, a deeper and clearer understanding of what enlightenment is emerged from his contemplations on the nature of Truth, and he realized that *The Transmission of Truth* contains some errors about enlightenment and how Enlightenment Intensives should be conducted.

When he told me his new understanding of enlightenment, I felt that it was a unique description of the Truth that was very close to enlightenment itself. It was unlike anything I had ever heard or read before and it resonated with my own experience. I felt it was important to try to pass it on to other enlightenment masters and those wanting to become enlightenment masters. With Berner's new knowledge as my guide, I wrote the chapter on enlightenment in my own words and revised the entire manual. I have tried to give a clear explanation of what direct knowledge, consciousness, enlightenment, and the true individual are. Because these are difficult concepts, I have presented them in several ways, hoping that if you do not get them in one way, you will get them in another. Reading the chapter on enlightenment brings up a lot of the mind because the ideas contained there are so close to the Truth itself. The situation is similar to doing the Enlightenment Technique. For this reason, several readings may be necessary in order to understand the chapter. Persist even if you begin to go unconscious. If an idea is not clear, it may be clarified in the next paragraph. It is possible to become enlightened simply by hearing or reading the Truth if you are open to it.

The new information in 'Why a Master Should Say What Enlightenment Is', 'Why a *three*-day Enlightenment Intensive?' 'Using only the instructions Who and What on an Enlightenment Intensive', and the 'Introduction' was given to me verbally by Charles Berner. Other changes in the conducting of Intensives were made under his direction. 'Direct Knowledge and Enlightenment in Spiritual Growth' was written entirely by me. I take responsibility for any errors in the presentation of Charles Berner's work in this manual.

To keep the old material consistent with the new, I have put this new edition in the third person. Some chapters of the old manual have been removed, including the one on long Enlightenment Intensives, which are no longer recommended. The remaining chapters have been revised and reorganized.

The students of the old manual and those who have taken Enlightenment Intensives will notice that the phrase used to describe enlightenment, 'direct experience', has been changed to 'conscious, direct knowledge' or some variant of that. This is more accurate because it describes what is actually taking place: true knowledge being directly and consciously received by the individual. While it can be argued that

he word ‘experience’ can be applied to enlightenment because enlightenment is a conscious event, nevertheless, because ‘experience’ is commonly associated with information gained by the senses or the mind, its use in connection with enlightenment can be misleading. The phrase ‘direct experience’ has probably added to misunderstandings and confusions about what enlightenment is. The phrase ‘enlightenment experience’ used in this manual refers to conscious, direct knowledge. In another departure from tradition, what enlightenment is and what the true individual is are both explained in some detail, and masters are encouraged to reveal the true nature of the individual and of enlightenment to participants. Because a true individual has no gender, the pronoun used to refer to the true individual in the text is ‘it’. When referring to gender, the pronoun ‘he’ is used in one chapter, ‘she’ in another.

Charles Berner has said that an enlightenment master must be both firm and kind in order to give successful Enlightenment Intensives. Most people are either firm or kind. The firm ones can get behind someone and keep him focused on a task without letting up until the task is accomplished, and the kind ones inspire others by their compassion to do what they want them to do. In order to get the participants to do the Enlightenment Technique continuously, which is necessary for enlightenment to occur on an Enlightenment Intensive, the master must be firm. But if the master does not get his love across to the participants, they will resist him. Berner says that the combination of firmness and kindness is a result of long-term evolution, and cannot be acquired in a fourteen-day training course. For this reason, he does not think that the Enlightenment Master’s Training Course is a necessary prerequisite for becoming a master. If you have the qualities that a master must have, have taken one or more Enlightenment Intensives and (ideally) had at least one enlightenment, are successful in getting participants to take your Intensives, give Intensives according to this manual, and have proven your ability to support participants through to enlightenment by people getting enlightened on your Enlightenment Intensives, you are an enlightenment master. You do not need certification or approval from any organization or individual in order to give Enlightenment Intensives. However, it would be a good idea to learn Intensives from the bottom up by cooking and monitoring at all levels until you have enough practical knowledge and have gained enough confidence to master your own Intensives. Some established masters may be willing, if asked, to take on a few apprentices and teach them, possibly even running drills and reviewing a novice master’s first Intensive.

It has been estimated that 600,000 people in more than twenty-five countries have taken Enlightenment Intensives to date. There are probably about a hundred enlightenment masters giving Intensives around the world. The world has a great need for more enlightened people, and Enlightenment Intensives are the fastest route to bona-fide enlightenment. Because enlightenment masters shoulder an important responsibility, it is crucial to keep the quality of Intensives high. It is my hope that this new manual for the Enlightenment Intensive will contribute to that, and that Enlightenment Intensives will be given far into the better future that they are helping to create.

Many people have helped to make this new manual possible. First of all, my thanks to Lawrence Noyes for editing the 1977 and 1981 editions of the master’s man-

ual. Without his dedicated work, this present edition would not have been possible. David Wilson, Jack Wexler, Lynda May, Elizabeth Wittmer, Satyen Raja, Lucy Hahn, Katrine Browne, Don Berendsen, Laurel Hovde and Karen Henning all read and commented on the 'Enlightenment' chapter. Their criticisms were very helpful, prompting much reflection and many rewrites, and their encouraging remarks helped me to go on. I don't think I would have made it through to the end without Don Berendsen's technical help in formatting the book. I am also grateful for his artistic judgement and skill. Betty Cherniak gave me editorial advice and Lucy Hahn helped with formatting and editing. Lynda May, Katrine Browne and Don Berendsen proofed the final text. Most of all I am indebted to Charles Berner, who patiently answered my many questions, and who was my resource in determining what should and should not be included in this book.

Mona Sosna
Merimbula, New South Wales, Australia
January 2005

INTRODUCTION

In 1968, in the Santa Cruz Mountains in California, a revolutionary technique for achieving enlightenment was born. Charles Berner, on a rare holiday, was lying in the spring sun on a window seat in a growth center, staring at the trees, when the idea of the Enlightenment Intensive sprang into his mind. While its birth took only seconds, Berner had been preparing the ground for many years.

Berner had been asking deep questions ever since he had been old enough to think. When he was eleven, he heard a science program on the car radio as he was returning home with his family from a trip to the mountains. The program was about microorganisms (called ‘germs’ at that time) talking to each other about how they would have to mutate because sulfa, the antibiotic of those days, was going to destroy them. They were planning a campaign about how to avoid being destroyed.

The characterizations made him wonder if perhaps it was true that germs interacted with each other in a conscious, purposeful way in order to survive and proliferate. Having some knowledge of science from his parents – his mother being a professional scientist and his father an avid science reader – he extended his idea of conscious will to electrons, protons and neutrons, the basic particles then known. Unknowingly, he was thinking somewhat as a pan-psychist, who believes that *everything* has consciousness, meaning things such as tables and chairs. Today Berner calls himself a *fundamental* pan-psychist, differing from pan-psychists in that he believes that the *fundamental particles*, the quarks and leptons in their true state, divested of the illusion of physicality – *the real nonphysical individuals* – have consciousness and make choices that affect life.

He continued thinking about what is really true and fundamental, and in his teens had an enlightenment experience as the result of an intense study of Lao Tzu’s *Tao Te Ching*. Lao Tsu had said that the purpose of a door is not the door, but the open doorway. As a result of deep reflection on this idea, Berner had conscious, direct knowledge of the Tao of himself. After that the pursuit of Truth became the overwhelming interest of his life, and by the time he was twenty he was spending every spare moment studying whatever he could find on the subject, doing techniques for personal and spiritual growth, and eventually teaching others what he was learning.

It was a problem Berner was having as a teacher that gave rise to the thoughts occupying his mind which suddenly resulted in the Enlightenment Intensive concept. Over years of teaching personal growth techniques and principles, he had repeatedly noticed that people who had a hard time making progress *did not know who they were*, and people who made rapid progress *knew who they were*. Those who thought they were a mind or a personality or a body progressed very slowly. When told to get an idea or an image, they didn’t know who was to get the idea or the image. Instead of the real individual knowingly doing the growth technique, it was done through something that the individual was unknowingly confused with – the body, the mind, a personality, even consciousness itself. So even though doing the growth technique may have brought about a change in the mind, body, personality or consciousness, who had caused the

change remained unknown to the individual and thus no progress was made in the individual's own ability to make choices with regard to herself or himself. The result was that these people did not feel that they were making progress, and they were *right!* The vast majority had this experience. Only three or four percent of the people Berner worked with really knew who they were. All the rest were confused about it. Realizing this, Berner tried to tell them. About one percent more would get it during his talks. To try to increase the percentage, he invented an exercise called the 'cat exercise', in which he had people notice that they have a body and a mind. He would have them touch their own flesh and feel it with their hands. He would say, 'That's the body.' Then he would say, 'Now imagine a cat you've known or seen.' When they did that, he would say, 'That's part of the mind. Now notice who's looking at the cat.' About another half of one percent would consciously, directly know who it was that was looking at the cat, but most did not.

What to do about this problem of people not knowing who they are was what Berner was reflecting on as he sat staring out the window on that beautiful spring afternoon. Suddenly it came to him: Why not take the age-old contemplative question 'Who am I?' and combine it with communication techniques in the dyad format that had been the brainchild of his wife, Ava. Immediately after that it occurred to him to add the format of the Zen sesshin – and thus was born the Enlightenment Intensive. When he was later asked about the event, he said, 'It wasn't that I sat down and thought about it for a long time. I was just musing, "How can we help people to accelerate this process of self-evolution?"' While I was long familiar with zazen techniques and the yogic reflective approaches, I knew how long they took and I was somewhat discouraged by the prospect of having people spend years to get to the place where they woke up to who they are so that they could begin to make progress.'

Soon after, Berner told some of his students that he was going to give an Intensive. He didn't tell them much about what was going to happen, just that they were going to work on finding out who they are and that it was going to be intense. He had just acquired an unimproved piece of property in the Southern California high desert. He bought four-by-fours, set them into the ground, nailed plywood sheets on top, and bought food for one meal, which was all he could afford. He put mosquito netting around the outside and rolled out some old rugs on the bare ground. Twenty-six people came. He said later, 'All I had was the flash of an idea of what an Enlightenment Intensive would be.'

Everyone got up early in the morning and began doing the Enlightenment Technique. The participants had paid their money, so Ava rushed to town to buy some food for lunch and the rest of the Enlightenment Intensive. The participants continued working on their questions. Then, to Berner's amazement, on the second day, three people had conscious, direct knowledge of themselves. They knew who they were! He had expected it would take five to ten Enlightenment Intensives for enlightenments to start showing up, and here they were on the second day of the first Intensive ever given. Everyone was astounded. By the end of the Intensive, close to forty percent of the people who attended had conscious, direct knowledge of themselves.

Enthusiasm was high, so five months later Berner gave another Intensive. He gave more and more of them and soon was mastering an average of ten Enlightenment Intensives a year. Two of them were two weeks long and one was three weeks

long. He tried everything. He found out what worked and what didn't work with thousands of people – brilliant ones, dull ones, sane ones, crazy ones, talkative ones, silent ones – all kinds. Finally, after giving seventy-seven Intensives, he was satisfied that he had it right and made no more changes. After that, he gave twenty-two more Intensives. His ninety-ninth, and last, was given in 1977.

It is only now, in 2005, after having talked to enlightenment masters around the world about enlightenment and Enlightenment Intensives, and having spent thirty-one years meditating many hours a day, that Charles Berner is making some changes to the Enlightenment Intensive. These changes are not made lightly; they are based on deep reflection over many years on our true nature and our relationships at the most fundamental level. Although Berner had long known what enlightenment is, a clear understanding of how it comes about emerged out of his reflections. A metaphysical definition of enlightenment is given here, possibly for the first time ever. While a definition is no substitute for the experience itself, it is helpful as a guide to both the master and the enlightenment-seeker; and once enlightenment has been experienced, it can be matched to the definition as a way of confirming one's experience. The changes to the questions to be used on an Enlightenment Intensive are based on this new understanding of enlightenment. The assertion that an Enlightenment Intensive should be only three days long is based on Berner's profound experience of the energy of enlightenment. Those of you reading this who are already conducting Enlightenment Intensives and those who wish to conduct them should use this present manual as your guide.

1 Enlightenment



Enlightenment is a conscious state of direct knowledge of yourself as you truly are.

What is direct knowledge?

When we think of how we know something, we usually think of consciously receiving information through our senses and processing it with our brains. Direct knowledge, however, does not involve consciousness, the senses, or the brain. Direct knowledge is very much like this dictionary definition of *intuition*: ‘the power of the mind by which it immediately perceives the truth of things without reasoning or analysis; immediate knowledge in contrast with mediate (indirect, dependent) knowledge.’ The difference between direct knowledge as it is used here and intuition is that intuition is a power of the mind to know things in or of the world, and direct knowledge is a power of the actual individual by which one knows actual individuals.

The experience of direct knowledge is one of *just knowing*, like the way that you know anything that requires no thought process – your own name, for instance, or where the kitchen is in your house, or how to ride a bicycle. However, direct knowledge differs from these examples in that each of them has had a prior history of learning before entering the realm of intuitive knowledge, whereas the intrinsic, fundamental ability of each of us to directly know is timeless. It is exercised in the eternal realm of the true individual.

Direct knowledge and consciousness

Direct knowledge itself is not conscious, but it gives rise to consciousness. When an individual is in a state of direct knowledge, it is also in a conscious state. Individuals can be in states of direct knowledge, or not; as a consequence, individuals are conscious, or not. What an individual is conscious of depends on what that individual directly knows. When you directly know yourself, you are conscious of yourself as you truly are, a nonphysical entity. However, when you directly know another individual, you are not conscious of its true nonphysical nature; instead, you are conscious of something physical. Why this is so will be explained in the chapter on ‘What Is Consciousness?’ Being in a state of conscious, direct knowledge of yourself is a special state which we call enlightenment.

What is the difference between direct knowledge and consciousness? You could say that direct knowledge happens in the dark and in silence. The Greek word, *musteion*, from which *mystery* and *mystical* are derived, means to close the eyes or the mouth. Direct knowledge or ‘mystical’ experience penetrates the ‘mystery’, or the illusion, of life. It gives you knowledge of the Truth, but without consciousness. To be conscious is to be awake and aware. In a state of direct *self*-knowledge, the enlightened state, you are conscious of what you actually are, a nonphysical entity. In this state, the light of consciousness completely dispels the illusion of physicalness. On the other hand, direct knowledge of another individual produces consciousness of something physical, a false impression which obscures the other’s true nonphysicalness even as you directly know it. Truth hides behind an apparent physical world, which only conscious, direct self-knowledge can fully penetrate.

These ideas will be explained further as you read on.

Reality and illusion

All that actually exists are a certain number of nonphysical individuals, each of which is exactly the same as every other individual, except that who each individual is, is different (each individual is a different one from every other individual). Each of these individuals has the ability to directly know. What is there to directly know? Since all that exists are these nonphysical individuals, one can only directly know nonphysical individuals. You are one of these nonphysical individuals, and so are all others who seem to be humans. Everything in the world that appears to be physical is actually made up of nonphysical individuals. Nonphysical individuals making choices to directly know or not know themselves and each other are the Reality behind the apperency of a complex, interacting physical universe. Because direct knowledge of others includes being conscious of them as something physical, we are conscious of a physical world.

We and our choices to directly know ourselves and others are real; the world only appears to be real; it is actually only a product of consciousness. This is what is meant by the illusion of life. Life truly is not real but we nonphysical individuals behind the illusion are! We can see through the illusion of life by choosing to directly know ourselves and others.

What are the attributes of a nonphysical individual?

Nonphysical individuals have certain attributes: we exist; we choose to directly know or not know ourselves and each other; we are each a unity (indivisible); we are each ‘who’ we are (the subjective experience of ‘I am me’, or from another’s viewpoint, ‘which one’ you are).

Nonphysical individuals have no material existence at all. Not being material, we are not in time or space. We do not have mass or energy. We have not been created or caused by anything else. We are not *any* thing, we are not *no* thing, and yet we exist. We have power, the power to choose to directly know or not know, which may also be thought of as the power to act, or free will or volition. Our various aspects are united and cannot be divided, thus we are known as ‘individuals’ (that which cannot be divided). Each of us is a unique entity, ‘who’ each of us is. All of us have these same attributes.

What is consciousness?

Consciousness comes about as a side effect of direct knowledge. Only a non-physical individual can be conscious.

You can directly know yourself or that which is like you – another individual. In your state of direct knowledge you compare your own actual attributes with the attributes of the one you are directly knowing. In the case of directly knowing yourself, all the actual attributes of your real self match up with the attributes of yourself in your state of direct knowledge of yourself. Because there is a complete match, you are aware, or conscious of, your real self. However, when you are in a state of direct knowledge of another, all of the other’s attributes do not match up with yours. The other is not ‘who’ you are, the other is a different one and its ‘who’ does not match up with your ‘who’. Even though all of its other attributes – existence, ability to directly know and unity – are the same as yours, the fact that it is a different individual results in you viewing the other from the ‘outside’, as it were, taking an objective view. Taking an objective view of an individual results in it being an object to you. This cannot be helped; it is inherent in a situation which involves a number of different individuals. Therefore, when you directly know another individual, that individual appears in your consciousness as a unique physical entity performing physical acts instead of the non-physical individual making nonphysical choices to directly know or not know that it actually is. Not being able to directly know another individual as that individual directly knows itself (from its own subjective viewpoint) is what brings about consciousness of physical beings and physical objects.

Consciousness is the result of the comparison that takes place in a state of direct knowledge; it doesn’t exist on its own. In a state of direct knowledge of yourself, you are conscious of your real self because all of your real qualities are the same as those in the mirror of yourself presented by your direct knowledge; but in a state of direct knowledge of another, because the other is not who *you* are, and because the other is a unity, the comparison of yourself with the other is skewed: the single attribute that is not the same as yours, ‘who’ the other is, distorts your conscious experience of the whole causing it to appear to you as a distinct unified *physical* existence that

acts. You have mistakenly identified a nonphysical individual.

Via consciousness, we are aware of the movements and interactions of physical beings and things, but these physical beings and things don't actually exist; they only seem to. All that actually exists are nonphysical entities which only appear to be physical, and appear to be performing physical acts. What they are really doing is making nonphysical choices to directly know themselves and each other, or not. These choices make a pattern which we are aware of as 'life', consisting of people, things, and events. Because we are conscious of a physical reality we think that is what is real and we base our lives on the physical. Only enlightenment can pierce the illusion of the physical world.

What is enlightenment?

The mystery of what we actually are can only be solved by illuminating it; i.e. becoming conscious of our true nature. This can only be done by conscious, direct knowledge of the self. This is the only complete experience of Truth that one can have; this is what enlightenment is.

When you have an enlightenment experience, you know your true self in a similar way to knowing your name, that is, directly, with no process of reasoning or remembering. In that experience you are also conscious of your true self as you actually are – a nonphysical entity with the power of choice or free-will, uncaused, timeless, without location in space.

Conscious, direct knowledge happens when oneself is directly known by oneself because the knower is the same one as the known. The sameness produces an accurate reflection of the self to the self in the same way that a mirror gives a true reflection of the face of the one looking into it. 'I am me' is the most common report of an individual enlightened on 'who' he is. When you directly know the true nature of another, you remain always to some degree 'in the dark'. Even if you are in awe of the radiant ineffable divinity of the other, the other remains 'other' and is therefore perceived as something, albeit something very subtle. Because you cannot directly know the other from a first person perspective, you cannot be conscious of the actual individual itself; you cannot have the self-conscious experience of enlightenment of another. For this reason, enlightenment can only be conscious, direct knowledge of oneself.

Direct knowledge and enlightenment in spiritual growth

When you have an enlightenment experience on an Enlightenment Intensive or otherwise, amazingly, you find yourself conscious of a nonphysical you just existing. You are not aware of time or space or a material world or a material you. You consciously, directly know that your power to act originates from you and you alone; that you are dependent on nothing and no one. You consciously, directly know that you 'just are'. Immediately after this extraordinary experience, you find yourself back in time in a physical body. Why don't you just stay in the enlightened state and never return? Unfortunately, except for the very rare individual, the fall back into the world

of illusion is inevitable. You are connected to a body and as soon as you are aware of this, the rest is automatic: the illusion of the physical reasserts its dominance. Yes, you are in a high state and may remain in close touch with your experience for some time, going in and out of it since not much time has passed and your memory of it is still strong. But the fact is that your enlightenment becomes a memory as soon as you are conscious of your body. So why bother if this is what it comes to? Because even just the memory of enlightenment affects the way that you relate with yourself and the way you relate with others. Also, by remembering it, it is possible to bring back the actual state itself, to a greater or lesser degree, depending on your openness and the degree to which you can put your mind aside. Enlightenment enables you to be independent of consciousness of the physical, to believe it a little less. Once you know the Truth, the Truth is always there for you, but how much you choose to apply it in life is up to you. Living from the enlightened state usually takes work and dedication.

Direct knowledge can also be understood as direct acceptance of yourself or another. Direct acceptance of yourself gives you the consciousness of the absolute truth of yourself. Direct acceptance of another gives you the knowledge that another is nonphysical and can freely choose, but along with this knowledge comes consciousness of the other as a physical object. Direct acceptance of another brings both Truth and illusion; out of this confusion arises. This built-in limitation of direct knowledge of another is why self-enlightenment is such an important part of spiritual growth. If you consciously, directly know who and what you are, and then also who and what another is, you can have the *conscious realization* (understanding, insight, recognition) that another is actually like you in *all* its attributes, including that it is really a nonphysical 'who' like you. This might be called 'applied' enlightenment: self-enlightenment giving you the ability to see through the apparency of physical beings doing things and directly know the real individuals freely choosing.

The way that free choice shows up in our human world is in the choices that people appear to be making all the time – to do what they want, not do what you want, love whom they love, not love you if they choose not to. Problems in life arise when we don't accept the choices that others make. If we don't accept their choices, that is the same as not accepting them because the ability to choose *is* the individual (keeping in mind that an individual is a unity and its attributes are not separate from itself) and the ability is not separate from the individual's actual choices or acts. So accepting others means not only having direct knowledge of their true nature, it also means accepting their actual choices. This is also true of accepting oneself. When you directly know yourself, you accept all of your choices; in other words, you are completely okay; there is not a single thing wrong with you.

If you are self-enlightened, it is easier to directly know others. If you directly know what you are, when you contemplate another with the intention of directly knowing it, you readily recognize the real aspects of yourself in the other. The better you know yourself, the better you know others. This is true on all levels. Directly knowing another manifests in life as affinity, or liking, or feeling closeness or warmth; having a positive regard for the other. *Not* directly knowing another manifests as a lack of attraction or fellow-feeling, dislike, a feeling of distance and coldness and a negative view of the other.

You can accept another without having accepted yourself, but your acceptance

will be unstable because your tendency to view another as a thing is stronger if you also view yourself as a thing. In this situation, you are more likely to choose to reject others if they do something you do not like: love them one day, hate them the next. However, if you directly know what they are and also directly know what you are, you can get that they are just making choices, as you are. You can see that even though you may be unhappy about a choice another has made, the truth is not that the other has made you unhappy; it is simply that the other has made a choice and you have chosen to be unhappy about it.

You begin to see that cause and effect is just part of the illusion, and life is really about everyone making their own choices. Once you realize this, it becomes more difficult to blame others, who are simply exercising their innate ability which is exactly like your own.

The deeper your self-enlightenment, the easier it is to accept others, and conversely, the more others you accept, the deeper is your enlightenment. This is so because the more you know that others are like you, the more your own direct knowledge of yourself is validated and strengthened. The essence of all of us is the same, and the deeper and broader your knowledge of this is, the more you are able to base your choices to relate on Truth instead of on the illusion of a physical world. The physical world has its own rules and laws, the main one being the survival of physical bodies. If you believe you are a physical body, you will be guided primarily by the body's urge to survive; if you directly know that you are a nonphysical individual, you will be guided by divine love. Your ability to be guided by divine love grows with deeper enlightenment and the acceptance of more and more others. The acceptance of oneself and *all* others results in total liberation from illusion and the end of pain. This is more than the work of Enlightenment Intensives, but Intensives can be the beginning of this path.

Using only the instructions Who and What on an EI

Only the instructions 'Tell me who you are' and 'Tell me what you are' should be used on an Enlightenment Intensive. The reason for this is that you can only be enlightened on yourself, so it would be inappropriate, inefficient and even misleading to use any other instructions. Other instructions that have been used on Enlightenment Intensives, such as 'Tell me what another is' and 'Tell me what life is' are useful instructions, but they don't directly yield enlightenment. When people have actual enlightenments using these instructions it is because they have inadvertently ended up contemplating themselves. Life, Another and other useful instructions could be used on intensives appropriately named, but not called Enlightenment Intensives.

Life is an illusion. In reality there is no 'life', there is just Us. Thus, contemplating life is contemplating an illusion. It is useful to do this because when the contemplator eventually realizes that there is no life, for her or him the illusion is destroyed. This is a very deep and important realization, but it is not enlightenment.

Another is real. Contemplating another is very useful and it would be good to have intensives where this is done. Preferably, these would be offered to people who have already had enlightenment experiences.

Enlightenment is a special state and deserves to be acknowledged as such by

giving Enlightenment Intensives devoted to producing enlightenment and only enlightenment. Those who honor Truth attract the blessings of All of Us.

What enlightenment isn't

There is no error more common in conducting an Enlightenment Intensive than accepting experiences for enlightenment that in fact are not enlightenment. This is the most common and most serious error made by enlightenment masters.

The Enlightenment Technique has spread all over the world, with different degrees of accuracy. Some people vary it quite a bit, usually because they have different goals and do not know it. They are not striving for enlightenment but instead are striving for phenomena. That is, they are trying to get some sort of experience; whether it is enlightenment or not doesn't matter. They accept white lights or visions or intense emotional or energetic experiences as enlightenment. Some simply don't know the difference between phenomena, insight, and conscious, direct knowledge. Others end up with definitions: 'What is Life?' 'Life is a growing process.' 'You satisfied with that?' 'Yes.' 'Okay. You're enlightened.'

It is very valuable to work with words and ideas and get them squared away, but don't confuse that with enlightenment. Having a very good, clear-cut definition of what a word means, or tagging the right word onto a clear idea, is very often taken mistakenly and innocently by people as enlightenment. It is not enlightenment.

Insights are even more often taken as enlightenments. Someone suddenly sees something he has never seen before and it is quite exciting and he feels benefited by it because of the feeling of 'Oh, now I SEE!' But that in itself is not necessarily an enlightenment. The difference between enlightenment and an insight is primarily that an insight is had through a process and enlightenment is not. An insight is had through the process of thinking and perception, of going through a mental procedure and arriving at a conclusion through logic and reason. The result is an insight. The very word describes it. In-sight: an internal seeing, a perception. People say, 'Ahhh, I feel it, I know it, it's true!' Insights are beneficial to people and they are one of the greatest thrills that they will have in life but they are not enlightenment. Many people in the therapeutic world and in the humanities have accepted insights as enlightenment. It is a degradation of the word enlightenment and the tradition that was begun famously by Buddha, for people to take definitions, phenomena, and insights as equivalent to enlightenment. You should not fall into that error. It is a major error.

How to tell if a participant is enlightened

There are two ways to deal with the matter of determining what an enlightenment is. One is to develop the capacity to determine what an enlightenment is and be able to be conscious of that in someone else. This is accomplished by your own conscious, direct self-knowledge. You must first have the subjective experience yourself, and that leads to the capacity to detect this in another. Secondly, there is another way to solve the problem, and that is not to make the determination. It will make you a weaker master if you cannot tell, but you can still master Enlightenment Intensives.

The Enlightenment Intensive technique and format are so powerful that people will get enlightened anyway. So you have an easy out. It will make you a weaker master because you will not know when to change the question. If someone is trying to have conscious, direct knowledge of who he is and you can't tell when this has actually occurred, you are liable to say, 'All right, that's good enough, go on to "What am I?"' when all he has had is an insight. He accepts the insight as an enlightenment experience and goes on and becomes an enlightenment master and the degeneration process has already begun. You could deal with the situation by saying, 'I'm letting you go on to the next question, but that's not saying you've had an enlightenment.' But what if the participant did have an enlightenment and you couldn't tell? Then you have cast your uncertainty over the whole situation. In any case, your comment will not change the participant's experience, but it does make it more difficult for her or him to communicate it, especially if she or he has respect for you and your elevated position as master of the Enlightenment Intensive.

So you need to know what enlightenment is and how to detect that state in another. It is not an easy task. In fact, it is the most difficult part of being an enlightenment master. You will have to work very hard on 1) your understanding of the definition of enlightenment, and 2) having an objective certainty of it in others. Of course, the best thing is to be enlightened yourself. Once you are, half the battle is won.

In the state of enlightenment there is no separation between the one who has the conscious, direct knowledge and the one who is known. The knower and the known are in union. Nor is there any sense of having come into that conscious, direct knowledge. The process which one has been going through up to enlightenment is no longer applicable. One has no sense of having arrived at it. It is the Absolute itself. And that Absolute is the individual itself. There is no difference between the individual and the Truth. There is no sense of 'Now, I'm in union with it.' If there is a sense of 'I'm in union with it,' that is not enlightenment. There is also no time sense like 'Now I know what I didn't know before.' It is 'I've always known, I just didn't know I knew.' It is just what is. It is not a matter of having found out. It is the eternal Truth itself. When a participant has that, then he has enlightenment.

There are symptoms that go along with enlightenment, but you cannot go by symptoms to determine whether or not enlightenment has occurred. Sometimes there are all kinds of flashy side effects with enlightenment. Sometimes there are not any at all. And you cannot go by verbal answers because anyone can learn the answers. Answers do not make you enlightened and they do not make you not enlightened. Just because you do not know the words does not mean you are not enlightened; it just means you cannot talk about it very well. Then how can you tell? Through no process at all. In other words, you can tell if someone else is enlightened in the same way that you are enlightened: through no how at all. Knowing the other directly is the only way to tell whether or not that other is in a state of conscious, direct knowledge. There is no other way to be sure about it. In fact, there is no other way to be sure about anything, anytime, except by direct knowledge, because any other way of knowing or experiencing has an element of doubt and an element of certainty to it. Doubt and certainty are conditions of the mind and do not exist in enlightenment.

Being able to tell if someone is in a state of enlightenment or not is a difficult skill to learn. Eventually, through training yourself by using the drills in this book and

by giving Enlightenment Intensives, you will gain this capacity. In the meantime, even though you cannot always tell what enlightenment is in another person, you can still give Intensives, because you do not have to know and you do not have to comment about it. You can say, 'Are you satisfied?' The person may say, 'Yes, I'm satisfied. Am I enlightened?' You can reply, 'I don't know. Are you?' You can always get around it that way. Charles Berner ran two Enlightenment Intensives without ever committing one way or the other about it, just to experiment. He gave no indication as to whether or not someone was enlightened. It slowed things down a little bit and participants kind of wandered around in a fog sometimes but it did not make any real difference. After he satisfied himself that it did not matter whether he said anything about it or not, he just did anything he wanted to at the moment.

One enlightenment

There are not different kinds of enlightenment. There is not one kind of enlightenment experience that you get on Enlightenment Intensives, another kind that you get in Zen, another that you get from Yoga, another kind that Buddha had, and another kind that Jesus had. There is only one kind of enlightenment. The enlightenment that people have on an Enlightenment Intensive is the same kind of enlightenment that Buddha had. Perhaps Buddha was more deeply enlightened but that is the only difference. There are different magnitudes of enlightenment, but there is only one kind of enlightenment and that is conscious, direct knowledge of oneself. If you have had it, you have had it; that is all there is to it. You might use different words than someone else to try to describe it, although ultimately, enlightenment is actually indescribable. However, even if you cannot describe it, you can still do a good job of communicating it.

Enlightenment is never lost

Once you have had an enlightenment you can never, ever, lose it. An enlightenment is not lost under any circumstances. It may become a memory when your mind comes back after an Intensive, but it does not go away. It is always there to be instantly accessed as soon as you put your attention on it. You may or may not be able to apply it very well in life, especially if you are not around friendly and understanding people, but if you have had an enlightenment, it is never lost because enlightenment is eternal, independent of time. Therefore, the potential to apply it to your life is always there. If a participant loses what he got on an Intensive, it is because it was from an insight, a conclusion or a feeling, not an enlightenment. Enlightenment is permanent and absolute. Once conscious, direct knowledge of yourself is obtained, that is that.

2

Why a Master Should Say What Enlightenment Is

There are two schools of thought among enlightenment masters: those in the first school think you should not tell participants what enlightenment is or what an individual is; those in the second school think you should tell them. Originally Berner was neutral about the subject, but as the years went by and he watched Enlightenment Intensives and masters and did deeper inspection himself into what reality is, he came down definitely on the side that the more that is said that is *correct* about what enlightenment is and what the true individual is, the better.

If we were trying to educate participants about enlightenment, as you would at a university, by studying and thinking about what it might be, then saying nothing about what enlightenment actually is would be the way to proceed because you would want your students to arrive at their own conclusions about the answer. But this is precisely what we are not doing. Enlightenment is not arrived at by a process of thinking and concluding. Enlightenment is not an idea of any sort, correct or otherwise; it is a conscious, direct self-knowing. People of the first school are afraid that if you tell someone what enlightenment actually is, the person will trick herself into thinking that because she *knows* what enlightenment is, she *is* enlightened. The fact is that whether or not you tell a person a true definition of enlightenment, she will have her own pre-conceived ideas about what enlightenment is and could trick herself into believing she is enlightened on any one of them. This happens frequently on Intensives.

People believe what our culture has told them: that an individual is a body or a brain or a personality or a soul or a spirit or a principle or consciousness or a hundred other things. Moreover, people have decided who and what they are from discussions with others, their own limited experience and thinking, and their own traumas and struggles to try to live life. Furthermore, people live their lives guided by these deep-seated but erroneous ideas. Given the enormity of ignorance and of mistaken ideas that they already have, adding a *correct* idea to the list can only help, even though it is one more preconceived idea that participants have to work through. It is especially helpful when it is the master who is saying what enlightenment is, because if participants have respect for the master as an authority, his or her weight behind a correct idea of the Truth can tip the scales for them to have conscious, direct self-knowledge on the Intensive. Believing what the master says makes it easier for them to set mistaken ideas aside and go for a true one – making the Truth itself only one more small step. From this point of view, seeing what participants are up against, it would be a shallow approach not to say the truth about what enlightenment and the individual are.

The person in the first school says, ‘How does a master know that what she is telling participants is right?’ By her own conscious, direct knowledge, that is how. If an enlightenment master has conscious, direct knowledge of herself, knowing absolutely who and what she is, she speaks with natural authority and her words are true. In this

case, she should try to convey her own conscious, direct knowledge to her participants as clearly as she possibly can. If a master has only *some* conscious, direct knowledge of herself, then she should try to convey *that*, and what she doesn't know she can quote from this book or other reported true experiences. If she has not had a conscious, direct self-knowing, a master will believe that the only way to achieve enlightenment is by logical reasoning that arrives at a conclusion of what the Truth must be, or by phenomenal or emotional experiences, because one or more of these will have been the nature of her own limited experiences. She may not know that she really is not enlightened. If she has the slightest doubt, she should assume that she is not, and in instructing participants should rely only on the definitions given in this book and other reports of true self-knowledge that say the same thing as the definitions given here. Or she can say nothing if she wants to. But there is no reason *not* to speak of what enlightenment is, and the clearer the master's definitions are, the more precise, less confused and conflated with anything else, the better. *But*, she must also say that understanding a definition of enlightenment is *not* enlightenment.

3

The Enlightenment Technique



The core of the Enlightenment Intensive is contained in the Enlightenment Technique. Understanding the technique makes it possible to conduct an Enlightenment Intensive properly. There is a lot to understand. You should aim for a complete understanding of how the technique works so that you can see why it is constructed the way it is. If you do not understand it all, you will not appreciate the great truth and power that is contained in it and you will be tempted to vary it, thinking that one way is as good as the other. You will drift away from the exact technique, as many people have, with the result that the power of it will weaken and weaken and you will end up with some ordinary activity.

The Enlightenment Technique is remarkably effective. If a participant does the Enlightenment Technique on an Enlightenment Intensive, within a day and a half he will always have an enlightenment experience. The problem is getting the person to do it, and in this you will encounter two difficulties: one is the participants' understanding of what to do, and the other is the mental, emotional and physical barriers that arise when they try to do it. Your job is first to make clear to the participants what the technique is, and second, to give them the support to get through the barriers that arise. To be able to do this, you must understand very clearly not only what the technique is, but why it is that way.

How the mind is created

The age-old technique of reflecting on 'Who am I?' is a very good one, but it is slow. Berner wondered what he could do to speed it up. He had had years of experience in working on communication techniques, learning how people could communicate better with each other, especially on a one-to-one basis, and for years had worked with the dyad format and investigated its various aspects. He had made some fundamental observations, one being the core principle that more mind is generated when something is not communicated between individuals. For example, if you read something in this chapter that you do not understand, then we will have put more into

your mind because communication has not successfully taken place. If, on the other hand, you do understand what you have read, then we have successfully communicated and your mind has not been added to. Another important principle is that when something is completely received, it leaves the realm of the mind and enters the realm of knowingness. The Enlightenment Technique is partially built around these observations of fundamental principles.

The mind fills up with things which are not understood, integrated, or fully experienced. For example, someone may have been through a trauma in the past in which the experiences were too intense for him and he stored them in his mind for further integration at a later time. He integrated part of the experience at the time it occurred but the part that wasn't understood or accepted, that he wasn't able to experience given his current ability, was suspended in his mind.

Did you ever have a desk with a 'Pending' box on it? Well, that's the mind. You think, 'Someday I'm going to work on that stuff.' Later you work on some of it and you handle a few of the sheets on the top but then ten more come in and it is just too much to do at one time. You glance at it and you think, 'I do not understand that; I'll work on that later.' Those sheets are what the mind is made up of. Also, you throw outgoing messages into a similar basket marked 'Outgoing' but the messenger never comes by to pick them up and deliver them. Other people have not received your messages for them, and these also are stored in your mind. For example, it would be relatively easy to contemplate 'What am I?' if one didn't have a mind. But when one tries to contemplate what he is the mind gets in the way because of all the ideas that are stored there that have to do with what he is: ideas about himself that he has not understood, ideas from the social environment which have made him think one way or the other about what he is, and a lot of things about what he is that he has not been able to get understood by other people. So, when one tries to contemplate what it is that he is, he gets all these things in the mind instead of what he actually is. That is why it takes years and years of solo contemplation to try to find one's way through the morass of the mind.

If learning data and listening to false ideas about who and what you are did any good, we would all have been enlightened long ago. Memories and fears, like the fear 'What if I were this?' are stored up in the mind along with the ideas and opinions you have heard from others and the data you have learned, and they are not enlightenment experiences either. All these are impressions in the mind.

On the other hand, there is plenty of correct information available about who and what you are, and learning this can be useful in trying to have conscious, direct knowledge of yourself because it leads you in the right direction. But information from someone else can only be helpful if you realize that what you learn from others is always indirect knowledge, and is not enlightenment.

There once was a participant who, when first asked who he was, pulled out his driver's license and showed it to his partner. This was his identity. People have identified themselves not only with ideas in the mind, but with their names, dates of birth, and other personal information like that given on a driver's license. People also identify themselves with personality traits; for example, being a 'nice guy'. There are numerous personality traits with which people identify themselves. In fact, people are not their names, facts about them or personalities, but just like an actor playing a role who has forgotten who he is, they have become identified with these things and forgotten that

they too are playing a role.

Even worse is when people have a vested interest in certain states of being. They have a reputation to defend, or even more basically, they are trying to tell people something about themselves by being a certain way. For example, they want to be loved. That is a pretty common want. So they act a certain way in order to invite that love: aggressive, passive or neutral, it does not matter. The mind can justify how being any way will produce whatever the person wants. So not only have people become unconsciously identified with being some thing or some way, but they often have a use for thinking of themselves as that. All of this stuff, which is stored in the mind, masks who people actually are, and it all interferes with the process of contemplation. Our job is to help them to de-identify, give up their investments, and dissolve away or separate the mind from who they are so that at last they can consciously, directly know who they really are.

Defeating the mind through communication

In the classical techniques of just contemplating, the aspirant gradually burned out the mind. If you stared at a rock long enough it would dissolve away, but it would take staring for a long time, about four hundred billion years or so. Breathing on a rock would gradually wear it down a little faster by wind erosion. Running water would make it go a little faster. Taking a hammer and smashing it would be quicker, or pouring chemicals on it might dissolve it away in minutes. So there are different rates at which you can dissolve away identifications, confusions, traumas, and vested interests contained in the mind that make the mind stick and hold on.

The most powerful means to dissolve the mind is through communication. This is because, as stated earlier, the mind is filled with attempted communications which were not fully communicated between individuals. Following this principle, what we do is have the participant first contemplate who he is and then communicate to a listening partner what occurred in his mind as a result of that contemplation. When the things in the mind are communicated, they dissolve and vanish out of the mind to the degree that they are received and understood by another individual. That is the crux of this principle and the crux of the power of this technique. This technique has been tested and compared to other methods of enlightenment, and depending upon the skill of the master and the experience of the participants, this technique is about fifty to a hundred times more rapid in producing enlightenment experiences than the classical techniques.

You should try to understand the mechanism by which this technique works. If you do not understand it, you will never be able to really understand why the technique and the format are the way they are. You will think the technique is an arbitrary thing and you will change it. Later on you will teach people in ways based upon what you personally favor and not based upon these fundamental observations of life. You will decide that it is not such a good technique after all, and you will want to change what you are doing with it. Instead of trying to get people enlightened you will try to make them feel better or get them high or get them to have some sort of elevated experience, or have them get off on the contact with each other, or work on straightening out their relationships. All of these are noble and useful ends, but they do not lead to

enlightenment.

The Zen Buddhists' method involves limited contact between individuals. Every once in a while the aspirant sees the Roshi to find out whether or not he has experienced kensho, or enlightenment. He gets in line, moves his way along to the Roshi's room, and goes in. The aspirant says a word or two, and the Roshi reaches over, grabs his bell, rings it, and dismisses him. After the person is turned down a lot, he quits going in. But the Buddhists realize the value of this contact with the master so they have the chief monk, which we call the chief monitor, drag people in. There are stories of people screaming and crying, 'I will not go see him! I made up my mind I would never go again.' But the chief monk knows the value of this contact with the master and drags them in anyway.

Originally, in Soto Zen, the monks faced a blank wall because, according to the story, this was the way Bodhidharma, the founder of Zen Buddhism, did it. But later on in the Rinzai Zen school, the monks were turned around to face each other. The reason was that doing this increased the tension. In effect, it increased the contact and built up the energy and accelerated the process of enlightenment. The Rinzai masters did another thing: they used the koan, a key question, a riddle, whereas the Soto masters did not. In Rinzai Zen, a koan such as 'What is the sound of one hand clapping?' would be contemplated. This is a classic koan that many people are familiar with. There are lots of other koans, including 'Who am I?' But the Rinzai masters never got as far as moving those two monks a little bit closer to each other so that when one came up with something he would communicate it to the other. Thus enters the Enlightenment Technique, in which two live individuals are immediately available to each other during the entire Enlightenment Exercise.

The Enlightenment Technique adds communication to contemplation. The communication does not begin with the contemplation; it begins with an instruction from one individual to another. Berner had first thought that it might be possible to just have both people sit there contemplating and when one came up with something he would say, 'Hey, this is what I came up with.' But that does not follow a good communication cycle because it interrupts the other person's contemplation too irregularly. It is too informal. So we have the communication formally begin with one individual giving an instruction to another. This adds the power and the consciousness and the life of another being to the efforts of the contemplating partner. When one says, 'Tell me who you are,' if the other accepts that instruction as an order from his partner then the two have come together and are joining forces against the receiver's mind with its confusions, reluctances, identifications, unconsciousness, and investments. The life from both of the conscious entities is added together. No wonder this technique is so powerful.

But it is only powerful if when the first individual says to his partner, 'Tell me who you are,' he actually wants his partner to tell him who he is, and if the receiver of that instruction accepts it as an order from his partner. This is what gives the power to the technique. The giver of the instruction should mean it. It is not acceptable for people to take the attitude, 'I've got to say this, they told me to say it, but I really do not care who you are, I came here to find out who I am.' Such casual attitudes are often common in the first part of an Intensive, but as the contact and camaraderie between individuals begins to grow, the participants become interested in each other. The love

and contact and openness among them grows and after a while when they say, 'Tell me who you are,' they mean it. It is important to allow this contact to build. Even though the participant has been told hundreds of times, 'Tell me who you are,' and he knows that his partner is going to say it, you should not cultivate a casual attitude in the participants about receiving the instruction. You should instead teach them to actively respond to their partners. The partner has made the request, 'Tell me who you are,' and the receiving partner's attitude should be 'Okay, I'm going to do that.' In doing this, they are working together as a team.

The power of any one individual's mind is equal to that individual's own personal power. This is because subconsciously he is putting his power into his mind. Take the ego for example, that very deep-seated identification. One thinks of oneself as something and will defend his investment in that thing being what he is. He will justify it and make it be what he is and put his own power and consciousness and life into that state of being. Therefore, it is almost impossible for an individual, by himself, to defeat his own mind because his mind has gotten its power from himself and it is equally as strong as he is.

Once the participant has accepted the instruction from his partner, the contemplation phase begins. In the following section, this phase has been broken up into various parts so that you can better understand the mechanisms of contemplation in order to be able to properly instruct your participants in how to do the technique.

Contemplation



One is trying to have an enlightenment experience with regard to something. We call that something the object of enlightenment and on an Enlightenment Intensive that object is either Who or What the individual is. In the following example, Who the individual is, is used. The one giving the instruction says, 'Tell me who you are.' Upon receiving the instruction, the partner should intend to consciously, directly know who it is that he is. But the problem is that people often do not have that intention. Instead what they do is think about themselves, and they do this by a logical process. In other words, they try to figure out who they are. They do not have their attention on the actual self at all. Instead, they are thinking over an abstract concept of selfness. It is like the difference between a volcano enthusiast reading a book on volcanoes or going on a field trip and actually kicking a volcano in the side. When people work on who they are they often think about things like psychological studies on people, and they do not go off on a field trip to actually experience themselves. They are in academic-land. They are in abstract-land instead of reality-land. They are running around in their minds dealing with ideas about themselves, and they are not dealing with themselves.

Unfortunately, there is no way to stop people from doing this at first. If we

could, we would stop them immediately. But people are not capable of this raw experience in the beginning. In fact, they try to have conscious, direct knowledge of who they are, but they cannot manage it because the mind gets in the way and comes up with ideas about who they are instead of touching the real thing. What are you to do? As a master, you could make a great mistake by encouraging the activity of thinking about, rather than dealing with, the actual object of enlightenment itself, which is the actual self. A lot of people, not understanding the Enlightenment Technique properly, have permitted this sort of thing to go on, or encouraged it. You cannot really stop it in the beginning, but you should tell the participants that what you want them to do is to intend to have a conscious, direct knowing of the object itself, and not just think about or deal with thoughts about that object. However, it would be an error to give the instruction, 'Have conscious, direct knowledge of yourself,' because they cannot do it. If you tell them to do that, you are setting them up for failure. You should not tell a person to do something he cannot do. Instead, you should say, 'Intend to have conscious, direct knowledge of yourself.' That people can do. They *can* have the intent. They may have difficulty carrying it out because the mind throws up all these ideas about themselves – the identifications, confusions, and all the things they have been told about themselves – but they can still have the intent. In fact, these ideas come into their consciousness as a result of this intention to have conscious, direct knowledge of who they are. So contemplation, using the Enlightenment Technique, is begun by intending to have conscious, direct knowledge of the object of enlightenment.

Intending

What does 'intent' mean? 'We intend to move to St. Helena.' We are not hoping; we are going to go there. Intent and hope are not synonymous. Intent is more than expectation; and it is more than just a wish. None of these is going to get you to St. Helena. In plain English, intending means you are going to do it. Intent has commitment involved in it. The ego is often hesitant to make a commitment because it is afraid of failure. The difficulty in getting people to intend to consciously, directly know the object of enlightenment is that they are afraid they will fail. In fact, they do fail almost all of the time and they might fail during the entire Intensive. People do not like to fail and come up empty-handed, so they say to themselves, 'Well, I'm just going to sit here. Maybe something will happen, maybe it will not.' Then they are covered. They will not really have failed because they will not really have intended. There is a certain virtue to that approach to things, but in doing a willful technique, you must use your will. The Enlightenment Technique is willful except for the conclusion, which is the enlightenment experience itself.

The next question is, what is one going to intend to do? The crux of the matter is in these words: direct, and the object of enlightenment, which is you. 'Direct' and 'object' are the key words. What does direct mean? There is no way to explain it. You could hit around the edges, but in the end you are going to have to be satisfied with a primitive idea of the word direct. You can define it negatively by saying that it is through no process or means or via. Then the participant will very often think, 'Well, then how do you do it directly?' There is no how involved. They say, 'Well, then what do I do?' Your response is, 'You intend, that's what you do. You intend to consciously,

directly know the object of your enlightenment, which is either who or what you are.' Direct knowledge does not involve process; and being conscious of what you directly know does not require any effort on your part, it simply comes along with the direct knowledge of yourself. You automatically become conscious of the *actual* who or what that you are, which is not an idea.

Then what is the participant's job? In doing the technique, it is to remain open to whatever may occur in his consciousness as a result of having the intention to have conscious, direct knowledge of the object of his enlightenment. That is a mouthful of words, but it is a rigorous description of what a participant has to do. He is not just to remain open to whatever may occur in his consciousness. You have to get this clear with the participants, otherwise they will just sit there and be open. At the same time, if you intend to go to St. Helena, you do not have to keep constantly thinking the thought in order to still have the intention. You do not have to think, 'I intend to go, I intend to go, I intend to go...' You just say, 'Well, I'm going. That's it. That applies from now on. That's my intent.' If one intends to directly know the object of his enlightenment, one simply means it. That is what an intent is. Then you remain open to whatever may occur in your consciousness as a result of that intention. This means not having preconceived ideas of what should occur, and not trying or intending to make your experience come out a certain way. Without intent there is no openness; without the openness you do not really have the intent.

The object of enlightenment

The problem of the object of enlightenment is a difficult one. Because of that, it is explained here in detail. The phrase 'object of enlightenment' is not satisfactory, but it is the best short phrase to describe what it is that one is trying to have conscious, direct knowledge of. There is only one object of enlightenment: you as you really are. Yet there is no ultimate object when you work on 'Who am I?' or 'What am I?' because you are not a thing. If a person thinks he is a body, he will find out he is not. If he thinks he is a mind or personality, he will find out he is not.

As a master, you need to thoroughly understand what is being said here so that you can explain it from a dozen different angles. What the participant is to take for his object of enlightenment is whatever he is thinking of himself as at the moment. If he is working on 'What am I?' he will think of or indirectly experience himself as something, or as nothing, or as whatever, and he should intend to consciously, directly know that, whatever it is. For example, even though he may know intellectually that he will not turn out to be a body, if he still actually experiences or thinks of himself as a body, he should intend to have conscious, direct knowledge of that body. At that moment that is the object of his enlightenment. The object of enlightenment is what he is identified with plus the Truth. He will not have it sorted out like that. If he did, his enlightenment would be almost complete.

As he is contemplating himself as a body, something will occur in his consciousness as a result. He may experience a purple light, for instance. If that occurs, he should communicate that to his partner. Then he should again notice what his indirect experience of himself at the moment is and intend to have conscious, direct knowledge of that. If he is working on what he is, the truth of that is what he actually is,

but he is identified with his body, mind and emotions, a flash of light, sun, moon and stars, or just about anything. If he says, 'I'm the glowing truth,' then he should intend to directly know himself as glowing truth. That becomes the object of his enlightenment. He should intend to have conscious, direct knowledge of what he is now, which to him at the moment would be glowing truth. When he does that, his experience of himself as 'glowing truth' will tend to break and he will de-identify from it and get closer to the Truth. The object of enlightenment is constantly changing from second to second while doing the technique. You cannot tell the participant what the object of his enlightenment is because this would be laying the ultimate trip on him. Fortunately, you cannot lose the Truth because it is everywhere and always. Even if the participant experiences himself as a grey block, there is still the Truth of himself in there somewhere. As the master, you should allow that freedom of the object to change. If you do not, you are going to slow the participant down. An object may go and come back again and again and again. Finally, the core of the thing that keeps showing up will be penetrated and the person will have an enlightenment experience.

If the participant does not actually experience himself as whatever has come up for him, glowing truth, grey block, or whatever; if he has an experience of something independent of his experience of himself, he should just communicate that to his partner and not intend to have conscious, direct knowledge of it. He should intend to have conscious, direct knowledge only of what he experiences *himself* to be; everything else that occurs as a direct result of his contemplation should only be communicated. However, you should not let the participants run on and on talking about what comes up. They can waste a lot of time that way. Teach them to communicate what comes up and then return to their contemplation.

Often people are dealing with ideas. The participant is having an idea of himself or he is trying to define himself instead of have conscious, direct knowledge of himself. That is all some people can do, so you have to start there with them. In the beginning you should be satisfied with that. After a day or two of being in thought-land, the person says, 'Well, I do not know. I just...you know... I'm lost.' Finally he has given up on definitions and he is totally lost. He has made progress. So you say to him, 'Tell me what you are to yourself right now.' He says, 'I'm a frustrated person.' Now that is real to him. Then you say, 'Okay. Now intend to have conscious, direct knowledge of that one who is frustrated.' He says, 'Oh, I get it. You mean me.' This is how you get them on to this business. Then you have to keep refining the instruction as they gradually comprehend what you are referring to when you are explaining what they should do. Just explaining the words of the technique does not take long, but to get them to really understand 'intention' and 'object' and 'open' and 'direct result of your contemplation' takes work.

Dealing with a real thing instead of a concept or something else that isn't real to them makes a tremendous difference. They tend not to get tired or sleepy or bored if they have a real object. They get into it because it is real to them and not just words. This is very valuable. It is better to have a person dealing with his frustration than dealing with a concept of himself. Concepts are just in thought-land and no one can ever have an enlightenment experience in thought-land. When the person is finally dealing with something real about himself, he gets the impact of the power and reality of the question, and it is a tremendous step forward for him. At this point, participants begin

to realize that we are not just playing, that Enlightenment Intensives are after the real thing. Teaching participants to correctly contemplate the object of enlightenment is a very important aspect of the Enlightenment Technique, and you should understand it thoroughly.

Being open to the object of enlightenment

Unfortunately, as has been stated, most people will have difficulty grasping what you want them to do, so during an Enlightenment Intensive, you have to explain to them over and over and over again what it is that they are to do in their contemplation because the mind keeps trying to do something else, and people unfortunately are identified with the mind. They think that what the mind is doing is what they are doing. So if the mind starts doing something, they start justifying why *they* are doing it. You have to convince them that they can ignore what the mind is doing and go ahead and intend to have conscious, direct knowledge of who they are. The mind is thinking about who they are and trying to remember and figure it out and visualize it, using all the different mechanisms that the mind uses, but you should tell them not to invest themselves in these mechanisms of the mind. In the next phase of doing the technique, they will communicate these things to their partners, which will remove them from the mind. But with regard to the contemplation phase, the way you help the participants to break the identification between themselves and their minds is by telling them to just be open to whatever may occur. This is the final clincher on the contemplation activity. Being open means not to have preconceived ideas, not to try to put something there to get enlightened on. People have preconceived ideas about who and what they are that come from the mind. They have preconceived ideas about what enlightenment is or is supposed to be like. They are always wrong. There may be some element of correctness to their preconceived ideas, but so far as enlightenment is concerned, they are wrong because their ideas are ideas and as long as they are ideas, they are not enlightenment. Enlightenment is not an idea; it is a fact of pure conscious, direct knowledge.

In explaining the Enlightenment Technique, the term ‘open’ is used, which is a very primitive word in English. However, there is no better word. You could say ‘surrender’. It is the same thing, but you will probably have more luck with ‘open’. People will sometimes ask you, ‘What do you mean by ‘open’? What is meant is just the ordinary, everyday meaning that everyone knows open means. If they do not grasp that, you will not do better with any amount of words. When you open a door, you open a door; when you open a can of beer, you open a can of beer. There is nothing hidden or mystical or deep about it. The participants leave the field of consciousness open to whatever may occur as the result of having the intention to consciously, directly know the object of enlightenment.

Communication

Communicating only what comes up as a result of contemplation

Now when something does occur in the participant's consciousness that is a result of having the intent and being open to the object of enlightenment, he should communicate this as well as he can to his partner. Here is where the power of this particular technique takes over. Up to this point the technique is really not much different from any good Zen master's instruction, but now the individual is to communicate what has occurred in his consciousness as a result of his intention and openness. Other things that occur in his consciousness should be ignored. He should not wrestle with them mentally by trying to clear them out of the mind or looking them over or thinking about them. Ignoring is a very powerful technique. When you do not add your energy or your life to something, it tends to wither, or at least wander away. It is not possible for a participant on an Enlightenment Intensive to deal with everything in the mind. To deal with everything in the mind is a ten-to-twelve-year project, working eight to ten hours a day. Working eighteen hours a day for three days on an Enlightenment Intensive is not going to compensate for that. Therefore, one should ignore those things that are not precisely relevant to one's intent in doing the Enlightenment Technique.

The standard to use to discriminate between what is relevant and what is not is this: if, to the participant himself, something has come up as a result of his contemplation, then that is what he should communicate. But if, to him, something has come up *not* as a result of his contemplation, or if he does not see any connection between what has come up and his contemplation, then he should ignore it. This is how to handle the communication aspect of the technique, and this is how you should explain it to the participants. It is a subjective judgment on the part of the participant whether or not to communicate something, and that judgment should be based on whether or not the participant feels that something has occurred as a result of his intention to consciously, directly know the object of his enlightenment, who or what he is. The participants are not to communicate just whatever occurs. They are to communicate only that which occurs as a direct result of intending.

You should explain this to the participants and see how well they do with it. If someone is taking advantage of the communication aspect of the technique to just chitchat, stop him. Become his subjective judgment for him, and intervene. If you need to, sit down next to him and, whenever he says something, inquire if it is directly connected to his intention to have a conscious, direct knowing of himself. Have him explain the connection. He will be cured in ten minutes or so.

At the start of the Intensive, for the first few hours, people tend to either talk and talk or sit there and not say much. You should let that occur. As soon as possible, however, you should instill in the participants the power of discrimination between what is relevant to communicate and what isn't, and simultaneously encourage them to communicate to their partners those things which they feel are relevant. We cannot set down firm guidelines for what to communicate. The only guideline is, 'Do you see any direct connection to your contemplation, or not?' On an Enlightenment Intensive, it

is better to give people the benefit of the doubt and guide them to follow the general guideline. That will leave room for error but the trend will be in the right direction, and that is better than having to spend a lot of time learning and applying rules. Errors are not so bad unless they are consistent. When they are consistent, step in and make the correction.

Trying to get your partner to understand you

Another aspect of the communication part of the Enlightenment Technique, which you should make clear to the participants, is this: when a participant communicates something to his partner, he should be trying to get the partner to understand what he has to communicate, rather than just saying the thought out loud. If you as a participant say, 'Who I am is a computer analyst' and you see a blank stare on your partner's face, then you can tell he does not understand what a computer analyst is. He may think it is a new kind of psychiatrist who does his psychoanalytical work by using computers. As a master you should clarify to the participants that they are to try to get their partner to grasp or have an understanding of what has been said. Notice the use of the word 'try'. Every word of this Enlightenment Technique is carefully chosen: they should *try* to get their partner to understand. After reasonable efforts of trying – a vague phrase, but the best we can use – if an understanding is not being reached, the participant can abandon trying to get that particular communication across. The reason you should not go for complete understanding is that it is not necessarily possible. As the master, you could step in and say, 'Explain that to me'. It might take ten seconds for you to understand it. In most cases, just have them go on to other things.

Some people have strange things in their minds which they either don't like to tell to people, or which are so obvious that they just skip over them when communicating. For example, every time something comes up, it has to jump over a little white knob before the person can say it to his partner. This has been going on for the person's whole life: before he says anything, it's got to first jump over a white knob. But he doesn't say to his partner, 'What's going on in my consciousness is that something comes along and jumps over this little white knob, and then I say it to you.' He never bothers to mention this idiotic mental mechanism, and because he does not communicate it, it stays there, clogging up his mind. As a result he thinks, 'I know what I am, I am a white knob,' or some ridiculous thing like that. As long as the mechanism has come up as a result of his intention to directly know himself and be open to whatever may occur, he should say it, no matter how absurd he thinks he sounds: 'Am I going to be understood? Am I going to be a fool? Do they think I'm brilliant, do they think I'm crazy?' Once he says it, the mechanism will leave his field of consciousness. He should try to give his partners a good enough idea of the thing so they can have some appreciation of what it is about. They are never going to get it all.

Creating a safe environment

One of the most serious problems in communication is the participants skipping over things that are obvious, things that they just do not say or do not want to say. There could be a variety of reasons why they will not say it: they want to protect their image, they are embarrassed, or they think that it is not permissible to discuss certain things in a group situation like this, especially sex. 'I know who I really am. I'm a rapist. In my heart, I'm a rapist. I never let it out, but I'm a rapist.' They are afraid to say something like that. You have to invite them to say these things. You have to create an atmosphere in which it is all right to say these things that they usually do not say about themselves. There are a variety of ways to do this. One is to invite them by saying, 'It's okay. This is the place. In order to really make progress this is a necessity, so we all do it,' and that kind of thing. But the most important thing of all is to create a safe situation in which it actually *is* all right to say these things. You create this by not having a consequence put on people when they do say something. If they see that some time has gone by and no matter what they have said so far, no consequence has been put on it, then they will risk the heavy ones.

The main person who puts consequences on communications is the listening partner. This is so important that it is a major error if you permit trip laying to occur. Trip laying is one of the most serious things that can creep into an Enlightenment Intensive. It is serious because it happens often and easily. There are lots of ways it can happen. For example, a person finally says, 'Yes, I know who I am, I'm an angel.' Then his partner says, 'Hah, if you're an angel, I'm Saint Peter himself.' At that point, about three-quarters of the participants would resign from the human race, or the race of angels. They will say, 'Okay, that's it. I'm saying nothing about anything that's close to my heart,' and close down. As a master, do not permit trip laying. Stop it instantly – firmly and nicely, but instantly. Stop any evaluation or judgment which occurs verbally or through gestures or facial expressions about the person's communications. Ridicule is the worst. One very subtle thing you have to watch that listening partners will do, and this is probably the greatest weakness in the whole enlightenment format, is that when it comes their turn to talk, they talk about what the other person just got through saying. For example, someone will say, 'Well, I think you're on the right track.' Your greatest problem in determining whether a partner is laying a trip or not will be to hear, either through your monitors or your own ears, what the listening partners are saying at the changeover when it comes their turn to speak. You have to work with the partners to get them not to judge or lay a trip.

When the communicating partner is speaking, it is easy to tell when the listening partner has spoken out of turn. When you see any lip move at all on that whole line of listening partners – whomp! You are right there correcting it. Your attention has to be on all those people. Your monitors are involved in individual situations, but you have got to have your attention on the whole crowd. You should have your psychic ear so attuned, backed up with your physical ear and your eyeball, that you are in touch with every one of those people and if they say something, you snap your fingers and call your monitor over and say, 'So and so is talking out of turn.' Your monitors have to work very hard to see to it that the partners do not speak out of turn, especially during the opening two or three periods.

The communicating partner is not likely to lay trips because he is to say only what occurs as a result of his contemplation of himself; therefore, he should be speaking only about himself. If, in the course of doing this, he mentions others on the Intensive, monitors should allow it so long as he is actually speaking about what is coming up for him as a result of contemplating himself. If there is any doubt, he should be helped by the monitor or you to do so. The communicating partner should not be restricted in his communications, but if you or your monitors notice that a participant tends to lay trips on certain other participants, he should not work with those people.

What fouls up ordinary communications between people is judging and interrupting, especially between husband and wife. Even the judgment could be put up with if they didn't interrupt each other when they were trying to say something. There is one simple principle: do not interrupt. Take turns. You talk for five minutes; I talk for five minutes. If a husband and wife just did that and still laid trips on each other, they would make it through. So participants should not speak when it is not their turn, and when it is their turn to speak, they should be speaking about and dealing with their own situation, the things that have come up in their consciousness as a result of their contemplation. It is often easy to detect when they are not doing this because when the changeover comes they start talking immediately. There is no period of contemplation that takes place first. Sometimes you can go in and query them, 'I notice you're talking immediately. Are you having the intent and doing your contemplation?' 'Well, I was thinking while the other person was talking.' 'You're supposed to be listening while the other person is talking. Even if something comes up while you're the listener, you should contemplate only when it's your turn.' When you see someone laying a trip or speaking without contemplating, check into it and correct it if necessary.

The role of the listening partners is to listen and understand as well as they can. There is no guarantee that they are going to be able to understand everything, but they should try to understand as well as they can, and to say nothing. The only thing they say is the instruction and 'Thank you', when the monitor says, 'Thank your partner'. Watch gestures and facial expressions. Some people get really good at it. These can be even more evaluative because gestures are powerfully received. On the other hand, you may get the automaton type with the unblinking, straight-faced robot effect. You will see the active partner lean over and snap his fingers in front of his partner's face and say, 'Hey, Harry, you there?' The listening partner can laugh if his partner says something that is funny, but not unless the partner is laughing first. Some people are so weak that if their listening partner starts to laugh first, they will start to laugh too, but they really feel ridiculed. If something is actually funny and they are laughing about it, that is okay. Sometimes they fall right off their stools, because some things are just so hysterically funny. Be very liberal about permitting that kind of thing, but if you see them express judgment, be right there to stop it.

Half contemplation and half communication

Over the long run the participants should be talking approximately half the time and contemplating half the time. In any one five-minute period, a participant may talk more because he did not get a chance to finish communicating what occurred in his contemplation in his last turn. Or he may contemplate the whole time. However,

some people will just talk all the time, and others will contemplate all the time. Neither is correct. Contemplation and communication should average out to approximately half and half. Watch them to see whether they are doing it that way or whether they talk or contemplate all the time.

At first they all tend to talk a lot. They have got a lot of ready-made answers and preconceived ideas about who they are. They are not really experiencing much of anything and their contemplation is weak. Let them run off at the mouth for a while, but by eleven o'clock on the first morning, start to turn the screws, and get them to tighten up on how they are doing the technique. By that time you can tell who the talkers are. They almost never contemplate, and they will defend themselves gloriously by saying, 'Well, I know what I want to say. I've been thinking during the whole time my partner's been talking,' or 'I think as I go.' There are people who think as they go and there is a certain virtue to this, but somewhere along the line they have got to get over thinking and start to intend to have a conscious, direct knowing of their object and be open to whatever may occur. Some people talk their way from one end of an Intensive to the other, and if they ever do have an enlightenment experience, it is very shallow. Your job is to watch these people and cut them off at some point. 'You' as master includes all your monitors; they are extensions of you.

The self-correcting nature of the Technique

People will fall short of doing the technique perfectly. If you ask them on the opening gun to do it precisely as it is set forth in this manual, you will have almost one-hundred-percent failure. They cannot do it. You have to keep reminding them, instructing them, see where they are failing the most, correct that part and take what you get. It is like a corralling job. You have your ponies, and your monitors and you are gradually corralling them down through a chute. They will bounce this way and they will run off that way and one will go that way and a whole crowd will go with him because they heard him doing it that way, and you send out your sideman and he corrals them back and gradually, little by little, you get them through this chute of doing the technique. Some of them will still be lagging and not doing it too well by the end of the Intensive, but the technique is self-correcting and this is one of its greatest virtues. It tends to reinforce itself when the participants do it according to the way you tell them. When a technique is self-reinforcing and feeds back into itself, and people do that technique even close to the right way, they say, 'Ah, yes, results, progress, I'm getting somewhere, it feels right in my guts,' and they are encouraged to do it more that way. As time goes on and their experience gradually grows, they are brought closer and closer to doing the technique correctly.

Say someone has only been thinking about who he is and has not been dealing with himself at all. Yet you have told him to intend to consciously, directly know himself. You have said, 'Not an idea about yourself, but the real self'. Well, he heard that and sometime on the first day he discovers, 'Hey, I'm just dealing with ideas about myself. What about the real me?' At that point his internal sense of 'Truth has been touched. He has finally heard what you said twelve hours before. The clever ones will say, 'Why didn't you tell me in the first place?' knowing that you did. They know it was their own difficulties and technique errors that were in the way. Those who are not so

kind do not put it that way, but you do not care as long as they are learning to do the technique correctly.

You could just type the technique on a card and give it to them and gradually let them learn it for themselves, and after five or ten Intensives they would begin to catch on. You could do that, but it is better to take considerable time and effort to explain it, especially as their experience grows. A very good time to explain the technique is in the five-minute break before they resume the dyad. During each five-minute period before they begin again, you can explain a different aspect or facet of the technique. Slowly it will begin to soak in, hour-by-hour, day-by-day.

The interval between contemplation and communication

On the first Intensive, there were no five-minute changeovers. The participants were allowed to talk until they indicated they were finished by saying, 'Okay'. At that point they would change over. However, some people were not very considerate of other people, and during one sitting one partner might talk ninety-five percent of the time and the other would talk five percent of the time. It just wasn't fair, so that is one reason for the five-minute changeover. Another reason is that when the time spent talking went on too long, people got so deeply involved that they got in over their heads. They would get so intensely into the depths of the mind and into emotional states that they would get lost and swept away. They would cry and kick the floor and lose all sense of the world. They would get hysterical, go unconscious or doze off. The reason for dozing off, getting sleepy, heavy-headed or spaced out is that the flow is going in one direction for too long. What you have to do is reverse the flow. Changing roles snaps them out of the state. Some people will complain, 'I was just getting going and I got cut off with that gong. I was just getting rolling.' Yes, perhaps there is a liability to the gong firing off arbitrarily, but the other liabilities are much greater. Besides, when they talk about just getting into it, what that means is that they were sinking deeply into their minds and their emotional traumas and those were starting to take over. When that happens, they lose their orientation toward enlightenment and get caught up in phenomena and dramatizing. That is all right for Primal Therapy, Spiritual Emotional Release, and that sort of thing, but that is not what we are trying to do on an Enlightenment Intensive; we are trying to get people enlightened.

By watching empirically in actual sessions, and trying various lengths of time, Berner found that four minutes and thirty-seven-and-a-half seconds is the optimum length of time for a communication cycle. The participant will start to double-cycle at that point. In other words, for an individual to contemplate and communicate what comes up, on average, takes a little over four-and-a-half minutes. Past that point, another contemplation begins. There is an advantage to not making it a full five minutes because of that reason, and also because it gives you a little extra time to make up for any sloppiness in following the schedule. If you make it shorter than four minutes and forty seconds, the participants do not have a chance to get enough into their contemplation or to communicate fully to their partners.

The empty mind

The mind contains ideas, impressions, memories, intentions, and doubts, and is the source of the ego (the false sense of self, the 'I' which is identified with being or doing), and the intellect (comparing, discriminating, judging, justifying, logical thinking, etc.). The mind extends beyond the field of consciousness into the unconscious. No one is ever conscious of the entire mind at once, but instead brings parts of the mind into awareness from time to time. You may have noticed that sometimes you have one thing in your mind and sometimes another thing, and sometimes your mind is doing one thing and then another. The content and activity of the mind change when you take various parts of the mind and bring them into your field of consciousness. If you bring a part of the mind that has nothing in it into your field of consciousness, you have a blank mind. Many people confuse having the blank part of the mind, or the void, filling the field of consciousness, with the enlightened state. It is not enlightenment. If someone has told you it is, they are simply wrong. Yes, a blank mind filling the field of consciousness enhances the probability of an enlightenment experience occurring. The chances are greater than if the mind is full of things. When the mind is empty, even for just a fraction of a second, then enlightenment is possible.

There are basically two classical techniques for emptying the mind. One burns or dissolves away the contents of the mind, and the other temporarily separates the mind from the field of consciousness. Most techniques aim at the latter, because in any reasonable period of time, it is very unlikely that one is going to dissolve away all the content of the mind so that there is nothing left in the mind at all. The dissolution of the entire mind is possible and is what advanced meditation techniques attempt to do, but this can take upwards of thirty years. Many Buddhists practice contemplating the void in order to try to get a blank mind. This is one way of moving the mind away from the field of consciousness. While the mind is lurking over in the distance, ready to strike, one can directly know the Truth. The Enlightenment Intensive both separates the mind from the field of consciousness and dissolves it.

Contemplation in the Enlightenment Technique involves both having an object that one puts one's attention on, and being open to that object with the intention of consciously, directly knowing it. Having one's attention on the object, for example, who one is, brings ideas, memories, identifications, conclusions, beliefs, traumas, and other things associated with who one is, into one's consciousness. But as those things are brought up, one's openness to directly knowing who one is tends to move them away. Being open to the Truth defeats the tendency to hold on to things in the mind. Contemplation with an object works faster than contemplation without an object because focusing on an object brings up only the mind around the object, which is more easily emptied out than the whole mind. This contemplation technique leads to enlightenment by moving the mind away from the field of consciousness.

The Enlightenment Technique, by the addition of communication, works faster than any other technique for enlightenment, in that those things associated with the object of contemplation that come to the forefront of the contemplator's mind are communicated to the listening partner, and are dissolved away to the degree that they are communicated and to the degree that they are understood by the partner. This process enables the contemplator to accept and assimilate the things in his mind, re-

sulting in their dissolution. Dissolution of the mind added to separation of the mind, supported by the Intensive format, results in a rapid emptying of the mind.

Many participants get enlightened during walking and sitting contemplation. Why is this, since communication is the most powerful aspect of this technique? Underlying the powerful urge to communicate that most people have is the desire to be understood. When one communicates things about oneself that one feels are very important for others to understand, and they *are* understood, those things, no longer mixed up with the *desire* to be understood, are clarified to oneself. After this has occurred during an Enlightenment Exercise, there is more space between the individual and his mind, and the participant has an opportunity to do deep self-inspection in a period of silent, solo contemplation. Here he can choose to confront or face up to what is left in his mind, and if he accepts it, it will dissolve. At that point there is nothing left, and enlightenment will either happen or it will not. If one would just decide to give up trying to get understood, the dissolution of the mind would happen much faster. But since most people will not consider this option, and since it would be very difficult for most people even if they did, we give them the opportunity to get themselves understood during the Enlightenment Exercise. If one were to give up *all* desires, including the underlay that supports the entire mind, i.e. the urge to know by perceiving through a *via*, as in seeing, sensing, touching, tasting, hearing, feeling, etc., one would be completely and permanently enlightened.

By doing the Enlightenment Technique, the part of the mind that is filled with thoughts of who or what one is is separated from the field of consciousness and is dissolved out of existence by being communicated to the partner, leaving that part of the mind pure and clean. Then, when one intends to consciously, directly know who or what he is, and the part of the mind related to who or what he is comes in, it is empty because its content has all been previously brought up and communicated out and there isn't anything left to bring up any more. There is nothing left in his out-basket or in-basket and the participant has a blank mind on the subject of who or what he is. This is not enlightenment, but is a situation in which enlightenment can very likely occur, for all that is left is the self. The participant is now in the optimum state for having a conscious, direct knowing of who he is.

Unfortunately, people sit for hours in that state and still do not have conscious, direct knowledge of who they are. What is to be done about it? There is almost nothing that can be done. Somewhere along the line they will either get enlightened, or they will not. Other factors that affect the probability will be addressed in succeeding chapters.

Getting close to enlightenment

When people are set in the technique and the mind is finally gone, they have reached a very nice place. At this point, all you have to do as a master is keep them there and sooner or later they will have the enlightenment experience. When it finally happens, it is self-evident.

Sometimes perceptual activities interpose themselves at this point, like feelings and visualizations such as pure light. People will often feel that what they are is a bright light. But a bright light is not enlightenment; a bright light is a bright light.

When people are at this point of being almost there, almost always they are still trying to see who or what they are. They think, 'Where am I? About all you can do is try to dissuade them from trying to perceive the actual one that they are. They are actually identified with the perceiver, the one who perceives things, and so they are trying to see. What you do is try to get them to give that up. When they do and discover that they are the seer, they de-identify from the seer and they say, 'Wait a minute, now I can't even see? You will not let me do that? What have I got left?' They may have physiological troubles at this point; they may have pains or get sick to their stomach, because now the Truth is imminent and intimate, and they will try anything to avoid it. They are not doing this willfully. This is just the effect of what is now happening: the separating out of several identifications which are core states of being. At some point, through no mechanism at all, through no process at all, and from having done absolutely nothing, they will become enlightened. In the end, enlightenment is not a willful thing. It is a spontaneous event. You cannot make it happen. All you can do is set up the situation in which the probability is maximized. The Enlightenment Technique is designed to do that and it does.

Conclusion

The technique as it is given here is polished and proven. One of the greatest virtues of the Enlightenment Technique is that it tends to be self-correcting. If you were to set two people down with the intention to get enlightened, by the time three or four months had gone by, they would end up, if they were sincere and intelligent people, with this same technique. In fact, that is how the technique developed. Although the basic concept came to Berner in a flash, the final form came from his working with hundreds of people for hundreds of thousands of hours. From 1968 to 1978 he spent about a tenth of his life on Enlightenment Intensives, about one full year, and he analyzed the technique, breaking it down, piece by piece, inch by inch. The technique as it is presented here is the result of his extensive experiments.

The core of the Enlightenment Intensive is contained in the technique. The rest of the material in this book is built around that core. Interviews with the participants are based primarily on the technique, and the master's talks are primarily about explaining the technique. If you understand the technique inside and out, the rest of it, including being a master, will fall into line after a while. So study the technique, write it out, go over it, and memorize it word for word. Do whatever you have to do to understand it completely.

The Enlightenment Technique

In any Enlightenment Intensive only the following exact technique is to be used:

1. **Position:** Two individuals (not involved in trying to straighten out their relationship), both sitting on chairs or on the floor, a distance apart that is mutually acceptable to them.
2. **Instruction:** One partner says directly to his partner 'Tell me who you are'. The only other instruction to be used is, 'Tell me what you are'. Only the 'Tell me' form is to be used.
3. **Reception:** He, the one who has just listened to the instruction, accepts the instruction from his partner.
4. **Contemplation:** Having accepted the instruction, the contemplator sets out or intends to consciously, directly know, in this case, who he is. He is to be open to a conscious, direct knowing of who he is, while keeping his intention to have conscious, direct knowledge of himself. Help the participant to do the technique as well as he can and accept that; do not insist on perfection to start with; gradually work with him toward that. It is the master's job to gradually teach and encourage the person to contemplate.
5. **Communication:** He, the contemplator, is to communicate to his partner as well as he can whatever occurs in his consciousness as a direct result of contemplating. He must use words plus any other method to communicate.
6. **Listening:** His partner is to watch, listen and understand as well as he can. He should say nothing, and should not nod, smile or evaluate his partner in any way.
The contemplating partner is to repeat steps four and five on his own, keeping a rough balance between time spent contemplating and communicating, until the five minute gong sounds.
7. **Acknowledgment:** The listening partner then says to his partner, the contemplator, 'Thank you', or any other words that convey the same meaning as thank you, without putting a value judgment out, so that his partner is acknowledged for his response to the original instruction, number two above.
8. **The roles reverse:** The former contemplator says to his partner, 'Tell me who you are.' Steps three to eight are repeated.

All errors consist of varying the technique, either by leaving out a step, doing it only partially, or doing something else instead.

4

Why an Enlightenment Intensive?

Immersion in the Technique

It would be preferable not to have Enlightenment Intensives. They are a lot of hard work. It would be easier on everyone to have people come on Tuesday nights, do a couple of Enlightenment Exercises and go home. After one year they would have done the equivalent of an Enlightenment Intensive in terms of the number of hours spent doing the technique. But there are a couple of very good reasons for using the Intensive format. First, people won't keep going for a year. They will come now and then, off and on. Second, and this is the main reason, people need to be immersed in a sea of involvement in the contemplation and communication of the object that they are trying to have conscious, direct knowledge of. If they have an opportunity to turn on the television, go out for a beer or chitchat about this or that, their minds keep getting filled with stuff which they then have to disconnect from. They begin to disconnect during sleep at night, but then even more stuff is generated in the mind at work the next day. They come back the next Tuesday night and say, 'Now, where was I, what was I working on?' They do not have the necessary immersion.

A lot of benefit comes from doing an occasional Enlightenment Exercise, especially for those who have had several enlightenment experiences and done several Intensives. They can get into it pretty quickly. But the beginner needs to have the intensity and immersion provided by those three days in which he works day and night without a break. One might think that it would be better if we gave participants a little rest. We do give them rest, but we give them rest in ways that are built into the schedule, such as rest period, walking contemplation, meals and breaks. Enlightenment is a build-up and break-through phenomenon. To break through, the mind must be emptied, the participants must be inspired and reach a high degree of contact that they do not get in ordinary life. It takes about a day-and-a-half of steady work to reach that point, including not just the eighteen hours a day spent in the activities of the Intensive proper, but also the six hours of sleep at night.

No toxins

Another important reason for the Intensive format is that participants are isolated not only from social toxins, such as gossiping and watching television, but also from food toxins, cigarettes, alcohol, coffee, and all those things that tend to speed up or dull the brain. Some people spend the first day-and-a-half in awesome withdrawal symptoms from these toxins.

There were alcoholics on some of Berner's Intensives who would sneak out

to their cars, open up the trunk and go looking for their bottles. One participant took an LSD tablet because, he said afterward, he thought it would help him get more enlightened. For the first twelve hours no one could understand a thing he was saying. He was apparently having some kind of experience. The drug wore off, his mind went totally black and for the next day all he could say was, 'Black, man - it's really black.' Berner said, 'I have to admire you for one thing. You've got a lot of guts to sit here and follow the schedule.' He made it through the whole Intensive, but his state was not the best for doing the Enlightenment Technique. Stimulants, depressants, or any kind of mind-altering drug or substance should not be allowed on Enlightenment Intensives. It is best to be firm about it and let the participants put up with the withdrawal symptoms.

A controlled environment

You control the environment for the participants on an Enlightenment Intensive. They don't have to think about how to get something to eat, or where they will sleep, or even what to do next. You and your staff take care of all of that for them. This is done so that the participants can just let go and become totally involved in the process, their minds free to focus solely on the object of enlightenment.

No sex

You also control their sexual behavior, or try to. There is a secret that wise men of the world have been trying to tell people at every opportunity for thousands of years. It is a secret only because no one believes it. It is that the sexual energy has got to go either down and out the bottom or up toward the top of the head. When it goes down and out the bottom through sexual expression, it may relieve tension but it does not put a person into an elevated state of consciousness. It is well known among people who are trying to develop powers, that if they restrain the sexual energy and suck it up the spine, so to speak, they get powers and they seem to know things. They also get a little crazy and weird. On an Intensive, the sexual energy is only being restrained for three days, so the effects aren't overwhelming. But the restraint is necessary to get the sexual energy to travel up the spine for an enlightenment experience to occur. Another reason for controlling sexual behavior is that participants get into complicated relationships instead of working on the enlightenment process. A lot of people spend half the Intensive trying to pick up some one for after the Intensive. It doesn't matter whether the sexual activities on the Intensive are heterosexual, homosexual, or solo in nature, the same difficulties arise. Tell the participants, without getting uptight about it, 'For these three days let go of all sexual and romantic activities.'

The Intensive is a situation in which you are attempting to guide the participants' attention onto the Enlightenment Technique. They are trying to get enlightened and you are helping them to reach that goal. In telling them to give up sex, stimulants, and other distractions, you are not being mean to them. You couldn't care less what they do *after* the Intensive, but during the Intensive it is your job to help them get enlightened. They have come to you with that hope, intent and purpose, and you should

not let them down. By helping them to give up sex and other distractions and focus only on the object of their enlightenment for three days, you are giving them a decent chance to fulfill their objective.

The clocklike Intensive process

Another reason for an Intensive format is the clocklike process that occurs for participants as a result of it. On an Enlightenment Intensive, regardless of whether or not they are very spiritually evolved or intelligent or healthy or anything else, almost all participants go through a certain step-by-step process as they proceed through the three days. Some go through it physically, some emotionally, some mentally. The more intelligent, the more open, the more evolved people, who have deeper enlightenment experiences, still go through the same process. This pattern only occurs on an Intensive. On the first morning at about ten o'clock, the eyelids of even the very evolved people start to droop. Yet when the break comes, everyone's eyes open and they don't lie down. After the break, when they get back into the dyad, their eyelids start to droop again. What is happening is that the mind in its blackest part has descended over the brain and a physiological reaction is taking place. What appears to be a veil in the mind, at the point where mind and brain are connected, can only be broken through by persisting with the technique for a certain length of time. When this veil lifts, either on the afternoon of the first day or the morning of the second day, the mind clears up. Then you hear participants say, 'Boy, I haven't felt like this since I was a kid.' The value of the Enlightenment Intensive format is that it enables people to break through into elevated states like this clear-mind state, which they would almost never be able to do on their own. This and other elevated states that occur on Intensives enable participants to persist with the technique more accurately.

People will do three days

Yet another valid reason for having an Enlightenment Intensive, although it is not technically important, is that westerners, especially Americans, are used to weekend activities and they'll set aside two or three days for self-improvement workshops whereas they won't commit themselves to a long-term growth process. Long-term, steady practice is not much a part of the western orientation, so by giving Intensives on weekends, you will have more people attending, especially beginners. The beginner thinks, 'Alright, I'll do it for three days. I can take that.'

For all these reasons, we have an Enlightenment Intensive instead of weekly meetings. The Zen roshis have recognized the value of the Intensive format for thousands of years. They have what is called a sesshin, which is usually three or five or seven days long, in which the participants do their meditation in a very concentrated manner. They set it up that way for the same reasons given here, and for the same purpose: to provide a maximized opportunity to break through into enlightenment. A regular diet of a daily Enlightenment Exercise is an excellent thing, but it is not a substitute for an Enlightenment Intensive.

Why a *three-day Enlightenment Intensive*?

Why not two days for an Enlightenment Intensive? It is much more convenient for people to get off for two days than it is for three. Three days is about as clumsy as you care to get. You could get almost twice as many people to come to Enlightenment Intensives for two days as you can for three. But experience has shown that in a day-and-a-half you will get about one or two percent of the people enlightened, in two days you will get about four percent, and in three days you will get between thirty and forty percent. So we have a three-day Enlightenment Intensive, and people take Friday off from work or we use a holiday weekend.

One might think that the longer the Enlightenment Intensive, the higher would be the percentage of enlightenments, but this is not the case. After the third day, the participants get into a new and different cycle, bringing in other parts of the mind to chew on instead of going deeper and deeper and having more and more enlightenments. In long intensives people are grappling with deep-rooted aspects of the mind *and* the awakened life energy. The odds against enlightenment increase as a result, and enlightenments become few and far between.

Berner gave a lot of five-day intensives, some seven-day intensives, a couple of two-week intensives and one three-week intensive, as well as a great many three-day Intensives. In all, he gave ninety-nine Enlightenment Intensives. He found three factors that make three days, using the Standard Daily Schedule given in Chapter 5, the optimum length:

1. *Three full-schedule days are needed to eliminate physical, emotional, and mental impurities faster than new impurities build up.* One must contemplate the object of enlightenment for three days, eighteen hours a day, in order to remove the identifications and impurities that block enlightenment. If one takes 'breaks' from contemplation, the blocks just build up again and one is no closer to enlightenment.

2. *Physical, emotional, and mental stress builds up.* The hard physical, emotional, and mental work involved stresses the body, the glands, the brain and the mind. For most people, this stress builds up to an intolerable level at about three-and-a-quarter days on a full-schedule Intensive. At this point, the participants start to contemplate less in order to try to prevent further stress from building up, even though they still sit through all the dyad periods. If less than a full schedule is used, participants are also contemplating less. This easing off from doing the technique allows the blocks to the Truth to reform. After three-and a-quarter-days, if they don't ease off but force themselves to do the Enlightenment Technique full-time, the stress continues to build until they break down, physically, emotionally, or mentally.

3. *The life energy awakens.* In life, the life energy is usually suppressed by mental, emotional, and physical impurities. Doing the Enlightenment Technique within the structure of an Intensive removes those impurities long enough for the life energy to awaken. This happens after a day or two for many of the participants. This is a necessary part of the process because the life energy must be awake, at least momentarily, in order for enlightenment to occur. The problem is that as a result of the awakening of the life energy, the sexual energy also becomes unsuppressed. In a full-schedule Intensive, it takes about three-and-a-quarter days from the beginning of the Intensive for the sexual energy to become too intense for people. Since the Enlightenment In-

tensive is not designed to purify and transform sexual energy, when it becomes too intense the participants must force themselves to re-suppress it in order not to become wild and injure others. Lightening the schedule after three days calms the situation to some degree, but it results in less contemplation. In both forcing and easing off, the result is that the life energy returns to a sleeping state, once again blocking the path to enlightenment. This no-win situation makes enlightenment very difficult. Thus going beyond three days only leads to grinding on and on with perhaps a rare moment of realization.

In the end, it takes three days to get the participants to learn to do the technique, establish a new biological routine, get their bodies cleared up, dissolve away the things in their minds that are connected to who or what they are, and reach a state in which contact with their partners is built up and conditions for enlightenment are maximized. On the third day, they get the payoff. All the conditions have converged toward the optimum situation, externally and internally, for the enlightenment experience to take place, and on the third day most of the enlightenment experiences occur. This is why we have a three-day Enlightenment Intensive, and why only three-day Enlightenment Intensives should be given.

5 The Schedule

First and foremost is the schedule. If you control the time and the space, you can control the participants' behavior. When you control their behavior, you can control their attention. And when you control their attention and keep it directed into the technique, they can get enlightened.

Berner experimented with the Enlightenment Intensive schedule for a long time. He worked it over for thirty to thirty-five intensives and finally settled on the schedule given in this manual. The reasons for using this particular schedule are given here.

Rise and dress

The participants get up at six o'clock in the morning. The Intensive starts this early because the biological clock of the participants needs to be reset. This needs to be done because most of them have been in a certain lifestyle groove not conducive to enlightenment. If the Intensive were to start at ten o'clock in the morning and end long after midnight, that would be similar to a lot of people's ordinary lifestyle. By starting at six a.m. the lives of the participants are changed by putting them into a new time. Some people go to work at six a.m., but those people usually do not need their biological clock changed. They are usually clear-headed, not foggy-minded from smoking too much dope, drinking alcohol or eating too much the day before.

A daily eighteen-hour schedule is needed. Some people have said, 'All you are doing is brainwashing people. You get them tired enough and they will believe anything.' Yes, it is an old brainwashing technique to wear someone out so that the brain ceases to operate and the defenses come down; then you tell her what to believe and she believes it. However, enlightenment is not believing in an idea; it is conscious, direct knowledge. So even if the master tells the participants what enlightenment is and who and what the true individual is, *and* wears their defenses down over long hours, they cannot be brainwashed into enlightenment. On an Intensive, the purpose of running long hours is to break down the psychological and emotional barriers that keep a person locked in identifications and personality patterns. At the same time, the participants are given the best food, cleanest air, and physical activities. The early morning hours, the late night hours and contemplating hour after hour with no let-up is important to the breakthrough experience of enlightenment, or, you might say, the break-out of the identified state.

When the participants are awakened, they are given fifteen minutes to get ready. This is enough time even if there is a mob of people. They don't get to go through their usual long routines, but again, you don't want them to be in their old patterns, and this is part of breaking out of them. You should give them the best possible physical facilities, but not the time to dally.

Opening lecture and tea

The opening lecture is given by the master from six-fifteen to seven on the first morning. During it you set forth and explain what enlightenment is and is not, the Enlightenment Technique, the barriers to enlightenment, and whatever points you didn't cover in the welcoming talk the night before. You can take questions now or you can deal with them on an individual basis during the fifteen-minute tea break that follows the breathing exercises, or during the five-minute breaks between each period. The breathing exercises are done at this time to wake them up and give them the energy they need to begin a long day. At tea, be sure to give them herbal teas, not caffeinated teas. Even avoid stimulating herbal teas.

The opening Exercise: why a forty-minute period?

After tea you start the opening Enlightenment Exercise. All of your monitors should be standing by, walking up and down, and listening closely to everything that happens because most of the gross errors are made during the first exercise and they should be corrected immediately.

It is best to have enough good monitors. Berner gave an Intensive in Hawaii with only one other person who was chief monitor-senior monitor-silent monitor-and-cook all in one. It can be done, but you will be dog-tired by the end. It is optimum to have a well-trained, experienced staff.

The Enlightenment Exercise is done just short of forty minutes; that is, for eight four-minute-and-forty-second periods. There are a number of reasons for this. From ancient times, the standard meditation period has been determined by how long it takes for an incense stick to burn down, which is just double the basic unit of time that has been used in India for about seven thousand years. It comes out to be just over forty minutes. One might think that there is some good reason for that period of time, and there is. If you meditate you will automatically go into a deeper state and when you come back out of it the time that has passed is just short of forty minutes. There is an internal clock that measures this time period, and it is just half the observed biological cycle of just under ninety minutes. It has been experimentally determined in laboratories that the sleep cycle, for example, is ninety minutes long. People follow natural, built-in biological cycles, not only when they sleep, but for eating and any other activity.

However, the most critical reason for the length of the Enlightenment Exercise is this: by observing varying lengths of Enlightenment Exercise periods, the period of around thirty-eight minutes turns out to be the best time. If you watch people, you see that they begin to fatigue excessively past that point, even with the changeovers. It is more of a physiological reaction than a mental one.

If you have an automatic timing tape which gives some sort of special signal at the end then you are not likely to go over eight changeovers. You could miscount if you are using a kitchen timer. It probably wouldn't be the end of the world if you did, but when participants are used to a predictable time, they begin to dismiss the time and get into the object of their enlightenment. The more predictable time and space are, the more people can let go of their environment and turn inward and concentrate

on what they are doing. The virtue of having a tape-recorded time system is that the same sound comes out of the same device and the timings are the same every time. It is good to have decent equipment so that the background hiss is reduced. The gong timer cassette tape has been very successful. There are three gongs every four minutes and forty seconds with silence in between. See Supplement F, 'Resources for Enlightenment Masters', for where to purchase them.

Running eight changeovers is convenient because with the five-minute break, which is not shown on the schedule, the period will come out just short of forty-five minutes which gives you a chance to talk for two or three minutes before beginning the next period. This gives you a forty-five minute cycle, and two periods together add up to the ninety-minute cycle which is the natural biological period.

Breakfast

The meals are set carefully into the schedule. Breakfast is at eight-fifteen a.m., after the participants have been going for a couple of hours. Most people eat when they first get up, but here they are first given something to do and some tea, something more to do, and then given something to eat. The schedule is worked out so that they just have time to get their food and eat it plus a few minutes to lie down and relax and then they are up and at it again. They only relax physically, because they are to continue contemplating throughout the entire Intensive from beginning to end, night and day. 'Who is eating?' 'Who is lying on the floor?' etc. should always be in the forefront of consciousness. They can lie down when they take their five-minute break. After they finish the morning Enlightenment Exercise, a monitor, usually the chief monitor, tells them to stand by and gives them instructions on how to get their food. It is usually a good idea to give them a warning before the end of the meal period by announcing, 'Five minutes!' so that they can finish eating and store their jackets or whatever and be ready to go.

Getting ready for the next Exercise

You can get a lot of different arguments about the best way to tell people to get ready for the next period, and for them to choose a partner and be ready to go. It doesn't matter what words you use. You can learn the phrasing options from the Monitor's Manual if you wish. There is no sacred formula for what to say. The important thing is that they find a different partner from the one they worked with last. Generally speaking, they should work with a different partner each period throughout the entire Intensive. Some intensives are big enough so that they never have to work with the same partner twice. In small intensives with twelve to fourteen people, they will have to repeat working with some people. But they should go through the people that they have not worked with and then start over again.

Sometimes you don't have twelve people, you have thirteen people, which means that you always have to have a de-odder standing by. A de-odder is someone who sits in with the participants to make an even number, thereby de-odding the Intensive. This is not as casual as it sounds. The participants have come to do Enlighten-

ment Dyads to work on getting enlightened, so you need to have a de-odder to work with whoever is the odd person out.

Should you assign people their partners? The answer is emphatically no. It is one of the greatest disasters that you could invite. You may put a restriction on whom they can't work with: someone with whom they are having a long-term relationship, or someone with whom every time they work together it deteriorates into some kind of awful relationship fight. It has happened that a participant has leapt across the room at someone else's throat. Monitors had to drag them apart and put them at opposite ends of the room, smoldering away. Finally, after awhile, they forgot about it.

Let boyfriends and girlfriends or married people work together only on the last Enlightenment Exercise of the Intensive. By that time they are usually hysterical anyway and they tell each other how they always loved each other all the time, but they never really expressed it before. They spend the last exercise on that instead of enlightenment work. All right. But up to that point keep them apart. Don't work on relationships, don't put energy into them, and don't take sides. Tell the participants to put relationship issues aside and go for enlightenment. Also, don't try to clear up all their physical illnesses. There are a thousand and one things that people will want to do instead of working on enlightenment. They've got all these problems they need help with. What you should do is to make whatever quick adjustments you can so that they can forget about the problem for the time being. If they have an enlightenment experience, they may no longer care about the problem, or it may be that they will have to deal with it afterward. But at least they will know who is dealing with it.

Maybe you notice that someone is always left out. Somehow there are people with whom no one wants to work and they are afraid to ask anyone. But the situation is that you have said they must find a new partner so sooner or later the others have to work with that person. It all works out in the end. The leftover person should not always be working with the de-odder. That last person may tend to do that if your de-odder is waiting to see if things are odd or even, so you or your monitors are going to have to make the adjustment.

The de-odder

The de-odder should be picked with a little bit of care. She should at least understand that she may be in and she may be out. She may be in part of the time, because you never know when someone is going to leave or get sick or be late, and you will have to put the de-odder in. She is in for half a period, and the person finally wanders in from walking contemplation and you pull the de-odder out. Then you may have to put her back in. The de-odder feels that she was just getting going, but she has to understand that she is de-odding and not taking the Intensive. It is a job. Yes, when she does the technique she does it for real, but she goes in and out as a job, and she will tend to want to forget about this fact because she will start to get involved. Maybe she will be in for a day and a half, and then someone leaves the Intensive and she is out again. She should know that she must always put her job first, and you should let her know beforehand that she may get distraught about going in and out. Then you will have a minimum of trouble with her.

You should not use monitors, senior monitors, or chief monitors as de-odders.

You should use silent monitors. Because de-odders get involved in doing the technique, monitors, senior monitors and chief monitors can become useless on an Intensive for some while after doing the technique for an extended period of time.

Back-to-back Enlightenment Exercises

After breakfast the participants go to work on back-to-back Enlightenment Exercises, that is, two in a row. There are two of these back-to-back exercises during the Intensive, and each is after a meal. This is carefully planned. The participants are rested up. They have had something to eat, and you hit them with an extended period of dyad work with only a five-minute break between the forty-minute periods. These back-to-back Enlightenment Exercises have advantages and disadvantages. They have the disadvantage of being physically and mentally fatiguing because with one forty-minute period following another, it is concentrated work. But the advantage is that it really gets them rolling.

The reason you can't string all the Enlightenment Exercises out in a row is because the participants can't take it. They can take it for a morning, or for an afternoon. But after a morning, followed by an afternoon, followed by an evening, they start to go out of their minds. After trying it that way, Berner began to structure the schedule very carefully, with various breaks for snacks, meals, tea, lectures, work periods, sitting contemplations and walking contemplations. In a way, these various activities are a trick. They make the participants feel like they are doing something different when the whole time they are actually only doing one thing: contemplating the object of their enlightenment. It is really only their bodies that are given something else to do. The only times they are not actually contemplating are during the Enlightenment Exercises when they are the listening partners, and when, as the speaking partners, they are sharing what has come up during contemplation.

Walking contemplation



After the morning back-to-back Enlightenment Exercises the participants go out for a walking contemplation. They are not told to form a line and walk in a circle at a certain slow rate as is done in the Zen tradition. They may walk wherever they wish within certain set boundaries, but they should be reminded to walk slowly and contemplate. They should be told that they are not out on a nature walk to jump around and inspect the flowers, even though they will do it to some degree no matter how you try to stop them. They may tell you that they are contemplating, but normally people who are skipping around the countryside chasing jackrabbits are not contemplating. It is almost impossible. The best thing is to give them a challenge. You can say, 'Now look, you have got a fifty-minute period here, see how much of that time you can contemplate.' Some people will just do it, but some will horse around. You do have to stop them from talking to each other during this time. They may talk to monitors; they may talk to you; but they must not talk to each other. You must

especially watch when participants go out on the walk in pairs. They are liable to start talking to each other as soon as they get around the corner, behind a tree, or over the hill, depending on where you happen to be. Tell them not to talk and send monitors out after them to watch them.

Participants can sit down, but they are not allowed to lie down. If they lie down, they will tend to go to sleep. They are to continue their contemplation during this walking contemplation period; that is, they are to intend to have conscious, direct knowledge of the object of their enlightenment and be open to who or what they really are. That is what they are to do the whole time. The walking is incidental. Continue to remind them of this, and that walking contemplation is not a nature walk or a fun time.

You especially have to keep your eye on lovers when they go out. This can be handled by telling them to go in two different directions. People have violated the rule prohibiting sexual activities on Enlightenment Intensives, and the most tempting time to do that is on walking contemplation. Also, participants may pull out cigarettes or even joints. They will come back in with their eyes dilated and either unable to communicate or unable to stop communicating.

You will have particular trouble with these behaviors if you have a situation where people come to the Intensive because it is part of a package program which includes other seminars and workshops. These people can become real trouble because they may not be seeking enlightenment. They may smoke and drink, or go to the hot baths during walking contemplation. Berner had an awesome time with this problem at Esalen, a growth-oriented community in northern California. Some participants went to their apartments to take a shower and get steak and eggs. Some went home and talked with their wives and played parchese for a while and then came back. He tried

to confine them to certain areas but it was difficult.

You will most often come up against these problems when you are not in your own place. In these situations, what you have to do is work extra hard on the internal environment of the participants; that is, on establishing your rapport with the people, and on getting them to respond to you. Still, people's natures are not under their control. They are led around by their natures and you can only do your best. On almost every Intensive Berner ever gave in an urban area, the monitors would find some participants standing in line at the local ice cream shop. Walking contemplations are your moment of truth as a master. This is where you have ample opportunity to prove your capacity to help them with their internal environment.

Walking contemplation is a curious thing because an inordinate number of people get enlightened during that period. One might think, 'Why don't we have nothing but walking contemplations?' That occurred to Berner early on, so he lengthened the walking contemplation periods and put them into the format more often. The percentage of enlightenments went way down. After considerable study and talking with people and taking Intensives himself, he isolated the reason why more enlightenments happen with two walking contemplations a day. It is that the participants are, in fact, able to go deeper during the walk. They are able to really focus on the object of their enlightenment because they have already cleared away a lot of the mind, either by the dissolution or the separation which takes place in the Enlightenment Exercise format. So when they contemplate during the walk, and are not just kicking rocks and looking at flowers, they are able to really pour their hearts and souls into their contemplation. They have developed an open state through the tremendous contact with their partners, and when they sustain the contemplation during the walk, they get enlightened. Also, they know they will have someone to communicate the experience to when they come back, so they are not concerned about that. When the walk is over and they are sitting with their first partners they should be instructed to communicate, at the first opportunity, whatever has come up as a result of contemplation on the walk.

If the participants have had an enlightenment experience, they should share that with their partners. They may rush up to you as the master, and it is okay for you to listen when they first have an enlightenment experience, but as soon as possible turn them back to their partners, saying, 'That's very good; now go tell the rest of it to your partner.' This is so they have plenty of opportunity to communicate their experiences to their partners, and their next partners, and their next partners. This will tend to stabilize the experience because then and there they are applying it in the world with other people.

Even if they have not had an enlightenment experience, they have a lot of things stacked up from walking contemplation. These should be shared with their partners at the first chance, and then they should carry on with their usual contemplation and communication.

Lunch and lecture

After they have had walking contemplation followed by the Enlightenment Exercise at eleven-fifteen a.m., they have lunch. Breakfast is only half an hour, but the lunch period is forty-five minutes. This gives them a chance to stretch out for about

ten minutes. They might go to sleep and if they do it is all right because there is not enough time for them to really go into a deep sleep. They just start to go off a little bit when the monitor says, 'Five minutes', and then they have to pick a partner and get ready to do the Enlightenment Exercise which comes right after the lunch break.

After that, there is a lecture by the master. Berner tried giving lectures at different times during the day. He found that evening is disastrous because you lose the attention of ninety percent of your people. Early morning is not too bad, but that is the time you want to hit them with a lot of Enlightenment Exercise periods. You will notice that there are four Enlightenment Exercise periods and a walking contemplation in the morning, when they are fresh. In the afternoon, you want to begin to let up on them just a little bit. They have had their lunch and they have done an Enlightenment Exercise so a little digestion has gone on, and now you can give them a talk. Also, on the first day they have had enough experience from doing the technique so that they can now benefit from a talk. You have already given them instruction during the opening lecture on how to do the Enlightenment Exercise and the technique. They listened to it, and went 'Yeah, okay'. Now they have some experience; when you explain it to them this time, they will listen and will know what you are talking about, especially if this is their first Intensive. Even people who have taken Intensive after Intensive may still not be doing the technique exactly right. They will say 'Hey, how about that? That's how you are supposed to do it. Why didn't you tell me that three Intensives ago?' Even though you did tell them three Intensives ago, they are only now understanding what you said.

The lecture is scheduled for forty-five minutes, which is the right length of time for a talk. There should also be a short question-and-answer period within that time. Do not go over forty to forty-five minutes. Anything more than that just stuffs their minds full of too much data. It is too much for them to think about and they can't apply it anyway. Also, you throw the schedule off and have to make up for it by cutting one of the other periods short.

Sitting contemplation

The lecture is followed by sitting contemplation. This has been done for a special reason. Logically, an Enlightenment Exercise would go in at that point, but the lecture inspires the participants to really throw themselves into their contemplation. The technique has been clarified and they may have been given a good reason for getting enlightened, so they think, 'Well, perhaps it is possible after all.' Sitting contemplation is the opportunity for the greatest possible concentration on the object of enlightenment. The participant finally says, 'Oh, I'm not supposed to just *think* about myself; I'm supposed to try to *have conscious, direct knowledge* of myself.' They are ready to actually contemplate.



Sitting Contemplation

You instruct them to sit down separately in the room, not in a dyad, and tell them to contemplate. The best way to get people into contemplation is through breath control. Yogis have used this age-old technique because it is the best technique. But you shouldn't get too elaborate about it. Just tell them to take a deep breath, let it out; take a deep breath, let it out, and at the bottom of the breath on the second exhalation, say 'Contemplate'. Almost everyone will go right into contemplation. Your biggest problem will be people coming in late and stumbling over other people.

The latecomer is a unique problem that you have on almost every Intensive. Usually it is always the same person. There are people who have the habit of always being the last one in. Someone always has to be the last one into the room but why does it always have to be the same person? These people have some sort of psychological set, a fixed way of being. When you notice that person, you can call her over and talk to her about it. You can say, 'Next time I want you to be the first person in.' Latecomers usually can do that, but to come in in the middle is almost impossible for them; they apparently would have a screaming fit if they had to come in halfway through. When you tell them to come in first, they are likely to make a big deal out of it. When the break starts, they may frantically rush to get a glass of water, drink it quickly and be the first to come back in.

Don't permit people to be late as a matter of course. Some people will be late, yes, but try to get them to be on time. Try to get them to follow the schedule. There are people who are chronic non-schedule followers. You should try to get them over that. Why should you bother? Because they are identified with the state of being that makes them behave that way and that is what is keeping them from getting enlightened. The fact that they feel bad about themselves when they come in late and stumble over everyone also hinders their progress. They are stuck in a state of being of somehow

setting themselves apart. Others will do it in other ways by always sitting up front, or always sitting close to the master. These are just states of being which you are trying to break, so it is okay to use little tricks to do that. There are thousands of little ins and outs that contribute to the possibility of the participants having enlightenment experiences. If you understand the fundamentals of the Intensive, you can devise your own ins and outs as the opportunities arise.

They are in the middle of sitting contemplation. That late person has finally come in, has not done the breathing technique because she was not there to hear it explained, has not heard you say, 'Contemplate', and does not know what to do. Do not repeat the instructions. After a little while say to the group, 'Continue contemplating'. You say 'Continue contemplating', instead of 'Contemplate', because you have already told them to contemplate, and if the people are already contemplating, and you tell them to do something that they are already doing, they think, 'What I'm doing is wrong,' and they tend to feel they have to do something else in order to contemplate. Therefore you say, 'Continue contemplating'. This validates what they are already doing. If they happen to have drifted off they think, 'She's giving me the benefit of the doubt here. She said, "Continue contemplating". I'll get in there and start contemplating now.'

As time goes on, put those reminders further and further apart, because they are distractions. When they are contemplating and you say, 'Continue contemplating', it interrupts the flow of their contemplation. The reason why you say it at all is because after ten minutes about eighty percent of the people won't be contemplating. By your saying it, it brings them back to their contemplation and after you have said it four or five times, about eighty percent of the people will be contemplating. By concentrating your attention on each individual as a conscious entity, you get a feeling, a sense, of what percentage of the people are contemplating. Then you begin to say, 'Continue contemplating' less often.

Very often during this time, the cook, who is usually preparing the snack at this point, will accidentally drop a pot on the floor: 'Whang, whang, whang, whang!' Very calmly, after the noise has settled down and the participants have recovered from the shock, you say, 'Continue contemplating'. Sometimes, in Berner's Intensives, one of his children would run in screaming, 'Where's my mother?' It has all happened. Nevertheless, with great calmness, with great certainty, and with great reassurance, you say, 'Continue contemplating', and they will go right back into it.

Optimally, you should arrange the physical environment so that the physical distractions are minimal. This is not always possible. Once Berner was out in the country in a nice place called Dixon, California. They were there to escape the urban noises, but every afternoon during the sitting contemplation a threshing machine would come by the door, pounding its way, threshing and threshing right outside the window. It occurred like clockwork every afternoon. So in spite of your efforts, sometimes these things will happen. But participants are very tolerant. They know it is not your fault. They may not be at all tolerant of your authoritarian position, but they are very tolerant of that kind of thing.

Sitting contemplation is scheduled for a half hour. However, that time will include at least a five-minute break, so that gives you about a twenty-five minute contemplation. This is shortened from forty minutes because about half of your people

will not be meditators or contemplators and they will become fatigued if you go beyond this time. The average limit for an average person sitting straight-backed doing a sitting contemplation is twenty-five minutes. They just can't bear it beyond that point. Sometimes you will have people who are experienced at contemplation and they may complain that it is too short. All the rest may complain that it is too long, but they will put up with it.

An Enlightenment Exercise follows immediately after the sitting contemplation, so that the participants can communicate the results of their contemplation at the first opportunity. Sometimes it will take a couple of five-minute periods to get it all out. Then they should go on alternating contemplation and communication as usual.

After this is snack time. The participants are fed five times a day, but they are not fed very much each time. This keeps them from getting very full, so they stay fresh, relatively speaking, not being overloaded with food. With small meals, the blood sugar does not get depleted and all of the energy does not go down to the stomach; some of it goes to the brain so the participants can continue to operate. The snack lasts fifteen minutes. Given more time, they just start gossiping.

Working contemplation

Next is the service work period, scheduled for one hour. This is an optional period. If you wish, you can cut out the service work and put in an Enlightenment Exercise. They will stagger a little bit under that load of Enlightenment Exercises. If after the snack you say, 'Okay, set up for the next Enlightenment Exercise,' as they come up off the floor they will groan, 'Oooh, not another one'. Nevertheless, it is tolerable. But it is alright to put in some work instead. They can help clean the place up, wash the windows, and cut vegetables – things like that. You should not give them dangerous or heavy work like using an electric saw or moving huge rocks.

On your early Intensives you may want to include the work period because the participants begin to rebel a little bit due to the added stress of another Enlightenment Exercise. If you give them service work and keep them contemplating while they are raking or vacuuming, they will not rebel as much. So, if you feel that your rapport with them is not quite good enough, let them do some service work.

During the working contemplation, the participants should always restrict their speech to what they are immediately doing. For example, saying 'Hand me the brush' as they are cleaning out the toilet, or 'What does cleaning out toilets have to do with who I am?' That kind of talk is okay because it is related to what is going on at the moment. But they should not be allowed to talk about what is going to happen, has happened in the past elsewhere in other times, or anything other than the enlightenment situation that they are in. This is probably the hardest thing to monitor of anything on the Intensive. But if you impress on them the importance of just staying in the involved state of doing their contemplation and how this will increase their opportunity for enlightenment, people will tend to respond, especially if on the first day the monitors are very sharp and right there, and the moment someone goes off into something else they tell her to speak only of enlightenment or the immediacies of her work. Work itself tends to break the contemplation a little because it is a bit harder for them to keep their attention on 'Who is raking?' as they are raking, so there is an advantage to

not having a service work period if you can keep them doing the technique in a dyad.

Rest and the Enlightenment Exercise before dinner

After the work period (or the Enlightenment Exercise) comes the rest period. In that rest period the participants can take a shower and go to sleep.

There is an Enlightenment Exercise before dinner because if you let the participants go too long without an Enlightenment Exercise, their minds get into mischief. They start to think, 'I don't think I can do this. I don't think I'm getting anywhere.' Then they start thinking about home and they go out and get in their cars and drive home. Berner used to lose twenty-five to thirty percent of the participants before he realized that all he had to do was put in an Enlightenment Exercise just before dinner. That cut down the number of people leaving the Intensive by ninety to ninety-five percent. Once they get past this crisis point and into the evening, they get so tired it is not worth the bother to go home. By the next day they are out of the woods and getting somewhere, and they go on and finish the Intensive. It is just a matter of timing. People are like machines. If you adjust the time and place properly, they will respond and be directed into the optimum situation.

Dinner

Now it is time to eat. Dinner is an hour. It is actually a bit long but a rest prepares them for the evening schedule. The only thing you have to watch is the talking that starts after they finish eating. They don't do this too much on the first day; they usually collapse. The talking starts on the second day. On the third day there is total hysteria and you really have to watch the gossiping. Gossiping is talking about anything other than what is happening for them now at the Enlightenment Intensive itself. Sometimes, over-eager monitors want to stop people from talking at all and want them to contemplate only. Should silence be maintained on Intensives, or not? When the participants are silent, it simplifies the monitoring situation but silence itself does not contribute towards getting people enlightened, and this criterion is more important than what is convenient for the monitors. However, you and your monitors should constantly be directing them towards continuing their contemplation and talking only about what is happening now that is related to enlightenment. Tell them to speak only of enlightenment.

The problem of gossip becomes most acute during dinner because the participants have some time to talk. On the third day the schedule is altered so that dinner is fifteen minutes shorter. This is because they are all charged up and out of their minds. They have got contact running out of their ears and sexual energy running out of their mouths. Some of the people who have gotten enlightened are talking and other people are listening and asking, 'How did you do it?' and so forth. The group is actually verging on mild hysteria. Cutting the dinner period by fifteen minutes tends to solve most of the problem on the third day. Intense energy and gossip may also be a bit of a problem on the second night at dinner. If you see it getting out of control just start the next Enlightenment Exercise.

After dinner when they are fresh, rested, fed, and ready to go, the participants are hit fast and furious with back-to-back Enlightenment Exercises followed by walking contemplation. The reason for this is because there is a good chance for them to get enlightened during that run, especially on the second night.

The evening schedule

After the walk things will slow a bit because it is nearly ten o'clock. The bodies of the participants are becoming fatigued and their brains are not working so well. They got up early that morning and now they are starting to drag. This is especially true on the first night. Why then have the evening Enlightenment Exercises? There are good reasons to keep going until late at night when people are pretty tired. The participants are saying, 'Look, if I can just get a good night's rest I would be fresh in the morning,' but when they are tired is when the psychological barriers start to come down. This is when they can no longer hold the emotionality in. They are beat out and they say, 'Oh God, I'm through. Who am I? Oh! Oh! I'm just a tired person, that's who I am,' and they tend to move out of fantasyland at this point. They can't keep their fantasies together anymore, and they start becoming real. Tiredness has great power in that way. They have been sitting up bright-eyed and all this sort of thing and that is not required. All they have to do is do the technique. At this point you should be watchful to press them on, 'Just do the technique. You don't have to be bright-eyed and bushy-tailed. No one says that is part of the technique. It doesn't say, "Be bright-eyed and bushy-tailed and then do it." Just do the technique.' They may say, 'My mind is blank.' 'No one said that you had to have a mind full of stuff,' you respond. 'But nothing's coming when I contemplate.' 'Fine, you've been working all day, you've finally reached that point.' You reinforce their state, because they have a preconceived idea of what they are supposed to be doing, and it starts to fall to pieces when it gets late. So make good use of the situation. They are committed to getting enlightened and your reinforcement of what is happening to them tends to strengthen that commitment and help to break the habitual patterns, defenses, and beingnesses that they are used to being able to maintain.

Breathing exercises are scheduled for fifteen minutes at ten-thirty p.m. The exercises themselves usually take seven or eight or maybe nine minutes. The Burmese breathing exercises are used because they charge the body with energy. Some breathing techniques put you to sleep, but that is not what you want here. The Burmese exercises work like charging a battery. The charge gets the participants beyond the usual body-oriented, locked-into-the-body state. In fact, this breathing technique will often be the thing that will separate them from the body, so they are not fixed in it. It also gives them the energy to get through the last period.

Some people have substituted other things for the Burmese exercises, like having them yell, 'Who! Who! Who!' for example. Some people have had Japanese tea ceremonies. Others have played rock music. Some people have had people stare at candle flames, and do other different techniques. It is not recommended to do other things. There is a difference between releasing internal energy and charging up. What you want to do at this point is charge the body with energy.

The last Enlightenment Exercise is from eleven to eleven forty-five p.m. on

the first and second nights. On the third night it is not in the schedule.

The last-day schedule has an Enlightenment Exercise after dinner, a walking contemplation which is shortened to forty-five minutes, another Enlightenment Exercise, and then about thirty minutes to give the ending talk and wind things up. The participants are usually gone by ten p.m. You can go home and catch the evening news.

The evening schedule after dinner on the third day has been included because four or five people often get enlightened during that time. Usually you are not located too far from where people have to go after the Intensive and it works to end at nine forty-five p.m. They can get home and get a good night's rest before they have to go to work the next morning. Extending the schedule to midnight on the last night is not worthwhile because not many people will get enlightened in those late hours. Berner tried doing that. Occasionally a participant would get a flash breakthrough but then would have to drive till three or four in the morning and go to work a few hours later. He would look at his boss and say, 'Hey boss, I'm God!' The boss would look at him and say, 'You're hung over!'

Many of the reasons the schedule is the way it is have been explained in this chapter. Berner experimented with just about every schedule variation you can think of during his first twenty Intensives and then gradually evolved it to the form given in this manual. He used it for his last fifty Intensives, finding no reason to change it. Thus it is recommended to you.

Standard Daily Schedule of an Enlightenment Intensive

6:00 -6:15AM	Arise and dress
6:15 -7:00	Enlightenment Exercise (or Opening Lecture on Day One)
7:00 -7:15	Burmese Breathing Exercises
7:15 -7:30	Tea
7:30 -8:15	Enlightenment Exercise
8:15 -8:45	Breakfast
8:45 -9:30	Enlightenment Exercise
9:30 -10:15	Enlightenment Exercise
10:15 -11:15	Walking Contemplation
11:15 -12:00 Noon	Enlightenment Exercise
12:00 -12:45PM	Lunch
12:45 -1:30	Enlightenment Exercise
1:30 -2:15	Lecture by Master
2:15 -2:45	Sitting Contemplation
2:45 -3:30	Enlightenment Exercise
3:30 -3:45	Snack
3:45 -4:45	Working Contemplation (or EE)
4:45 -5:30	Rest
5:30 -6:15	Enlightenment Exercise
6:15 -7:15	Dinner
7:15 -8:00	Enlightenment Exercise
8:00 -8:45	Enlightenment Exercise
8:45 -9:45	Walking Contemplation
9:45 -10:30	Enlightenment Exercise
10:30 -10:45	Burmese Breathing Exercises
10:45 -11:00	Snack
11:00 -11:45	Enlightenment Exercise
11:45 -12:00	Retire
12:00 -6:00AM	Sleeping Contemplation

On the third day, in order to end earlier in the evening, the schedule changes from dinner on, as follows:

6:15 -7:00	Dinner
7:00 -7:45	Enlightenment Exercise
7:45 -8:30	Walking Contemplations
8:30 -9:15	Enlightenment Exercise
9:15 -9:45	Ending Talk

Note: If an extra Enlightenment Exercise is scheduled in place of Working Contemplation, the rest of the schedule that day will run fifteen minutes earlier than scheduled above.

6

The Rules

Ten Rules

There are ten rules participants are required to follow on an Enlightenment Intensive. The rules and the reasons for them are given in this chapter. The rules are all designed to help the participants get enlightened and have no other purpose. They are the direct result of problems which came up during Enlightenment Intensives. Originally there were no rules at all, but because people do the things they do, these rules were made.

During your welcoming or opening talk, you should get a commitment from the participants. Say, 'We've got some rules on the Intensive. What it comes down to is this: you came here to get enlightened by this method, and I want you to do it the way I tell you to do it. If that is all right with you, stay. If it is not, go to the registrar on the way out and she will refund your money.' Put it however you like, but make a contract with each participant to follow the rules and do the technique as well as he or she can. They should all follow your lead. You are the master. A master is a master and not just a group leader. There is a difference between a group leader and a master. A group leader is a facilitator, one who is trying to bring things out and get things going. That is the appropriate role for some techniques. Being a master means you have mastered the subject. It means that you can honestly make a contract with the participants from the certainty of knowing that when they commit themselves to doing it your way, you will be able to guide them properly because you know what you are doing. You know that you can deliver, and therefore you don't hesitate to ask them to deliver. If you feel that you don't know if you can really guide them then you won't ask them to come through. If this contract is very clear in the opening talk on the first morning, you will have very little trouble with the Intensive. A few people will want to leave, but very few will actually leave, and sometimes no one, because it has been cleared in advance that they are expected to follow the rules.

Only the Enlightenment Technique given should be used on an Enlightenment Intensive. Violations of this rule can get very subtle. Once a famous yogi took one of Berner's Enlightenment Intensives and he would always say, 'OMMMMMMMMM' just as he was going into contemplation. This is not part of the technique. People leave things out of the technique but they are more prone to add things. They are particularly inclined to add things from those techniques with which they have had previous positive experiences. You should not invalidate other techniques which they have used and had some success with because they were probably good techniques. What you do is say, 'That's fine, but set that aside for the period of this Intensive, and

while you are here do the technique exactly as I teach it. Don't add anything or leave anything out. After the Intensive you can resume the other methods that you use, but on this Intensive, do it this way.'

Participants must follow the schedule. Everything will break down if the schedule is not followed. You should especially keep after the latecomers. When the participants are out for a walk they should be back on time.

No coffee or caffeine tea. Caffeine is a drug which alters a person's state.

No Alcohol. Alcohol also alters a person's state.

No smoking. Smokers may have withdrawal symptoms but they should just put up with them. They get through the worst part in about a day and a half.

No illegal drugs. The reasoning for this is obvious: they are illegal, and they change a person's state.

No gossiping, i.e. talking about anything other than enlightenment. During work period keep talking about anything other than enlightenment to a minimum, just enough to understand the job to be done. This has been discussed at length in Chapter 5, 'The Schedule'.

No trip laying; i.e. evaluating others by word, look, or gesture. The devastating effects of trip laying are discussed in 'The Enlightenment Technique'. You must not permit trip laying by anyone – participants or staff. The Intensive will be destroyed if people close down due to fear of consequences being put on what they say. Stop trip laying instantly, firmly, and pleasantly.

If you see trouble brewing, send a monitor to go over and listen in. Usually just the presence of the monitor will straighten things out. Those participants who are really working hard and doing the technique won't give you a problem and as a rule you should leave them alone. But when you see people goofing off and not doing the technique and not being in contact with each other, you had better find out what's up, or have a monitor go and find out.

Don't always assume someone is laying a trip. If a participant raises his hand and says, 'My partner laid a trip on me,' the monitor should say, 'Okay, I'll listen in,' rather than instructing the partner to not lay trips. The partner may have laid a trip and he may not have.

Although the communicating partner may say whatever comes up for him, including mentioning his partner, he must only communicate what emerges from his contemplation on himself. Therefore, he must only be speaking about himself, and not about the other person, even though the other may be included in what he says. If the communicating partner is having trouble doing this, the monitor should step in and help him to bring his attention to whatever it is about himself he is trying to say, and communicate only that. If the partner or someone else on the Intensive is mentioned in this context, it will not be a trip, and will normally not be perceived as such by the person mentioned.

Very often a person will lay a trip and then quit immediately. He did not know he was doing it and suddenly it becomes evident. He sees the monitors around and thinks, 'Oh, I did it.' But he didn't intend to lay a trip, he just slipped. The real problems come from those chronic trip layers whose lives are dedicated to telling other people what is wrong and what is right with them. Correct such people instantly and keep correcting them until they stop.

No sex of any kind. That includes masturbation. You can't imagine how many kinds of sex people can think of, so 'any kind' means just that. Touching someone with sexual intent is out. Saying a word with sexual intent is out. That doesn't mean that participants can't talk about their own sexual hang-ups or experiences if that is what comes up as a result of doing the technique, but that is not trying to have sex with the other person, which is what is meant by sexual intent. Judge by that. Having the men and women sleep separately at night is recommended.

No touching unless specifically invited to do so, and then with no sexual intent. No touching at all during the Enlightenment Exercise. The basic rule is: don't allow anyone to force himself or herself on anyone else. Some people who are 'touchers' will scoot up to a partner in a dyad, wrap their legs around the person and put their face very close. For these people that is a comfortable distance. But the technique requires that it has to be a distance that is agreeable to both. Partners should not touch each other at all during the Enlightenment Exercise. The technique does not depend on touching. During breaks people may give each other back rubs and things like that but only if they are not pushing themselves on the other person. If you see someone violating another person by forcing physical contact on him, even subtly, stop him. When people do have physical contact they should keep it clean; keep the shirt on. People will find the most fantastic ways to try to get rid of their sexual energy. There is nothing wrong with people touching each other on an Intensive, but it must not interfere with their purpose on the Intensive. They must not get dragged off into relationships. They are working on enlightenment and should direct their energy into doing the technique.

When do you eject a participant?

On what basis do you throw a participant off an Intensive? Only if he has lost the basic spirit of cooperation. In other words, if he is opposing you consciously and purposefully. If that has happened, ask him to leave. It will almost never happen, but it might. Some people will give you back talk; they will sneak apples out of the kitchen; they will do all kinds of little things like that. It is just their natures running them. You say, 'Are you going to quit that?' and they say, 'Yeah, yeah'. You say, 'Okay', and then they do it again. But they are trying not to. Even though their minds are opposing you, they are trying to cooperate. If you see that they basically want to get enlightened, you should work with them. Ask, 'Are you here to get enlightened?' If the person says, 'Yes', then you say, 'Okay, I'll work with you, but follow the rules. Follow the schedule. Do the technique correctly.' If he says, 'Oh...all right', then you stick with him. This is

the kind of support you should give them. Even if someone says, 'This is the dumbest thing I've ever seen and all I'm here for is to give you trouble. I hate your guts,' you can still work with him a little bit. But if a participant says, 'I'm not going to follow the rules, I'm going to do it my way. I want to do my technique, my way,' then he is openly opposing you. If that happens, say, 'Go home and do it. You don't need me.' That happened to Charles Berner only twice in ninety-nine Intensives. Most people who feel that way will leave on their own.

The list of rules given in Supplement B, 'Sample Forms' can be copied and mailed to the participants in advance of the Intensive along with the questionnaire, or handed out by the registrar when the participants arrive for the Intensive, or distributed at the welcoming or opening lecture. Or you can read the rules at the opening or welcoming lecture, and/or post them. These rules work to support the participants in their quest for enlightenment. You and your monitors should unfailingly help the participants by reminding them of the rules.

7 Being a Master



A lot of people have the world backwards. They think that in order to be a photographer, for instance, you need a whole set of cameras. This is not true. Some people think that in order to be a photographer you have to take pictures. Once again it is not true. To be a photographer you only need to *be* a photographer.

Some people have to have a certificate before they can be something. The certificate says 'photographer', so these people think, 'Now I can be a photographer.' One of your inherent capacities is to be or not to be. You can be a photographer right now, without any cameras, without any certificate, without any external conditions.

Say a person has worked for Time magazine for thirty years as a staff photographer and one day she loses her job, her certificate, and her cameras. Do you think she would still think of herself as a photographer? You bet she would. She would know she was a photographer. She would not need a set of cameras. She would say, 'I just do not happen to have my cameras at the moment.' If someone said, 'Where's your certificate?' she would reply, 'I do not need a certificate. I am a photographer because I am a photographer. I know I am a photographer. What are you talking about?' This comes from a subjective attitude.

There are two ways to be something. One is to wear the robe, and the other is for you and the beingness to saturate each other, which you might say would be you having conscious union with that beingness. Conscious union or conscious identification with a beingness enables you to be it. It should be conscious, however. When you are unconsciously being something, you are the victim; but when you are consciously being something, from that state of being you can act and you can have. This applies to enlightenment mastership. To be a master of an Enlightenment Intensive you just be it. You do not have to have a certificate, you do not have to complete a course, you

do not have to have anyone's stamp of approval, you do not have to have a place to give Enlightenment Intensives, and you do not have to have people to take them. You do not even need to know anything in order to be a master. Being a master or not is entirely and solely up to you. All you have to do to be a master is to be a master.

You might say, 'I don't know what to do. If I knew what to do, I'd be a master.' It is the other way around. You be the master, then you will know what to do. If you take the approach that you are not an enlightenment master because you do not know what to do, you are on the wrong end of the train. The world is backwards. You would be better off to go by the way things actually are, which is that beingness comes first, then doingness, and then havingness.

You might say, 'If I had a perfectly designed building, a staff of eight and a budget of \$400,000 I could put an Intensive together.' That is backwards. Charles Berner had no place to give an Intensive, no one to help him, thirty dollars in his pocket, a family to take care of, and no one to come to the Intensive. He said, 'We are going to have an Enlightenment Intensive on the Fourth of July holiday.' This was in 1968. People said, 'What's it going to be?' Berner said, 'I'll let you know.' Twenty-six people showed up and that was the first Enlightenment Intensive. You just go ahead and be a master and from that state of being come the plans and they generate the action, which generates the interest, the people, the money, the place, and so on.

For you the Intensive starts at the moment you decide to be a master. You think, 'When am I going to do this Intensive I'm going to do?' Unless you take the attitude that you are a master you will not think of when it is going to be; you will think, 'Am I going to be allowed?' Being allowed is a God-given right. No humans can give that to us. It is in our hearts.

Of course, you need to know what an enlightenment master is so that you will know what to be. But if you are a master first, the abilities you need will come. If you take the approach, 'I'm not qualified, I'm not qualified, I'm not qualified,' you will never be qualified. You might say, 'But I'm just being grandiose if I pretend to be a master.' Do not pretend you are a master, be a master. This principle applies to anything you involve yourself in. It is true that you can get some information from someone else who is a master and this may shorten the period of time of your development. But if you take the approach of being a master, your abilities will come much more easily. You will be able to concentrate very quickly, because a master can concentrate. A master just has to clear a few things out of her mind to open the path.

A master has certainty. She has the certainty that she can help people get enlightened. If she thinks, 'I do not know whether this technique works or not,' that can be a problem. One thing that will help you to be able to have certainty, if you need help with it, is to have deeper enlightenment experiences yourself. But that is not the only way. You can just be a master. Someone had to be one first! Charles Berner just became an enlightenment master and gave an Enlightenment Intensive. He wasn't enlightened from the Enlightenment Technique. He had had some experiences, but not from Enlightenment Intensives. However, it seemed to him that this technique had a lot to say for it and he wanted to try it. People said to Charles, 'Oh, you are going to give this Intensive?' He said, 'Yes', and it wasn't a bluff. He knew he had something and was not pretending. He told them it was the first one. He was up front about it and people knew he meant to do it even though no one had ever done one before. He did

not say, 'It is the first one so I do not think you should come.'

If you are not being an enlightenment master before your Intensive, no one is going to come to it. There was only one time that Charles did that. He was sick, flying all over the country doing another job, and just did not want to do the Intensive that he had scheduled. So he decided internally, 'I just do not want to do this Intensive and I do not want to be an enlightenment master.' One person showed up. There were about twenty people signed up for the Intensive and one person came. This person looked around and said, 'Where is everyone?' Berner said, 'Everyone? Oh, Enlightenment Intensive? Yes, well, why don't you come the next time?' That tells you something. If you be an enlightenment master, people will come. They are attracted automatically. If you don't, they won't.

There was one woman who trained to be an enlightenment master. She tried and she tried and she tried and she could never get anyone to come to her Intensives. She would announce them and no one would ever sign up. She was not being an enlightenment master. Finally someone else got all the people together for her and told the people at the last minute that this woman was going to be the enlightenment master. About halfway through the Intensive she decided she could be a master. After that when she would announce an Intensive, people would come. But she had to be told by the participants' following her instructions that she was a master. Once she had that evidence she thought, 'Oh, I must be a master. Gee, I tell them to do something and they do it; they are letting me be a master.' You can put any conditions you want on being a master or you can put none. In the end, you just be a master.

There is another kind of certainty that goes with being an enlightenment master which comes only from you being yourself. This is authenticity. This means that you are not just mouthing what Charles Berner has said. You should make the material in this manual your own and speak from you. When you are being yourself as a master, certainty starts to come out of your mouth. You speak louder. You have intention behind your words. People can understand what you are saying, and they think, 'He said to do it and I'm doing it.' Instead of you saying, 'Well I would like to have you maybe think about the possibility that if you haven't got anything else to do, you might just kind of think about doing this technique a little bit.' A master does not say that. A master is a master of something. So included in being a master is the certainty of mastership that comes from you.

People are cooperative for the most part. They are on the Intensive because they want to be there. They want to get enlightened. You and they are together on the same side. It is a war between you and them on one side and their unconsciousness and inferiorities on the other. Because you and they are on the same side, they will respond to you.

Another quality of the enlightenment master is commitment. You are committed to your participants. If you get sick, you go on. No matter how difficult your participants are, you just go on. Do not throw up your hands and say, 'Forget it. You are hopeless!' You must persevere, and your perseverance comes from your commitment. You know in your heart that your people want to get enlightened and therefore you are committed to them totally. If in truth they do not want to be there, and they do not have the faintest intention of working on getting enlightened, they do not belong on the Intensive. But if in the beginning they say they want to be there and later on say

that they don't, the latter doesn't apply. The only way that they can get away from your commitment is to leave the Intensive. As long as they stay you assume they want to get enlightened, and therefore you are right there with them. You are behind them every inch of the way, no matter how tired you get or how uncooperative they may appear to be, no matter how great their impurities and difficulties, no matter how sleepy and nervous they get, and no matter how many times they say, 'I can never get enlightened, I'm not the type.' You do not accept any of that business. You see to it that your commitment is absolute.

It is nice to have knowledge. Knowledge that you have learned from other people who have experience is fine, but that knowledge will never be yours unless you are being a master. In any case, there is no way that you can have enough pieces of information to suit every circumstance. Nor can you count on referring to this manual every time a situation occurs which you do not know how to handle. You will never be able to integrate all the information on handling each specific instance. What you do is learn and practice and when the time comes, you are a master. Whatever God has come out will come out. You cannot sit there and worry about it. Nothing will ever be achieved if you sit and worry, or try to remember everything you have learned in the past. Be a master and you will have commitment and know what to do.

Charles Berner took a German test in college. Before the test, he tried to remember all the grammar rules and vocabulary etc., but the teacher gave the class some very difficult German to translate from Schiller. Berner did not know enough German to translate Schiller, but he became someone who knew German and wrote out the translation. He passed the course. The teacher was annoyed and said, 'You don't know this much German, but I had to pass you.' She was right. Berner was a guy from Colton, Southern California, who did not know much German, but he became someone who knew German.

Knowledge comes with and as a result of being. You take on the beingness and you have the knowledge. Still, there is value to familiarity and data; they make it easier to be whatever it is you are choosing to be. It is a good idea to do practice Intensives, short ones at first, then for four hours and then a full-length Intensive. This gives you an opportunity to run an Intensive where it is not going to be disastrous if you fail at being a master. It gives you a chance to get into being an enlightenment master. Somewhere along the line it will happen and suddenly life will be breathed into your Intensive. You will be conscious of what to do instead of being blank-minded, trying to remember. What to do will come naturally and everything you have learned will make sense.

From the state of being a master you have certain jobs to do. You have to clarify the technique, the rules and the schedule and that sort of thing, but above and beyond the technical stuff, you have to inspire, encourage and support. This is much more valuable than you might imagine. You have to stand behind your participants and mean it. When they get faint-hearted and their intellect starts to come up with all kinds of reasons why they cannot do the technique, why they cannot last in the Intensive, that they cannot stand the pressure and they do not know what to do and all the thousand and one things that they come up with, you are there to support them in pursuing the Truth. It is inevitable that those things will come up. If you are being a master, what to say to help them will come out naturally. If they do not come up

against barriers like that, by the way, they are probably not doing the technique at all. You must stand behind them in fact, and know in your heart that you will not abandon them. Your ability to stand behind them and your ability to encourage and inspire them stem from commitment.

You have opportunities to instruct, support and inspire your participants during the initial talk and the afternoon talks that you give. These talks should not be just dry academic explanations of the technique. No doubt there will be some of that, but try to spike them with examples and stories of people trying to get enlightened and their trials and tribulations and how they make it through. This is often very encouraging to them. You can tell stories you have heard from other people, and you can make up your own stories based on actual experiences. People like to listen to stories. Tell the stories with enthusiasm and emotion and feeling, and the participants will listen. Dry explanations are a little tougher for them. The dry explanations are all right but they have to be short. You can often do that when you have brought them back from the five-minute break and you have got them ready to go for the next exercise. You explain some aspect of the technique. The next time you explain another aspect. But it only takes a minute or two to do this.

When giving information, do not throw too many things at them at once. Just say, 'Do this.' It doesn't help them to say, 'Now do this and do that and do that and remember to do this and remember to do that and remember to do this.' Give one instruction at a time. Make one basic point.

Sometimes people won't get enlightened because of bad karma. They feel they do not deserve to be enlightened. There are three ways you can get them over it. One is to have them just sit there and torture themselves long enough in enough Enlightenment Intensives. When they feel they have paid their debt, been a good partner long enough and done their service, then they will feel that when grace comes they can accept it, and they will let themselves get enlightened. Or you can tell them to do it because even if they do not feel they have it coming to them, the world needs more enlightened people. Sometimes they will respond to that necessity, that value. Other people will respond to a direct request on your part. They will do it for you. It is a bit of an emotional thing but it is perfectly valid because what is stopping them is not being in contact with others, not knowing that someone wants them. You can say, 'I want you, not your personality, so do it for me.' Some people will rise to that in spite of their karma and will let it be overridden. Of course, you have to mean it. You cannot give a fake talk. It does not work to mumble to the chief monitor as you are walking out of the room, 'Well, I guess that'll fix 'em.' If you do not mean it, you are not being a master because a master not only has an analytical contact but she also has an emotional contact and an investment in her people. When they fail, she feels it. And when they succeed she feels it. Non-attachment does not mean unconsciousness and unfeelingness. It just means when they fail and you cry, well, they failed and you cried. Non-attachment does not mean that there is no contact. Anyone can isolate herself and be theoretically unattached. But as a master you are involved with these people. Their lives have become your life. Their consciousness is your consciousness and their heart your heart. No one likes to see anyone suffer and struggle through the god-awful mental, physical, and emotional pain that these people go through. On the other hand, being weak does not help them get through those barriers. You need to have a balance

of certainty, knowledge, support, contact, firmness, concentration, commitment, the capacity to clarify, and empathy.

Empathy is not sympathy. Sympathy is falling for people's weakness act. Empathy is taking the other person's point of view and seeing what it is like. Sympathy is you becoming like them, wearing their weaknesses. Empathy is you having contact and taking their perspective without being drawn into it. A master is empathetic without being sympathetic.

A master is responsible for everything in an Enlightenment Intensive: the monitors, the technique, the participants' activities; everything that is good, bad, and neutral. She is responsible because she is being a master. She is responsible for everything that happens. If a monitor blows it you may take her into a room and correct her rather firmly, but you do not say, 'Well, you blew it.' No. It is on you because you did not get the monitor to do it right. There is no blaming someone else. The moment you blame someone else the Intensive is gone. You are not the master. You have given it over to someone else. When you give away the power, the responsibility for errors, you also give away the responsibility for doing things right. They are two sides of the same coin. Do not assign cause to anyone else on an Enlightenment Intensive.

Some masters give Intensives with other masters; they call this co-mastering. In doing this, they give up responsibility for the Intensive because no one person is ultimately responsible for the Intensive. The buck can always be passed to the other master. Who decides what to do in a crisis? Are you going to stop and argue about it? Furthermore, if one master supports a participant's particular form of avoidance and the other doesn't, the participant will listen to the one who supports her mind. With more than one master, the level of the Intensive falls. An Enlightenment Intensive should only have one enlightenment master. She should work closely with her chief monitor, who shoulders a lot of responsibility, but the ultimate responsibility resides in the master herself.

Even though there is a growth in the perfection of mastership, beingness is an instantaneous thing. Either you are or you are not. If you are, you will grow in the perfection of that state. You may stumble and fall but you are a stumbling and falling enlightenment master. You are not stumbling and falling and being a person who is trying to be a master. You get the difference? You can try forever. It is not a matter of putting on a robe. It is not thinking, 'Let's see, to be a master I have to do this and do that and remember to look like this and have this expression on my face and pretend to have certainty because he said to have certainty.' You can do that but it is not what is meant by being a master. What is meant is having no separation between you and mastership.

When you are doing your practice Intensives, do not say, 'This is just practice. I'm practicing to be a master.' Be a master. The participants will really be doing the technique. When you have people in your charge and they are doing the technique for real, be there. If you stumble and fall a few times just think, 'All right, now I'll be it and that is it.' Then your timidness will be gone. Your doubt will go away. Even if you say the wrong thing you will immediately recognize it and you will say, 'I just said the wrong thing, here's the right thing.' Do not try to cover it up. People are very forgiving if you admit your mistake, but if you do not they will take it as their personal assignment in life to expose your cover-up. That does not mean you have to get down on

the ground and grovel: 'I'm sorry, I'm sorry. I'll never do it again. I'm sorry.' Just say, 'I blew it on that. What you do is this.' Be real and honest.

You probably will make mistakes. Charles Berner said, 'I've made every mistake, I think, that is makeable, including all the major errors. But I recognized them, admitted to them, and corrected them. Sometimes I made major errors and failed to admit to them. I made that error too. I eventually got around to admitting them and correcting them properly. I made all the mistakes but never did I waver from telling the participants, "We can do this." Because that is the essence of mastership, that they can get enlightened. And you should not back off from that certainty. That is the core of being an enlightenment master, that commitment, that responsibility, that certainty. They all come together with the state of being an enlightenment master.'

These are the main things that are involved in being a master. How are you going to get to this point yourself? How do you actually do it? It is strictly up to you to be or not to be a master. It is solely your choice and is not dependent on any outside influence or situation, how much knowledge you have, how much experience you have, or anything else. Anyone can be an enlightenment master. There is no limitation of age, educational background, nation of origin, race, color, or creed. Maybe destiny has something to do with it, but in the end, being an enlightenment master is between you and the Absolute.

8

Giving the Lectures

The master gives four main talks: the initial introductory talk on the morning of the first day, three afternoon talks, and a brief closing talk. You might also give a brief talk the night before the start of the Intensive to welcome the participants and begin to guide their attention toward the task of enlightenment. In your lectures, cover all of the main points outlined below, but develop your own style. Stay on the subject matter of the Intensive but make it interesting. Spice it up with a little humor, not just to be funny, but to help people through their barriers to listening.

People often feel a little nervous about giving lectures, at least at first. Berner recalls the first public talk he gave: 'I'd practically memorized it for two weeks and when the time came to give it I was completely and disastrously blank-minded.' There is one secret: you keep going, no matter what happens. If your mind goes blank and the sweat starts pouring down your face and you forget where you are, just keep going and it will all pass. Put your attention back onto the group and the right thing to say will come.

It is all right to have a few notes to refer to, but don't read word for word from a manuscript. If you do that you will not have adequate contact with the people you are addressing. You should know the subject matter that you want to cover and look at your people and see what they are understanding as you talk. Watch them. It is the concentration drill in action. Watch them as nonphysical individuals and see what they are getting. Keep rewording and restating your main points, give examples and explain the key principles until you see people understanding what you are saying. You will see their lights go on, so to speak. When you see that about eighty to eighty-five percent of their lights are on, that is about as good as you can do with an average group of people. Usually about fifteen percent of them would not understand what you are saying even if you talked for another three hours. Some people will get edgy and bored early on because they understood what you said the first time. These are the smart ones. They need to be patient, and they usually are.

When you are being a master and giving your lectures from that state of being, the rest takes care of itself, especially after having gone over this material.

8A

Enlightenment Intensive Lectures: the Main Points to Cover

What you say in your lectures will depend to some degree on your own style and the group to whom you are speaking. The following is a general outline of the main points to cover on an Enlightenment Intensive and when to cover them. Although many points not mentioned here could certainly be added if you felt they were relevant to the group, your lectures should be generally structured around these key points. While the outline below says to talk about what enlightenment is and what the true individual is during the opening lecture, you should feel free to talk about and explain these truths during any of the lectures.

Welcoming talk, evening before day one:

The primary purpose of this talk is for you to have contact with the participants and establish your relationship with them as the master of the Intensive. The points given below should be covered either during this talk or the following one (opening lecture, day one), as you see fit.

1. The purpose of the Enlightenment Intensive.
2. Your job and personal commitment.
3. The daily schedule and diet of the Intensive.
Mention that they should not eat food other than what is served to them including food they may have brought with them and food that may be offered to them by other participants. If a person feels his portion is not adequate, he should speak to you about it. Tell them they do not have to eat everything that is served, but they should not fast.
4. The rules.
5. Describe some of the difficulties which may be encountered.
6. Invite their cooperation on the Intensive.
Tell them that they have been asked to leave cosmetics, deodorants, shaving gear, books, diaries and journals, radios, cassette and CD players, watches and jewelry at home because they all distract from the main purpose of the Intensive, getting enlightened.
7. Ask that they be considerate of each other.
Tell them that they can go to the toilet at any time without permission, but if they can avoid it, not to go during sitting contemplation or at the beginning of an Enlightenment Exercise, out of consideration for the other participants and for the orderly progression of the Intensive. Once the exercise has started, it would be best if they went when it is their turn to communicate.
8. Introduce the staff and briefly explain their jobs.

9. As in any Enlightenment Intensive lecture, give inspiration and make personal contact with the individuals.

Opening lecture, morning of day one:

In general, the following points should be covered during the opening lecture.

1. What enlightenment is and is not; the nature of the true individual.
2. The Enlightenment Technique, step by step, in essence.
3. A brief description of the kinds of barriers to enlightenment often encountered.
4. Take roll call.
5. The opportunity to choose not to take the Intensive and receive a full refund, or to stay with no refund available.
6. Take questions.

Day one, afternoon:

1. The Enlightenment Technique in detail, step by step.
2. Description of the stages one goes through doing the Enlightenment Technique. Give examples.
3. Take questions.

Day two, afternoon:

1. Describe the various barriers to enlightenment, including the final barriers, and explain how to overcome each one.
2. Tell stories of inspiration.
3. Review the Enlightenment Technique.
4. Take questions.

Day three, afternoon:

1. Explain the object of enlightenment in detail.
2. Review the technique.
3. Explain that there are degrees of deeper conscious, direct knowledge of oneself.
4. Tell stories of inspiration.
5. Explain the importance of one's presentation both before and after an enlightenment experience.
6. Take questions.

Closing talk, evening of day three:

1. Acknowledge the completion of the Intensive.
2. Acknowledge the staff and the participants.
3. Advise the participants to get some sleep.
4. Have the chief monitor make any necessary logistical announcements.
5. Let the participants know you are available after leaving the Intensive if they want to contact you.
6. Take any questions.

9

The Interviews

An interview is an opportunity for the master to give individual instruction to a participant. There are two basic kinds of interviews: the initial interview and all the rest of the interviews. The initial interview has a unique function, but the rest of the interviews will be discussed first since they are more complicated and need more attention.

There are five reasons or functions which an interview has if it is not the initial interview. If a participant has had an enlightenment experience, this sometimes needs to be talked over in an interview. Or a participant may have an outside problem, or an error in technique, or she may just need contact and encouragement. The fifth reason that people come for interviews is nonsense.

When a person comes to you, the first thing you need to do is find out which of the five categories her problem is in. Don't assume that every time someone comes to you it is always a technique error. You can make the mistake of trying to analyze what error a participant is making in the technique when she really has an outside problem. Also, before you assume there is something wrong with how she is doing the technique, you should find out whether or not she has had an enlightenment experience.

It is up to the senior monitor or the master to determine whether or not an interview is appropriate. Generally speaking, if a participant asks for one it should be granted; however, there is a certain type of person who wants an interview every five or six minutes to be reassured or to feel that she is getting her money's worth by having interviews with the master. This should not be permitted. You do what you can for the participant, and after that, if she asks for an interview again, say, 'Just stay with the technique for a while and see how it goes.' If the person still keeps on asking, don't interview her for a while. Usually people are quite good about it; in fact, if anything they tend to err in the other direction, by not going to see the master when they need help.

In the interview, you should concentrate on the participants as conscious entities, not personalities. When you contact an individual from conscious entity to conscious entity, you will find out the truth of the matter much more rapidly. The contact cuts through the mind like a thunderbolt, giving you the power to reach what is needed. The best principles to follow in an interview are to reach out for the participants, concentrate, and continue until good indicators exist. It may take you twenty minutes to get through an interview. Some will be longer; some will be shorter. Stay at it until there are good indicators. In the beginning, you should not have eighty people on an Enlightenment Intensive because too much of your time and attention may be going into long interviews.

Should you go into another room to give an interview? You may or may not. If you have monitors whom you really trust, it is safe to do so. If you have monitors

who are weak in experience and lack confidence, you might want to do the interview in a corner of the room where you can still keep your eye on the rest of the group. When you have a large group, it is not distracting to hold an interview in the same room because there are so many people talking that no one can understand anything except what their partner is saying. If you have a six-person Intensive, you could hold the interview in the same room, but if you have a good monitor, it would be better to go into the next room when the participant is talking about personal things that might be a distraction to the others. So judge the situation. It is not a critical point. Just make sure you remain aware of the rest of the participants while you are giving an individual interview. Should you have a sign-up list for interviews? You can. Try to get to them as quickly as possible. When you have a lot of participants, don't call out, 'Anyone want an interview?' just to have a long waiting list. Don't give any more interviews than necessary, but give those that are necessary and do a good job.

Category one: the enlightenment experience

Let's say that an individual has had an enlightenment experience. It is not mandatory that she has an interview with the master in that case. She is not going to become any more or less enlightened from having an interview after she has had an enlightenment experience. In fact it would be better if she would communicate to her partners at some length about the experience. The function of a listening partner is not limited to helping clear and dissolve away the mind by listening to her partner communicate those things which have occurred in her consciousness as a direct result of her contemplation and understanding them as well as she can. The listening partner should also listen and try to understand when her partner communicates a conscious, direct knowing of herself. But it is also all right to share an enlightenment experience with the master.

It is not necessary for the master to make a determination of whether or not a participant has had an enlightenment experience. When you know that someone has had an enlightenment experience, it doesn't mean you have to comment on it, either to the individual herself or to the group as a whole. When Berner was first giving Enlightenment Intensives, he put the names of enlightened participants on a list on the wall or announced them. He did this as a technique for building up enthusiasm and the will to go on. But as he got older he became more conservative and would only say something to the individual herself and as time went on he wouldn't even do that. Even if they were to ask him, 'Well, did I have an enlightenment experience?' he would say, 'Well, I don't know, did you? If you don't know, no one knows.'

You decide what you want to do about it, but you should know one thing: the enlightenment experience is not the result of you validating someone's experience. Nor is it the result of others saying, 'Oh yes, you did it, you did it. You got it. You are it.' That is not enlightenment; that is mass hysteria. Enlightenment is a fact. It is the Truth itself. It is not a result of group agreement or of you telling everyone, 'Yes, she's got it.' It is alright to give people enthusiasm, support, and encouragement. In fact, it is a master's job to do so, but don't confuse the fact of enlightenment with being talked into a state. The answers to the questions are no secret, but we are not looking for answers. In fact, we don't even use questions. The listening partner doesn't say, 'Who are

you?’ She gives an instruction, ‘Tell me who you are.’ So when someone comes to you with something she feels is an enlightenment experience, whether it is genuine or not is not a matter of what she says; it has nothing to do with what she says. It depends solely on her being in an actual state of conscious, direct knowledge of herself.

Some people who are a little manic will say, ‘Oh, yeah, yeah, yeah’, but they have not had an enlightenment experience. You may think, ‘Gee, I wouldn’t want to deflate someone’s highly inflated state.’ Well, you don’t have to say anything about it; you can just say, ‘Thank you. Go on.’ The person may say, ‘What do you mean, go on?’ ‘Well, just go on.’ ‘You don’t think I’m enlightened?’ ‘Well I just think it would be best if you continued with the question.’ ‘Oh, you don’t think I’m enlightened!’ You could say nicely, ‘Well, whether you are enlightened or not I want you to continue because if you aren’t enlightened you would need to find it out for yourself, and if you are, you should share it with your partner. If you don’t know whether you are enlightened or not, my saying one way or another is not going to change it.’ This is not a matter of being unsupportive. Don’t confuse support with lying and deception. That is not support. Being a people-pleaser is not being supportive. In fact, to tell a person that she is enlightened when she is not is sabotaging the truth that she might experience. If you make this error, you will probably regret it, as Berner did when he made it. In general, if there is any doubt on your part, do not confirm or deny a person’s experience. (See also Chapter 19, ‘Talking Over a Participant’s Experience.’)

Category two: the outside problem

Another reason for an interview is when a participant has an outside problem, something that does not relate to the Intensive itself. She may think that her husband has left with some other woman. This has happened more than once. She is thinking that he just waited until she got out of the house. It can be distracting. Or perhaps her son just hijacked a 747; or she left the iron on at home, or she is not sure if she left the iron on. If it is a problem involving a person, there is a trick question you can use that works like magic. Say the participant thinks her husband ran off with another woman. If she says, ‘Look, I still want to work on enlightenment. I want to do it, but my mind is full of this. I don’t want to go home; there’s no sense in chasing after him,’ then you have her partner give her the instruction, ‘Tell me the nature of another.’ Tell the person with the problem, ‘That includes your husband and the woman who ran off with him.’ You will then hear a string of things that will last for twenty to forty minutes, after which her attention will automatically start to go onto the people in the room and then onto her partner. She will say, ‘Oh, the heck with those people (her husband and the other woman).’ Her mind is no longer preoccupied with her problem, and she is again able to work on enlightenment. Now she can be put back on the question she was working on before.

When a participant comes to an Enlightenment Intensive already in a distracted state, if the problem is something like having left the iron on and if it can be handled by a telephone call, let the person make the call. Or, if she is willing, have a monitor make the call for her. That is the quickest, most efficient way. The neighbor is called, goes over to the participant’s house, calls back and says, ‘No, the iron is in the closet.’ Now the participant can let go of it and go on. But if someone wants to stop and call

her stockbroker to see how much her stock has gone up, tell her to put it aside.

There are three ways to handle outside problems on an Intensive: 1) have the participant put it aside; 2) if it can be dealt with quickly by a phone call, let the participant or a monitor do it; and 3) have the participant work on the question, 'Tell me the nature of another', if what is bothering her is something that has to do with people. These three solutions will handle most outside problems. However, occasionally the problem is so bad that the person has to leave the Intensive. Usually she will just tell you, 'I have to go. I'll be back next Intensive. This is great, but I can't help it, I've got to leave immediately,' and she's gone. You usually don't have much to say about it, nor should you try to stop her.

Category three: the technique error

Once you have established that there is an error in technique, then you have to find out what the error is. Sometimes the person will have a fair idea herself of what she is doing wrong and when you say, 'What do you think is the matter? What is happening?' she will just tell you. But often you will have to ask how she is doing the technique. You can say, 'When your partner gives you the instruction, what do you do?' and have her tell you in detail, step by step, what she does. Keep saying, '*Then* what do you do?' until you are satisfied that you know how she is doing the technique. Find out if she is leaving something totally out, or if she is adding something or if she is trying to do each step but can't do each step any better. There is not much you can do about the last case, except to explain it a little bit more to her. But if you think she can do better, make the correction in whatever way you can.

Another way to find the error is to actually have the participant do the technique for you. Say, 'All right. Tell me who you are,' and have her work on it. Watch what she does and after she has done it, say, 'What did you just do?' 'I sat here and tried to concentrate.' 'What did you try to concentrate on?' 'Nothing, I just tried to concentrate.' Well, immediately you have found the error. To really find errors you have to understand the technique. Not only do you have to have it memorized but you have to understand it inside out in all its practical aspects and in all its metaphysical aspects. After that it is a matter of practice. You can get fast at doing interviews. Berner got so fast that he could tell in fifteen to twenty seconds what the whole problem was and how to correct it. But in his earlier days this was not true and the one thing that saved him was his capacity to concentrate on the other as a conscious entity. He would keep his attention on the person as a conscious entity and keep her talking, and eventually it would come to him what needed to be done. So it is important to develop that capacity.

It is easy to tell when you have found the right error and handled it correctly. There are good indicators and good symptoms. The person will say, 'Yeah', or will start to smile and say, 'You know, I think that is what it is.' In other words, she will agree in almost every case that this is it. She might say, 'Oh my God'. Or she might not smile, but will say, 'Yes, OH, that is it. I just won't face it, that is right.' Very often the participant will just wander off back to her seat without you dismissing her, and go right into doing the technique. These are all good signs and indicate that you have found the right thing. Now, there may be more than one thing wrong, but when you have gotten to the point where the person is satisfied that the problem has been handled, that is the

time to close off the interview, if it doesn't close itself off on its own. But, if you have said, 'Well, this is the trouble and blah, blah, blah,' and the person says very skeptically, 'Yeah...yeah...' then there is something wrong; you haven't gone far enough. You may be right, but you haven't gotten the thing that is hanging her up and you should keep going. Continue until the person finally says, 'Yes!' or some such thing with certainty and agreement that this is what the difficulty is.

Sometimes the person is on the wrong question. This is not very often true. People often think that if they can just change their question it would solve all their problems. Most of the time, the truth is that the person is up against a barrier, is in a crisis, and if you change her question at this point she will just get to the same part of her mind again on another question and come up against the same barrier. And if she has already been defeated once at that barrier and comes up against it a second time, it will be much harder to get her through. So normally you do not solve a problem by changing the question. Some people just want to question-hop in order to titillate their brains and entertain themselves instead of going through the awesome barriers that they have to go through. Sooner or later you and they are going to have to go through that crisis together and it may as well be sooner than later. Only occasionally does an adjustment really need to be made in the question.

Category four: contact and encouragement

More often than not, what the participants need is simply contact and encouragement. First review the technique with the person and if you see that she is doing it all right, or about as well as she can, then say, 'Well, what's the matter?' She may say, 'Oh, I don't know, I'm the kind of a person that can never get enlightened,' or something like that. She just needs your support, encouragement, and inspiration. The participants need your confidence and certainty that it can be done. But don't lie about it. Be truthful. If you really don't think someone can get enlightened, then say, 'Well, some people have a hard time.' Don't be unreal in your support. But if you know they can make it sooner or later, say 'Stick to it. You can do it. I know you can do it.' 'But will I get it in this Intensive?' 'I don't know when you are going to get enlightened, but you keep at it. I'm behind you. I'm with you. You have my support and I'll stick with you as long as it takes.' Of course, you must mean it. Don't say things like that unless you mean them. Some people took fifteen Intensives with Charles Berner, and on the last five or six he would only charge them for food because he couldn't bear to take their money anymore. He said about those experiences: 'She is trying, tears are running down her cheeks; she is struggling, she is hot with fever, and she is still not getting enlightened. She works night and day, she shakes, and you are with her. When she gets enlightened, it is a beautiful experience. It is beautiful that that can happen after all that struggle. Some people get enlightened in two or three hours. That is nice and thrilling but frankly, the ones who have kept the battle up and have made it have been the most rewarding to me. Some of them have been tough.'

Having a little contact with you is often very uplifting to the participant and very encouraging. It doesn't have to be much, but it is a valuable service that you provide.

If someone wants to come up just to argue, to tell you how stupid the tech-

nique is, how wrong you are and that sort of thing, don't argue with her; it would be ridiculous to do so. Tell such a person that after the Intensive she can write up a critique and submit it to you, and that you would appreciate her comments. But if you do it, mean it. This is what Berner did, and out of ninety-nine Intensives, he got two critiques. Most of the people who had plenty of complaints to make during his Intensives, either didn't bother to write a critique or had changed their minds by the end. There were excellent suggestions in the two critiques he did get, however. He incorporated those suggestions into the Intensive and they are still part of the Enlightenment Intensive today. However, the Enlightenment Intensive as it is today has been so well tested and proven, that it is not likely that people are going to come up with valid criticisms at this point, unless you have been making major errors as the master. In that case, you had better listen to them, especially after the Intensive, and think your mistakes over seriously.

Category five: nonsense

Other than the above, most of the things that people come up with are nonsense. For example, a lot of the nonsense consists of 'I just wanted to come up to tell you how well you are doing on this Intensive.' You need that like you need a cannon ball through your head. You don't need that kind of acknowledgement. The kind of acknowledgement you are looking for is people trying hard on the Intensive and on occasion getting enlightened. That is your acknowledgement. Verbal acknowledgement is really embarrassing. It is inappropriate and almost never sincere.

When it is sincere, it would still be better for that participant to be working on getting enlightened, instead of buttering you up by saying how much she appreciates how hard you work on their behalf. Say, 'Alright, thank you very much. Get back to your contemplation.'

They will come up with this kind of nonsense, especially on the last evening. You have got to cut them off. Don't reject them, but don't dally with them either. One of them might say, 'You know that trip to India we're having next year? I wanted to work out some of the details on that.' Do that after the Intensive. Your no-nonsense approach will carry over to them and they will take their work seriously. Understand that an Enlightenment Intensive is the real thing. You are not playing enlightenment weekend; you are dealing with conscious, direct knowledge. This doesn't mean you have to go around with a serious face; it is hysterically funny at times. But you are really working on enlightenment; it is not some kind of a fantasy. The participants who haven't taken an Intensive before will be halfway through the Intensive before they discover that it is the real thing they are after and they will say, 'Oh my God, you know someone could really get enlightened doing this. This is serious.' Then they will either be terrified, or greatly inspired and encouraged, or both. You should contribute to such an approach on the participants' part. You are not there to have a good time. There is nothing wrong with having a good time, but for the three days of an Intensive, your purpose is to help the participants get enlightened.

Charles Berner took a no-nonsense approach. He said, 'There's an old expression my father used to use. He used to say, "Puppy to the root". The puppy is digging at this root, trying to get this gopher or squirrel out from under the tree and, boy, he's

pawing to the root. And that is the way I think people should work on enlightenment. On an Enlightenment Intensive they should go puppy to the root. The dirt is flying and that is the way they should go for it. If they come up with anything else, all right, but immediately direct them right back into it. Don't play nonsense games. If people want to thank you or something, okay, at the end. But when you are doing the Intensive, do it. And convey that spirit.'

The initial interview

The initial interview is given to each participant before the Intensive begins. Its function is to establish rapport between you and each participant and to find out if she has mental or physical problems, outside problems, or special needs that might keep her from getting through the Intensive or might create difficulties on it. Usually it is best to hand out a questionnaire the night before when the participants come in, that covers these points and any others you think are important (see Supplement B, 'Sample Forms', for a sample questionnaire). Then, during the interview, which can be held individually or with the group as a whole either the night before the Intensive begins, or on the first morning, you can go over the form. At this time, you can identify and handle any problems. In order to be able to give the initial interview to the group rather than to each individual separately, your contact must be good enough and you must have the power to get people to respond when you ask questions and give instructions.

The essential questions you should cover in the initial interview are: Do you have an outside problem? Is there any situation that you have left at home or at work that might distract you from the Intensive? Can you give your full attention to the Intensive for the next three days? Do you have any mental or physical health problems, dietary considerations, allergies, or medical needs? Are you here of your own free will? (Sometimes the person has been talked into or coerced into coming to the Intensive.) These questions will usually elicit any kind of problem. Very often it can be talked out at the moment and taken care of then and there.

Physical problems are usually easy to detect. If the person is really very sick, you should probably send her home to bed. If she is too sick to go home, put her to bed and take care of her. Usually someone will just have a cold or something minor and can take the Intensive. If someone has to take insulin or some other medication, you can make your decision during the interview about whether or not she should take the Intensive.

You should know what medications, health supplements, vitamins, etc., a person has brought to the Intensive. Do not order them not to take these things, but if you think that taking them may interfere with the person's progress on the Intensive, tell them that. If a person has a bad back problem, tell her she can sit in a chair or use cushions, etc. You should know in advance what problems people have, so that if someone comes up with a problem in the middle of the Intensive, you know that she brought it with her, and that it is not coming up as a result of doing the technique. If someone comes up with a physical problem as a result of doing the technique, you should not let her back away, but if someone came with the flu and is almost well and then gets tired on the first day, you will understand why. You will know that it is not just

a psychosomatic thing. On the other hand, if you know there was no physical problem and then all of a sudden someone has a splitting headache on the afternoon of the first day, which is very common, do not let her back off; encourage and support her to just continue doing the technique. The technique brought on the headache and will resolve it. But if a person is just recovering from an operation and she says, 'Let me lie down for half an hour,' and you see her working and trying very hard with the technique, let her, because she came with the problem.

Mental problems are more serious. They are harder to detect. People themselves don't know very well if they have a mental problem or not. Let's face it; the Enlightenment Intensive is hard labor. It is a stressful situation, mentally, physically, and emotionally and people who are borderline schizophrenics, or who have a hard time staying in touch with reality would be better off not to take an Enlightenment Intensive. They should do other things to try to improve themselves.

You should try to pick these cases up in the initial interview. A good question is, 'Have you ever been institutionalized for mental difficulties?' but this does not pick them all up. In fact, some people who have been institutionalized are all right. But an affirmative answer to this question will at least tip you off that this person is worth checking more closely. You should also ask if a person's brother or sister or father or mother has had mental troubles or nervous breakdowns. This will also give you a tip, because often it is a genetic situation, a biochemical problem. In any case, you should try to make the determination.

If you allow marginal people on the Intensive, kept a close eye on them. Sometimes they will make it through, and sometimes you will have to pull them off in the middle of the Intensive. Intensives are hard for these people. When you see a marginal case start to get starry-eyed, or you notice that you cannot understand any of the responses that she is giving, call her in for an interview and talk to her. If there is no connection between anything you say and anything she says and if you cannot understand her, take her off the Intensive immediately. A borderline case like that can go over the edge on an Enlightenment Intensive (see also Chapter 10, 'Stress Prevention and Remedies'). Mild paranoia is all right. Almost everyone has mild paranoia. They think, 'You don't love me and you are out to get me,' and things like that. This is pretty ordinary. Also, having hallucinations is in itself not enough to take a person off, but when someone can't tell a hallucination from reality, you had better pull that one off immediately.

Don't have these people leave the Intensive venue. Have them stay. If they can rest, let them rest. As soon as they are rested, put them in the kitchen washing dishes, or washing vegetables. Don't have them chopping vegetables. The cook always gets the burden of these people, so it is nice to have a steady-minded cook. Check in on them every once in a while to see how they are doing. After they have worked in the kitchen for a while you can put them outside raking and that sort of thing. It is very good for them to have a job which involves contact with the physical world. You should keep them doing that kind of work for the balance of the Intensive. By the end they will usually be settled down. If at the end of the Intensive they are still pretty weird, it is your job to keep track of them, to see that they get home all right, and so on. If possible, have someone who knows them take them home. Tell them to go to bed and sleep. Almost everyone is okay the next day, after they have had a good sleep. This kind

of problem only happens rarely. It is the stress that puts them over the border, and rest will take them back across the border again. But it is best to screen them out in the beginning, and this is part of the job of the initial interview.

Another function of the initial interview is for you to establish some contact and rapport with the participants. Get them to begin to accept you as the master of the Intensive. Offer to help; let them know that you are there for them, that your job is to serve them and give them the greatest opportunity for enlightenment. This tends to prevent most of the authoritarian problems people may have with you. Say, 'If you need help anytime during the Intensive, ask. Raise your hand. Don't hesitate.' You should also check to see if they have come by their own choice, that they haven't been paid by their father to come, or dragged in by their husband or wife, which is more common. Also, are they here because they want to work on enlightenment?

These are the main points that should be covered either by working with them individually, working with them as a group, or by having them fill out a form. If you have them fill out a form, you still have to have some contact with them to establish rapport. If you are really good, you can say to eighty people at the welcoming talk, 'Now, if there is anyone with mental or physical problems, or if you have to take medicine or if you are worried about anything at home, come and see me right after this talk.' Five or six will come up to talk to you. Handle them quickly and go to bed. You usually won't have Intensives which are too large to begin with, so until you have mastered a number of Intensives, do the initial interview one person at a time the night before the Intensive begins.

Final words

You should keep in mind that except for the initial interview, an interview is actually an exception rather than a rule. It is not an integral part of an Intensive. It is to make an adjustment. It is to make it more possible for the participants to do the technique properly. You do not have to give an interview to someone who is doing well. Don't haul them out and interview them for no reason at all; it is not necessary. They are busy working on enlightenment and an interview just interrupts them. On the other hand, anytime there is a need, you give the interview, even if you are tired or ill. Once, on an Intensive Berner had the Hong Kong flu and was so sick he couldn't move. He couldn't even roll over. Nevertheless, he had the chief monitor bring people to him for interviews. They would lean over him and he would interview them. Not only that, the day before the Intensive, his youngest son was born in the next room. When you take on the job of master, you do it no matter what. You have been told here how to do interviews; with a lot of practice, you will develop your skill.

10

Stress Prevention and Remedies

Environment and food

The best way to handle stress is to not have it in the first place. The most effective ways to prevent stress on an Enlightenment Intensive are to have the technique communicated clearly, the rules established and followed, a quiet, neat and orderly physical environment, a carefully worked out schedule which is followed exactly, and a competent master who gives clear instructions. It is nice to have, whenever possible, a country environment, although you have to watch that because sometimes it will be primitive and people become stressed from being too cold or too hot or too something because the facilities are inadequate.

If the conditions are right, you can give Enlightenment Intensives in all kinds of environments. Charles Berner gave Intensives in a castle, a manor house, a hut on a beach in Hawaii where the roof caved in from a monsoon storm, in downtown Oakland in California, in plywood tents in the desert, and in a plush resort center with servants who made the beds for everyone. He once gave an Intensive in the dead of winter in Holland but the facility was so nice that no one suffered from the cold at all.

Having the proper food also reduces stress. Berner once had a cook who said, 'I'm tired of your menu. Just let me cook whatever I want.' He gave his okay and one day they were served a gourmet shrimp dish. After that, he wrote up a sample menu which can be varied, but is light, simple and delicious. When you vary it, however, you should avoid foods which can be stressful to people, such as meat or spicy preparations. The most important thing about food is to serve moderate amounts at each meal, so that people have enough but are not really full and never quite satisfied. Lean is strength on an Intensive. Some people with bigger bodies who need to eat a little more in order not to be stressed from not having enough to eat can be given a little more food.

Sometimes meat eaters will wonder why they are being fed vegetarian food. You can get enlightened on steak and shrimp but steak and shrimp are more expensive and more difficult to prepare. You need a big kitchen, a grill, and more help. Also, meat can be difficult to digest, and can lead to constipation, which is a problem for some people on Intensives as it is. Three days of good vegetarian food will not hurt anyone. It is light compared to other fare, and is relatively simple to prepare.

Be positive

Your being positive and certain has a lot to do with reducing the mental stress of an Intensive. When the participants know they are in good hands, they don't worry about getting into things that may be difficult for themselves and others to handle. If you have properly screened people at the start of the Intensive, you will already have removed the most severe problem cases (see Chapter 9, 'The Interviews' for how to screen participants).

These are the best ways to handle potentially stressful situations. Refining these aspects is how you get better and better at giving Enlightenment Intensives and reducing the number of problems you may have. However, an Enlightenment Intensive is a very intense program of long hours of concentration, sitting face to face with reality. This is a stressful activity no matter what you do.

Marginal people

Many people who are marginal, who have mental, emotional or physical difficulties which could give them a problem due to the stress of the Intensive format, can do all right if you don't push them. You should watch them closely. If someone gets into real trouble, you should not hesitate to pull him off the Intensive. You can tell when someone is in real trouble: the person's eyes get glassy and he looks at you and says, 'Ugh, ugh'. You can tell he is identified with the state he is in and can't get out of it. He is so stuck that he is unable to do the technique, and so he isn't getting through the state, just slipping deeper into it. You should be cautious, but when in doubt pull such a person off the Intensive. If he is okay in ten minutes then you have probably made a mistake, but most of the time you will be right. Let the person take another Intensive if he wants to. Work a little bit more with him each time. If you take a long-term approach with this type, he will usually make it in the end. In the event that you do take someone off an Intensive because he is in another reality, check up on him after the Intensive to make sure he is all right.

Epileptics

From time to time you will have an epileptic on one of your Intensives. They usually do fairly well. They get enlightened about the same as an average person, but you have to watch that they pace themselves and don't overdo it. If an epileptic pushes too hard on an Intensive, he is likely to have a seizure. If he does, you should let him go through it, but protect him from harming himself or others. Prevent him from swallowing his tongue by keeping his head forward as much as possible. Basically, let the seizure run its course. Most epileptics take dilantin which suppresses the tendency to have seizures. The trouble with dilantin is it also makes them dull headed. In some ways, it is worse than a tranquillizer. It is very difficult for people to get enlightened while taking dilantin, so you are in a dilemma. You can solve it by leaving it up to them to continue taking their medication or not. Tell them, 'If you take it, it's going to be more difficult for you to get enlightened, but if you don't take it, you might have a

seizure due to the stress.' Sometimes they will go as long as they can without the medication, and if they feel a seizure coming on, they then take the dilantin. This stops the seizure, but it is like suddenly shifting into first gear. The medication makes them dull, and the head falls forward. They start plodding with the technique, and generally have a hard time. Let the individual make the decision. If he has a seizure, he has a seizure. It is not different from someone vomiting or being sick or whatever.

Everyone on your staff should know if there is an epileptic or a diabetic on an Intensive. Certainly you should know. You should always point out people with special problems to your monitors: 'He's epileptic; watch that one for reality difficulties; this one is going to try to sell you on his teacher and do his own thing while he is here instead of doing the technique, etc...'. Clue them in at the start.

If you are an epileptic and you are the master, pace yourself and rest. Take it easy. Don't push yourself. Sit back and watch. If you find yourself becoming tense, the solution is easy: relax. This applies to any master. There is a difference between being tense and attentive. You can be totally relaxed and very attentive, but if you tense yourself to try to make yourself attentive, you will wear yourself out. The concentration drill is designed to help you separate the two. Gradually you will be able to be attentive without being tense.

Learn to relax

If you are tense for three days and it takes you three weeks to recover from your first Intensive, the chances of you giving another one are not too good. Then what good are you? What good are you to the people of Earth who are crying to be enlightened, if it is such a trial to you that you can't get yourself to give another Intensive? So learn to relax. There is bound to be some tension in the beginning because it is hard to remember all the thousand and one things you are supposed to do and not do, but you should cultivate the trait of being relaxed without dropping off on your attentiveness. The concentration drill is one of the ways to cultivate that because all the tension will come up in that drill. With some people the tension is in the back of the neck, with some in the knees, some in the eyes, others in the gestures: the chin will go up, for example. People will tense different parts of their bodies and will get tired and fatigued after long hours of being attentive. When you notice where the tension goes for you, tell yourself to relax that part of your body while still remaining attentive. This applies to all therapeutic situations, by the way. During the long hours of an Enlightenment Intensive, when you notice some tension building somewhere in your body, just relax that part, let peace come, and at the same time be attentive to the participants. That way you won't be tempted to do complicated things in order to have something else to put your attention on. You will let simplicity come. This is an important factor. The more relaxed you are, the better will be your judgment, the less inclined you will be to make things complicated, or sell out in order to get the pressure off your back.

Pregnant women

Pregnant women on an Intensive are usually no problem at all. They should not take the Intensive during their last three months of pregnancy, because the stress could induce a premature birth, but generally, pregnant women on an Intensive do very well. In normal, healthy pregnancies, the hormones are beautifully balanced and the women have great endurance. Long hours are not a problem for them. Pregnant women usually have enlightenment experiences more easily than the average person.

There is not much problem for the fetus either, unless it is during the last three months. It is stressful, but it is honest stress. If the woman is out drinking, shooting up and carousing, doing things that she is ashamed of, that has a bad effect on both her and the fetus. But if she is doing something for a noble purpose, it inspires the fetus. The stress on an Enlightenment Intensive does not injure anyone's health.

Often people will experience sleepiness at one point or another during the Intensive, usually on the first day. When they do, have them continue doing the technique. The head will get so heavy sometimes that it feels like fourteen zillion tons of lead. The eyelids will feel like fourteen quadrillion tons of lead. It is one of the most agonizing tortures that anyone could devise. Oddly enough, it often happens around ten o'clock on the first morning, when the participants are still fresh. They will lean over so far that their heads bounce off the rug. What you do is to have them sit up and carry on. There is no special remedy. Doing the technique got them into it, and doing the technique will get them through it.

Don't concern yourself with tired backs and things like that. The breathing exercises in the mornings and evenings help to alleviate the physical stress a little. Activating the life energy while moving the body vigorously gets the circulation going and the body loosened up, making the participants feel better.

There are many minor factors in the physical environment which help reduce stress for the participants. In hot weather, for example, it is almost mandatory that you provide shower facilities. Most of these minor factors become obvious when you direct the setting up of the physical environment with your chief monitor. It helps to have participants sit in rows, instead of wherever they want. The rows add symmetry to the physical layout, which reduces stress, and they also make it easier for the monitors to do their work. When people can depend on the physical layout being predictable and pleasant, they forget about it and can let go more, just as the pre-set schedule allows them to let go more. At first, people sometimes think the motive for all this structure is purely authoritarian, but it is only to help the participants keep their attention on doing the technique. Having straight rows contributes to that end.

Hygiene

You should follow basic hygiene procedures and reduce the possibility of spreading germs and disease as much as you can. It is good to use paper cups and have each person mark their own so that the spread of germs and disease is minimized. You can get away with using plastic or ceramic cups if you have a good sterilizing procedure in the kitchen. Colds can go from one person to the next in one day. You don't want the participants to carry germs away with them after they leave, either. In general, keep

everything clean. The cook should keep his hands and body clean and follow standard kitchen cleanliness. Make sure the cook isn't carrying something like hepatitis. If your cook has hepatitis, you will find yourself in a very stressful situation indeed.

Once when Charles Berner was teaching a course, someone who apparently didn't know she had hepatitis volunteered to cook a party meal at the end. There were sixty-four students and thirty-eight of them got hepatitis. It demolished them. Berner was the first to come down with it, and was laid up in bed for five days. You are supposed to stay in bed for weeks but he had a commitment to do an Enlightenment Intensive in Hawaii, so he was propped up, put on a plane, and flown to Hawaii. He managed to get through the Intensive, but he didn't go near any food. That was the Intensive when the roof fell in.

Personal relationships

If you have an individual whom you feel you can't help because the difficulties between you are too much, have him take someone else's Intensive. There is no such thing as a perfect human relationship, but if it is total war between you all the time, you will do both of you a favor by directing that person to someone else's Intensive. However, if you relate like that to ninety-nine percent of the people you meet, don't be an enlightenment master. You should always give the benefit of the doubt to people and be willing to grow in your own capacity, but at some point you have to draw the line because the energy drain on you from dealing with one very difficult individual will be so high that you will neglect the other participants, and that is not good.

You can also prevent almost certain stress by having your wife or husband take someone else's Enlightenment Intensive. Having your own spouse as a participant on your Intensive is worse than having other husbands and wives as participants working together as partners. If you have your spouse on your Intensive you will always get involved in some personal thing that you just can't straighten out. Also, your spouse can't really acknowledge your elevated position as a master, and often thinks he or she is special in some way. If you say out loud whether or not he or she is enlightened, you are really asking for trouble. Have your spouse take an Intensive from another master whom you respect. Then everything will go fine and there will be peace.

The same holds true in general for ex-lovers, ex-spouses, close relatives, anyone with whom you have or have had a close bond. There may be some exceptions but probably not many. When Berner's son took one of his Intensives, every time he came up against a barrier and got emotional, Berner would go to pieces right along with him. Berner had too much of a personal investment in the situation and because of that, couldn't get his son through the barrier. Finally, his son took someone else's Intensive and got through it. The only thing that had been holding him up was his father being the master. Doctors always send their family members to other doctors; as a master, follow the same rule.

Having people who are close to you on your staff can also cause difficulties. Some husband-and-wife teams of master and monitor or cook, seem to be able to give Intensives together without disasters occurring, but it's risky. You can try it and see how well it works for you.

You will find this material on stress prevention and remedies very valuable for strengthening your own certainty as a master, avoiding a lot of potentially stressful conditions, and for helping participants through difficult situations.

11

Monitors and Staff

If you have the qualities of a master, you won't have any difficulties with monitors and staff. If the monitors respect you, everything will go nicely, but they will only respect you if you are being a master. If you are not being a master, you will have revolts, takeovers, and disasters.

As a beginning master, do not get four or five masters who have done twenty or thirty Intensives to be on your staff. They will tend to take over. For at least your first five Intensives, you should get people who are beginners for monitors so that you are the master and you take full responsibility for what you do. If you have an experienced master as your monitor, you will never really find out what is involved in running an Intensive. It will not be a test for you, and you will not be a master. Get people to be monitors who are learning just like you are.

On the opening page of the *Monitor's Manual* it says, 'The Enlightenment Intensive monitor is an assistant to the enlightenment master and must always act in the assistant role.' Nothing is truer than that. You are the master and they are extensions of you, helping you conduct the Enlightenment Intensive your way. You should approach them that way. If they argue about how it is supposed to be done or that Charles Berner said this and Charles Berner said that, you make it clear that this is your Intensive and you are running it your way. Get it clear with your monitors before the Intensive starts, not during the Intensive, that they must be willing to assist you in doing it your way unconditionally. You should only bring onto your staff those people who will do that, even if you are shorthanded a little bit. It is better to be shorthanded than to have your staff running off in different directions doing their own thing. The orientation of the Intensive is you, the enlightenment master. If you know what you are doing, people will want to work for you and there won't be any doubt about the direction in which they will be going. If they can't support you, they should not work for you. Once they sign on, you are the captain and there must be no revolution of rank, either overt or sneaky.

Get people who will commit themselves for the length of the Intensive. Whether they are paid or not, or how much they are paid depends on how you are operating. There are no set standards. People mostly work on Intensives as a service and for the personal value they get from the work. They know they could never get paid enough to compensate for their work anyway. However, no matter what your financial arrangement is with them, you should expect first class work from them. You should have the *Monitor's Manuals* handed out well in advance and tell them to know it inside out. You would be wise to require them to memorize the technique. That way they will know the crux of the whole Intensive and you will also find out who will support you and who won't.

Your chief monitor is your number one. He takes care of all the physical aspects of the Intensive. Some masters have the chief monitor also be in charge of the

rest of the staff. If you have a good enough chief monitor who knows how to handle people, he or she can do that. The chief monitor is in charge of time, place, objects and sometimes staff. He is in charge of the scheduling, calling the changeovers, making sure people are called in on time, woken up in the morning, sitting there ready to go in the right places with the right partners; that the food is prepared, is there on time, is the right food in the right amounts; that everything is kept neat and orderly.

Berner had some very good people for the last Intensives he gave. He told them to take care of the details and he would be the master. They went out and got the staff, the food and the place. They organized all the monitors' schedules so they knew when to be on and when to be off, etc. They did not consult him. He just walked in at the time the Intensive was ready to start and everything was smooth from there on. It is nice to have people like that, but you can't count on it. You may not attract that kind of personnel right at the beginning. You will have to take what you can get. You may have to organize things yourself, or you may have to tell your staff what you need. The *Monitor's Manual* will help a lot. There is a list of jobs to be done by the Intensive staff in order of sequence and other helpful information. The chief monitor should be very familiar with all that since it will save him a lot of trouble with what needs to be done.

It is very important to keep things neat and orderly. If you have sweaters, coats, combs and brushes scattered all over the floor of the Intensive, people's minds will be just like that: cluttered, messy and disordered. If the place looks like a battlefield, they will look at the scene and think, 'No one is going to get enlightened here.' A few will get enlightened anyway, but a messy environment is very discouraging and adds a lot to the stress, so keep things neat and orderly. You can store participants' things and everything else not needed in a nearby room. No matter how rough the situation is, always try to keep the main room straightened and clean.

You should always back your staff up. You may reprimand them in private but you should give support to your staff and not undercut them in front of the participants. If you do, the participants will lose all respect for them and will not pay any attention to them at all. Monitors make mistakes. When they do, take them into the next room, privately correct them and then have them go back and straighten out the mess. That way they will gain confidence, the participants will gain confidence in them, and their esprit de corps will be maintained.

Your staff as a working body needs to have spirit. As the master, you should inspire them. Say, 'This is going to be the best Intensive ever on the face of the earth.' It may not be, but you should be trying for that. Tell them, 'We are going to get these people enlightened' and mean what you say. With their help you can do it, and without it you are going to have a struggle. You can do an Enlightenment Intensive with no staff, but it is far better to have some staff.

The monitors' primary job is to help you get the participants doing the Enlightenment Technique. By eleven o'clock on the first morning they should have everyone doing the technique according to the limits of the capacity of each participant. By that time the monitors should have been around to everyone and explained the technique to them and gotten them doing it about as well as they can. If you are doing an Intensive alone it will be sometime on the morning of the second day before that begins to happen. It depends on how many people you have. Without a staff you will

tend to limit the size of your Intensives, keeping them under twenty so you do not have too much to do. Also, people will be neglected and wander off out the door and you won't quite know what happened. These participants will not tell other people to go to an Enlightenment Intensive. If you want people to come to your Intensives, it is best to have a staff.

The chief monitor calls the changeovers or delegates that duty to a monitor who can do it correctly. There is a certain art to calling changeovers. The calls have to be loud and clear so everyone can hear them and they have to be toned positively and paced just right so they pick up the energy of the Intensive. The changeover caller should be spirited and not convey, 'Thank your partner, change over, I'm really tired.' Everyone in the whole Intensive will start getting tired if the chief monitor is communicating his fatigue. When the chief monitor says, 'Thank your partner, change over,' it should charge the participants. He should give them his life in the call. Teach your monitors to support, encourage, uplift, and give energy and life to the participants. The changeover call is a routine point of contact and an opportunity to do this.

When you are in a foreign country and the dominant language is other than your own, you should have a chief monitor who knows both your language and the dominant language of the place in which the Intensive is being given. Then he can act as a go-between for you and take care of things. You have to have confidence in that person.

Monitors should always give positive instructions. They do not lay trips, they support. They may not do it as well as you; they may not have read this manual and learned all the things they are supposed to know, but they should have that as their aim.

You should treat your staff members with respect and with love but be firm with them. Do not take any nonsense. Say, 'Do it this way'. Remember that they have a limited capacity, so if they cannot handle the situation it is your job to step in and take care of it. Do not just sit in your chair; if it is necessary, get up instantly. Be there to take care of whatever needs to be taken care of at any time. When the monitors see your willingness and competence to take care of any situation, they will help you.

One thing that monitors tend to do when they get tired, and they all get tired, is to gather together and start talking. They may also hang around you and loiter or make jokes. You should not let them do that kind of thing. When they talk to each other, they should talk about the work at hand, and then break up and get back into monitoring the participants. You should not act on any tendency you may have to participate in such activity. You stop being a master when you do.

Sometimes monitors will float with their attention across the top of the Intensive. This perhaps is all right for the person calling the changeovers but the rest of the monitors should get very much into what is going on and listen to the specific words of the participants. They should be monitors. That means they are monitoring and helping you help those people by constructing the internal and external environment in the best way to provide the best opportunity for enlightenment.

Monitoring is hard, grueling work. Your monitors will become exhausted. Monitoring is much harder than taking an Intensive. As a participant you just do what you are told and you have things taken care of for you: the food is ready on time, you don't have to worry about where to sit, when to sit, what to do, anything. You can de-

vote yourself to the enlightenment task. But the monitors have got to get everything together and put order into disorder. It is arduous work. Teach them to pace themselves so that they do not overwork. Some people, especially chief monitors, can kill themselves off on the first day; you practically have to carry them out on a stretcher in the middle of the second day. They get crazy or hysterical and just babble. If that happens, make them rest for a few hours. When they come back they will be all right. They should pace themselves so they do not get to that stage. When you are giving your talks and during the sitting contemplation, the chief and senior monitors should be resting so that when you are on your break they are fresh and are there taking care of things. You can gain the ability to stay with the Intensive, and except for meal breaks and the afternoon rest period, not take any break at all. But in your beginning Intensives, you had better get some rest. Alternate your times on the floor and see that things are covered. Sometimes when you are shorthanded you do not get to rest very much. Experienced staff who know what they are doing can stay on duty longer hours because they are relaxed about it. They only do things that need doing instead of chasing around driving themselves nuts with details and things that do not need to be done. Make sure that your staff members, according to their capacity, rest and take care of themselves.

You may find there is competition among the staff. If so, instead of letting them fight and fuss with each other, get them to compete to help get the most people enlightened. That kind of constructive competition is all right. You are not going to get rid of sibling rivalry in three days on an Enlightenment Intensive, so turning it to a constructive end is a very clever thing to do.

In general, one should not ask people to do something that one is not willing to do oneself. This is true of what you ask of your monitors, and also of what the monitors ask of the participants. The participants are asked to follow a certain set of rules, and the monitors should follow them also. The monitors should especially follow the no-sex rule. If they do not, they will not speak with authority and they will be weak monitors. For the same reasons you as the master should also follow this rule.

At mealtimes, the monitors should only eat the food given to them; but give them extra food for snacks. They are working hard and may need more food, but do not give them too much extra. People eat to try to suppress a crisis. They can just stuff themselves into oblivion. Some monitors have done that: a whole loaf of bread, a jar of peanut butter, and the person was annihilated. So put a limit on their food. When they eat extra food they must eat it privately so the participants do not see them. That goes for you too, as a master. Berner let himself have a little sweet, a cookie at the end, only if at least thirty percent of the people had gotten enlightened; otherwise, no cookie. Because people often need a reason to get enlightened, sometimes on the last evening he would say, 'I won't get my cookie unless you get enlightened.' Even though it was a joke, it sometimes worked.

Sometimes a monitor will make a mistake and hide it from you because he wants you to love him. Tell him that you will love him if he confesses, and listen to his confession. Then tell him how to correct the error if he does not know how. If you find that a monitor is fighting you or being critical of you, it is only because he has made an error and hasn't told you. That is the only reason. Even if he is critical of an error you actually made, the critical part comes from an error he has made which he

is hiding from you (it is usually similar to or the same as the error you made or the error he thinks you made). Just have the monitor tell you and then say to him, 'Okay, don't do it again.' If it needs straightening out tell him how to proceed. Make it safe for him to communicate with you and be open with you. It would be an error for you to put a horrible consequence on what he has done or put him down or insult him or be negative about it. If you do, that is the last error he is going to tell you about. He will hide them all from then on and become more and more critical of you, internally or to your face. Just say, 'What happened? All right, let's see what we can do about it,' and give him the support that he needs. Monitors are not perfect.

It is best for you to start as a cook and learn that end of the business because you never know when a cook is going to walk out on you. If you can't handle cooking, the cook can blackmail you and demand to have things his way in the kitchen. If you know what to do, you can go in there and take care of it. When you progress through cooking, silent monitor, monitor, senior monitor, chief monitor and then become a master, you know the ropes and you know every part of an Intensive and you are willing and capable of doing every part. It would be best to have done each job at least once. It is not essential but it is best.

Briefly introduce your monitors at your opening lecture. Make sure the participants know that they are monitors. The staff should be a good example and not wear jewelry or flashy clothes or gossip in front of the participants. They should take a shower each day and keep clean. They should not eat foods like peanut butter or garlic and then breathe on the participants.

The staff should be as committed as the participants are. However, if staff members want to leave, you should not physically restrain them. Neither should you tell them to leave at the drop of a hat. You should work with them and get them to go through crises because it is routine on an Intensive that they will get tired and come up against internal barriers: mental, physical and emotional. They will get fatigued and they will get discouraged. Their difficulties tend to get compounded because they do not have a partner to communicate to as the participants do. You have got to be the one who does not get tired or fatigued, even if you are. Work with your monitors until they get through a crisis rather than telling them to get out. But if they leave, if they walk out, consider them to be no longer on staff.

In general, you should have a minimal number of monitors. You do not want a huge staff that you have to wrestle with, especially on your first Intensives. Berner has this to say: 'I've seen masters who had sixteen and eighteen people staffing some of their Intensives. They had troops of people running in and out. The participants wouldn't even know who they were. They'd think, "I haven't seen that guy for two days." They made kind of a festival out of it. That's not the right spirit. An Enlightenment Intensive is not a spectator sport. A hardworking, tight ship is the way to run an Intensive instead of having people getting into mischief because they don't have enough to do.'

You should have one senior monitor for every twenty to thirty participants, subject to availability. A senior monitor is almost ready to be a master and usually there are not many around. If you do have more than one senior monitor, they should split the participants between them, so that there is no danger of them giving conflicting instructions to someone. Think of silent monitors as gofers. They go for this and go

for that. It is nice to have some but you can do without them. You could even do without any monitors if you had to. You should always have a de-odder available, though. The absolute minimum number of participants you should have is six. That makes for a pretty dead Intensive, but it can be done. In general the fewer the people you have, the more formal you and your staff have to be because the participants tend to get casual and informal and go to pieces. The structure will tend to fall apart and they won't feel as supported as they should. Be sure in that situation that people follow the rules exactly. As you gain in experience and mastery, your Intensives will naturally get larger and larger.

The details of the actual staff jobs are contained in Supplement I, *The Enlightenment Intensive Monitor's Manual*. Read the *Monitor's Manual* from the point of view of the master. The essential point to keep in mind for handling staff is: be a master.

12 The Enlightenment Questions



Who am I?

Koans, or key questions, came into being in Rinzai Zen when one master thought it would be useful to limit and specify which aspect of Truth one was intending to consciously, directly know. In India, both in ancient times and modern times, seekers of Truth have pondered the question, 'Who am I?' which also focuses the attention. There are different schools of thought as to whether or not one's attention should be focused and it depends partly on one's purpose. Our purpose is to give the participants on an Enlightenment Intensive an opportunity for an enlightenment experience in three days, so we provide a question which they can use to come into contact with the specific object of their enlightenment. This speeds up the process. However, the question is only a tool. It is not the object of enlightenment. It is a device to help bring the participant closer to his object of enlightenment by aiming him toward it. As a master it is important that you not lead the participants into thinking they are working on answering a question because they are not. They are working on having conscious, direct knowledge of the object of their enlightenment and the question is a tool to help them accomplish this.

The instruction form

When the participants are in the dyad format, they are given an instruction by the listening partner, rather than a question. Having people ask their partners questions like, 'Who are you?' works fairly well but it is not as good as the straight and sharp arrow of the 'Tell me' form. A question tends to invite and permit a lot of intellectu-

alizing. The instruction form has the effect of breaking through the intellectualizing sooner. Therefore, we use the direct orders, ‘Tell me who you are’, and ‘Tell me what you are’, the instruction forms of the two questions used on an Enlightenment Intensive: ‘Who am I?’ and ‘What am I?’

You can only be enlightened on yourself (see Chapter 1, ‘Enlightenment’). ‘Who am I?’ is the easiest question a person can work on. ‘What am I?’ includes more and so is more difficult. It is also easier to work on ‘What am I?’ if a person first knows who she is. Also, a person is usually most interested in knowing who she is until that issue has been resolved. People will keep their attention on something they are interested in more readily than something they are not interested in, especially if they come up against a problem.

Determining a participant’s question

What criteria should be used to determine which question a participant should work on? Have the person work on who she is for her first Intensive. If she gets enlightened on who she is during the Intensive, change her question to ‘What am I?’ If she doesn’t get enlightened, put her on What for her second Intensive. If a person is not interested in working on Who, let her work on what she is on her first Intensive. If someone is not interested in working on Who, it is probably because she already knows who she is. Because What includes everything about the individual, it also includes Who, so a person working on What will discover who she is anyway, if she doesn’t already know. (It also works the other way: you can get what you are by working on who you are.) Generally speaking, don’t let people work on Who for more than one Intensive. If they don’t get enlightened on Who fairly quickly, it means they are identified with a whatness, not a whoness.

Who you are refers to which one you are. It does not necessarily tell you what it is that you are. When you are enlightened on who you are, you have conscious, direct knowledge of which one you actually are. The minimum enlightenment is to get who you are, although usually a person will get some of what she is along with it. A person can have conscious, direct knowledge of who she is and not have the faintest idea of what she is. That is possible but it does not happen very often.

The difference between Who and What

Who is different from what. As an analogy, imagine that there are two circles identical to each other, side by side. What they each are is a circle but there is one circle on the left and one on the right. Each circle has its own identity – who it is – yet they are both circles. Their nature – what they are – is the same. It is like looking at a forest of trees, noticing that there are trees, and then noticing this tree and that tree and that tree. Each tree has its own identity.

Many people take a long time getting enlightened on who they are because they are interpreting the ‘Who am I?’ question as who and what rolled into one ball. When they finally get enlightened they will have conscious, direct knowledge of both who and what they are to some degree. But if they are getting impatient and you want to

help them along you can tell them to discriminate between who and what. Then it will be easier for them to have an enlightenment experience on who they are.

People have a natural tendency to either go very shallow or very deep. If you go deep, you will go longer periods of time without definitive results but when you do get a result, it will be substantial. If you go shallow, you will not get the depth right away but you will get more plateau experiences, which are encouraging.

If you wanted to, you could take 'Who am I?' all the way. Who includes what if you interpret it broadly, and you can take it all the way for complete enlightenment. Berner recalls: 'Ramana Maharshi was a great proponent of teaching the "Who am I?" approach in India. He revitalized it from ancient India and he was alive in my day. I saw him on newsreels teaching how to contemplate the question, "Who am I?" He had taken it all the way right on out to the totality of enlightenment experience. He was beautiful. He had cancer all over his left arm and shoulder and it finally metastasized throughout his entire body, but he knew who he was. He was in serenity the entire time this process was going on. He was moving into the next phase after full enlightenment which is the transformation of the manifest body. He'd say, "Look at this body being eaten up." That happened to be his karma. But he was in serenity and just watched the whole thing. He was a saint and he got that way from contemplating "Who am I?" for years and years. I saw the newsreels of him when I was fourteen, taken about a day and a half before he died. Everyone else was concerned, but he was in bliss. It was a real inspiration to me.'

Whos are beingnesses or personalities and whats are things. If someone says she is Surya, the personification of the sun, that is a who identification. But if she says she is the sun, then she is identified with a what. When people work specifically on having conscious, direct knowledge of what they are, they are dealing with more substantial identifications than personality. A person basically thinks of herself as a thing. This is not a personality identification but a what identification. There is also a gray area. For example, if someone comes up with 'a creator', is this a who or a what? There are elements of both in 'a creator'. A body is in a gray area, too. Technically, it is a what, but it could sometimes be considered to be a who. However, if a person says, 'I am a glowing light,' that is a what, not a who. 'I am a red sun, I am the universe, I am consciousness,' these are all whats. Of course, she is not any of those things, she is just discovering that she is identified with them. Very often people will take this for enlightenment. One person might say 'Hah, I'm a red sun.' If you said, 'How do you know?' she might say, 'I can see it right over there.' First she was it, now it has moved away from her and she can see it and thus partly de-identify from it. Then if you said, 'Who is looking at it?' she might reply, 'Oh, you are always spoiling my fun.' If you are still confused about the difference between who and what, write out a list of identifications that are who's and another list of whats.

Chasing



There is a particular mode a person can use when working on either Who or What, which is called chasing. The person says to herself, 'Here I am sitting here trying to find out who I am. Who is it who is trying to find out? It is this little guy in my head. Who is looking at the little guy in the head? I am this little viewpoint out behind the head, looking at the little guy in my head. But now who is looking at that place behind the head? Now I am on the left side. Now I am looking at that point on the left side from the right side.' She chases herself around like that. Finally she says, 'All right, I'm not moving. I'm right here, I want to consciously, directly know myself right here.' Then, 'Take it away, I can't bear it!' This is what happens. This is chasing, and some people do it. Do not instruct them to chase but if they do it, let them if it is happening as a result of their intention to consciously, directly know themselves. You will see a lot of this when participants work on What. Intellectual people are better chasers

than non-intellectuals. People who are good visualizers are also good chasers.

It does not matter whether participants remember, reason, try to be sure, have beliefs or visualizations, are chasing around verbally or non-verbally, or whatever. When they accept the instruction from their partners, intend to consciously, directly know the object of their enlightenment, and be open to whatever may occur as a result of the intention, all of these things will occur at one time or another. Do not try to stop them because they cannot help it. When all of the processes finally go away, at last they can just do the technique and possibly get enlightened. The question always keeps them aimed at the object of enlightenment, no matter what they come up with.

Tell me the nature of another

The only question other than 'Who am I?' or 'What am I?' that you should use on an Enlightenment Intensive is 'What is the nature of another?' (Tell me the nature of another). That should be used only if the person has a problem with someone who is not on the Intensive. That question will help her to unfix her attention from that situation. Once her attention has become unfixed from her problem, put her back on her enlightenment question.

Always remember that the enlightenment questions are only tools for having union with the actual object of enlightenment. Guide your participants into facing the real thing itself, not just playing with a question. They should use the question as a focusing tool, but actually face the object of their enlightenment. That is where the real crises come and the real progress is made. Facing who or what they actually are leads the participants directly into union with the Truth of themselves.

13

Technique Modes and Variations

You should always direct the participants on an Enlightenment Intensive to do the Enlightenment Technique the way it is explained in this manual. However, they are going to do a lot of other things instead. It is almost inevitable that they will do other things because they cannot help it. While you should not encourage them to do these things, you should accept most of them because the participants make progress by doing them and eventually end up doing the technique correctly. However, there are certain modes or variations which will not help them to progress and which will not result in them doing the technique accurately. The different modes and variations will be discussed in this chapter and you will be shown how to discriminate between those which will produce progress and those which will not.

You must differentiate how a person is trying to do the technique from what occurs automatically as a result of his contemplation while he is trying to do the technique. This usually requires that you watch the person for a while. The things that occur or come up for the participant as a consequence of having asked, 'Who am I, who am I, who am I?' should be communicated to his partner to the best of his ability. You should be able to tell the difference between how he is doing the technique and what is occurring for him.

Acceptable modes and variations

The easiest and most common thing that beginners do is repeat the question to themselves: 'Who am I, who am I, who am I, who am I?' It becomes a mantra. It has a certain feel to it because it is simplistic, and in certain Zen circles it is the correct thing to do. In a way, repeating the question does aim the individual at the object of enlightenment. The intention to have conscious, direct knowledge of the object is implied. The instruction given by the partner, 'Tell me who you are,' also has that implication. It is all right for the participants to repeat the question to themselves. Sometimes they even get enlightened on the sound of the question. On the other hand as a master you should not instruct people to keep repeating the question to themselves. If you see someone doing this, and that is the best he can do, let him continue. But do not instruct anyone to do it, for in itself, it is not the best technique. It is a particular mode which some people get into because it is the best they can do at the time.

Another acceptable variation of the technique is chasing. This is a way of doing the technique in which a person looks at that which he just was. Since he is in the process of looking, he always ends up someplace else looking at where he just was, thinking that that is him over there. He thinks, 'I'm this one who is having an awful time trying to find out who I am so I'm going to consciously, directly know this one who just tried but didn't find out who he is.' Or, 'What I am is a frustrated being and I'm going to directly know myself as a frustrated being. Now I'm a disappointed being

because I didn't find out who the frustrated being is and I'm going to directly know this disappointed being.' And so on. This is a productive process for many people even though they chase themselves all over and are still looking, still perceiving. Often they notice that they are looking and give it up, or they just wear it out, begin to do the technique correctly, and get enlightened.

There is another kind of participant who does the same thing in a different fashion, in the mode of feeling. This person says, 'I feel, I just feel who I am.' It is all right for them to chase themselves by feeling themselves. After a while, if you say, 'Feel the one who is the feeler,' the person will say to himself, 'I'll feel the feeler,' and start shaking because he cannot quite feel the feeler. Such modes are quite introverted, bring about a lot of de-identification, and help clear the mind. In the end, though, none of these approaches in themselves will ever produce an enlightenment experience. There is always some perception involved in these chasing methods and if people strictly follow them, they will end up staring into clear blue space and never have conscious, direct knowledge of the looker or the feeler or the thinker.

Another variation is intending to become one with the object of enlightenment. This is not so bad. Some people think that way and their framework is such that their interpretation of those words will work for them

There is a meditative mode that is also acceptable which is different from contemplation as it has been defined in the Enlightenment Technique. It is a meditative mode in which the participant keeps his attention steady on the object of enlightenment. It is a rather good mode. In itself, a steady flow of attention on the object of enlightenment does not lead to conscious, direct knowledge of the object, but it does if the person also has the intention of consciously, directly knowing the object. Yogis know that meditation leads to union with the object of their meditation. The problem is that trying to force one's attention onto the object of enlightenment is a tough battle. It is better just to intend to do something and be open to it happening than try to force concentration so that there will be meditation resulting in union or conscious, direct knowledge. Trying to force attention onto an idea or thing is an activity which is opposed by the mind and is challenging to the mind. It is very much like taking a whip and standing at the ocean shore beating the waves to get them to stop. It would be better to take up a vigil and wait for it to be calm.

Unacceptable modes and variations

Beginners often get into the mode of logical thought: 'If I were a chicken I'd have wings, but since I don't have wings, I must not be a chicken. I have two legs so it follows that I am some kind of a two-legged animal. I can speak so therefore I'm a human.' This is not an acceptable mode of doing the technique because the best it will ever produce is a correct, logical conclusion, and that is not enlightenment.

Saying anything that comes into one's consciousness is a form of contemplation which is entirely acceptable as a technique in itself, but it is not what you are trying to get people to do on an Enlightenment Intensive. This variation is an undirected approach in which the partner says, 'Tell me who you are,' and the other person just remains open and says whatever comes into his consciousness, like 'Chicken Little' or 'Charlie Brown' or 'I'm the great pumpkin.' This is not an acceptable mode because the

person is only being open and is not actually intending to consciously, directly know himself. Once someone who was doing this on an Intensive stood up and announced that he was Chicken Little. He got national fame for that because a very famous authoress happened to be his partner and she mentioned this incident in an article she wrote for Harper's magazine. She did not get the point that he was just saying whatever came into his consciousness. She thought he was saying that Chicken Little was really who he was.

Another variation that people use is to scream who they are, the theory being that if a person let his emotions out he would experience his authentic self. That is not an approach that is acceptable on an Enlightenment Intensive.

Sometimes people will slip into some specialized secondary technique which is aimed at dealing with the mental, physical, or emotional pain which tends to occur as a result of doing the Enlightenment Technique. One such technique consists of really getting into the pain and describing it fully and at length in order to get it to disappear. This is not acceptable because it is an addition to the Enlightenment Technique. If pain of any kind comes up as a result of doing the contemplation properly, the participant should communicate it to his partner. He should communicate it as it has occurred to him, but not have as his purpose getting to the core of the pain in order to deal with his pain. He should not do anything with what comes up as a result of doing the Enlightenment Technique. He should just communicate what comes up and then continue with the technique. Dissuade your participants from doing any such specialized techniques.

Listening to other people in the room and giving their answers as your own is fairly common and is not an acceptable mode of doing the technique.

Trying to figure out what the master wants you to say and then giving that answer is also unacceptable. You have been told Charles Berner's viewpoint on what enlightenment is in this book, and there is nothing wrong with passing this or other true descriptions of enlightenment on to the participants (see 'Why a Master Should Say What Enlightenment Is', Chapter 2), but you do not want them to just feed your words back to you and pass that off as enlightenment. The only way they will know if whatever you say is correct or not is if they have their own experience of it. So don't have your ego catered to when the things that you have said come back to you. Don't say, 'Well now I'm happy. You've said the right things so you are enlightened.' Sincere participants would, on the third day of that kind of behavior, revolt en masse and string the master up.

Preconceived ideas that are actually true can serve as a pointer to the enlightenment experience, but most preconceived ideas are the greatest barriers to enlightenment. People will get into contemplating their own preconceived ideas more often than you would suspect. They have a preconceived idea of who or what they are or what an enlightenment is like and they try to make it come out that way. Doing this is also not an acceptable technique mode. It would take a person hundreds of years to get enlightened that way, even if they took Intensives continuously. It has been common practice for thousands of years to take lifetimes to get enlightened. Only when Rinzai Zen came along did things speed up. The Enlightenment Technique and the Enlightenment Intensive structure have speeded it up even more.

This covers the most common acceptable modes of doing the technique and

the worst of the unacceptable ones. There are lots and lots of variations that people can get into. Always instruct the participants to do the technique as it has been given in this manual because in the end it is what will give them the best chance for enlightenment. If they actually do it, each and every time it will produce an enlightenment experience. Most of the time they will use styles that fall short, but if it is an acceptable style, they will make progress toward doing the technique exactly. You should evaluate all the different variations and modes you see on the basis of whether or not they are doing this. If, after watching them for a while, you see that they are doing the best they can and are making progress with the technique, accept that. But if they are working with a variation or a particular mode which is not carrying them toward doing the technique, correct them and get them back on the right track.

14

Correcting Technique Errors

There is quite an art to knowing when to correct a technique error and when not to. Generally speaking, if you have properly explained the technique, the rules, and what enlightenment is, it is best not to interrupt and correct someone unless she is making a gross error. It is better to make cogent comments to the entire group just before you begin the next Enlightenment Exercise, walking contemplation or sitting contemplation, and then watch the participants to see how well they are applying what you have told them. The technique tends to be self-correcting and this is one of its great virtues. When a participant is making an error, the technique itself tends to expose the error and correct it without the need for outside intervention. When the technique is done even somewhat accurately, it produces results instantly, and the person can sense she is on the right track. Her effort in the right direction is immediately reinforced by real progress. But if she is making an error, she does not get this immediate reinforcement and the natural tendency is for that error to be abandoned. This is a definite advantage of this technique.

Some people are so far off that they are not doing the technique at all, and you need to get these people to do the technique at least as well as they can. When someone is talking out of turn or doing some other technique, you need to correct her immediately. But if someone is trying to do the technique, it is usually best to wait and watch rather than rush in. Watch to see if after a while she is not gradually getting a little better and a little closer to doing the technique well. Still, if you have watched for a while and the error is consistent, correct it, but only if you know what to say. You may not know what to say. Sometimes you have to query the person and then you will know what to say. Sometimes even after querying the person you still may not know what to say, or she may not be able to do any better even if your advice is correct.

It is not enough to see that there is an error. You have to think, 'What can I do to get that person to do the technique better?' Not just, 'What can I tell her?' but 'What will actually be effective and useful for the participant to be able to do the technique better?' Most people are cooperative, and if they have understood the basics of the technique, they will do it the best they can. On the first morning, do not push too hard. Take it easy and keep explaining the technique to the group as a whole, over and over again. Sometimes explain the whole thing; sometimes talk about one step of the technique. Then, after sitting contemplation on the first day, when the gross errors have been taken care of, start tightening up on how they do the technique. Still watch to see if the errors are correcting themselves or not. If they are not, consider what you could do that would get each person to actually be more able to do the technique. That is different than coming up with a theoretical solution. Only give an instruction a person can actually follow.

How can you tell what instruction to give? You can tell by understanding the technique and concentrating on the participants as conscious entities. Master the con-

centration drill. Also keep close track of each individual.

Learn about people by watching and listening to what they are saying, and seeing what they can do and what they cannot do. If you have someone who is not too bright, it will take her a little longer to catch on to what the technique is about. Little by little, she will understand it. You will have people who have very strong egos, and they will want to do it their way. It is not that they cannot understand the technique; they just want to do it their way. Still, slowly, slowly, slowly, by them working with the technique and by you encouraging and instructing them, you gradually corral them into doing the technique accurately.

It is not correct to step in the moment you see something less than perfect and jump all over the person. The correct way is a nice bit of artistry which involves a lot of attention on your part and on the part of your monitors. Timing is an important factor in this artistry. You have to be attentive to the individual herself as well as to how she is doing the technique, and step in at a time when you see that she can receive the correction and apply it. For example, it is an error to step in and make a technique correction during the last two dyads of the evening. People are tired and usually just struggling along at that point. It is not a good time to correct them because it will not work, no matter how right you are. Wait until the following morning and then watch to see if the error is still persisting. If so, correct it then, or have a monitor correct it.

Remember that your monitors are your extensions, and you cannot put blame on them. When your senior monitor makes a correction of one kind or another which you cannot hear, call her over and say, 'What did you say to him?' Check on how she has made the correction. You are always responsible for how your monitors work.

Generally speaking, there is a tendency to overcorrect. This is because you think you need something to do. You are tired of standing there watching them and you are especially tired of listening to them do the technique in a less than perfect way. You think, 'There must be something I can do.' Charles Berner did his share of this. He said in one of his lectures to aspiring masters, 'From my fifth Intensive to my thirty-fifth I usually overcorrected. I had no one to correct me on my overcorrecting. Then, after getting that much experience, I began to see that I was causing myself trouble and I was causing the participants trouble by pushing them. I was trying too hard to get them enlightened because I had a personal investment in it. I wanted to get them enlightened for my sake, either because it made me look good or it made me feel that I was doing my duty to them. So I would intervene too much and actually stir things up. Then they would try to do it just to please me. They would come up with what they thought was the right answer. Gradually I grew out of that tendency.'

15 Facing a Crisis



You will only be able to get participants to face a crisis if you are willing and able to face a crisis yourself. A crisis will only come up if a person has a goal or a purpose to which he is committed and he comes across an obstacle that he does not feel he can get through. If a person is on a journey to a particular place and comes to a little hillside that he knows he can just walk over, there is no crisis. But if he comes to a twenty-nine thousand foot peak, makes his way up to twenty-eight thousand feet and a blizzard starts blowing, he may not feel that he can make it to the other side. He is in a crisis.

People will never get into a crisis if they do not have a goal they are committed to because the moment they run into the slightest obstacle, they will say, 'Forget it', and avoid the crisis by backing off. On an Enlightenment Intensive there are those people who do not have enlightenment as their goal, so they never really try hard enough to get into a crisis. The moment anything difficult comes along, they just start coasting or they leave the Intensive. When people do the technique for half a day to a day and a half with any diligence at all, a crisis will be struck. They will run into something that seems to them to be insurmountable. It is not insurmountable, but it will seem to them that it is. A crisis is actually a good sign, and it is important that you as a master have this perspective. You are not trying to get them to avoid a crisis; you are setting out to support them through the crises they will almost inevitably get into.

If getting enlightened were an easy thing, any person who had very much interest in it at all would have already become enlightened and we would not need to bother with Enlightenment Intensives. But it is not an easy task. Aspirants for thousands and thousands of years have sought enlightenment and only a small percentage of them

have obtained it. Many spent their whole lives sincerely striving for enlightenment. They starved themselves, mortified themselves, engaged in awesome austerities, studied books, isolated themselves in forests and caves, and practiced complete celibacy. They pulled their hair and pounded the forest floor in desperate sincerity. They were good to people and served them tirelessly, but only a small percentage ever got enlightened. People on an Enlightenment Intensive do not have it any easier. The amount of time it takes is less, but they are going through obstacles of the same magnitude. If they are not, then they are not doing the technique. The technique does not avoid the obstacles that lie on the path to enlightenment. It may avoid going down many side paths, but when there is a thorn patch in the way, participants are going to be in the middle of the thorn patch. The only difference with this technique and other methods is that people are in a high-powered Ferrari instead of plodding along on their hands and feet. You can get bumped and bruised speeding along like that. It is more intense and the trouble you can get into will come more quickly and in a more concentrated form than if you are just crawling along. But in the end you do not avoid any of the obstacles that are there.

People will come up against things they think they cannot get through, and unless you personally have the guts to go on in the face of a crisis with the feeling that you will not be able to make it, you will not be able to get them through it. You will either quit giving Enlightenment Intensives or you will accept insights as enlightenments. It would be a good idea to take enough Enlightenment Intensives yourself so that you are certain that when a person is in genuine despair about getting through an obstacle, he can make it through simply by continuing to do the technique. This will enable you to give the participants the real support they need when the time comes.

Berner has this to say about his own experience with crises: 'After I had given about fifteen Enlightenment Intensives I decided I'd take one. I made arrangements to take one given by one of the people whom I had trained. I started right off with the technique and I was going great guns. I felt I understood the technique and I was really working at it, and on the afternoon of the second day I got into big trouble. I was hallucinating; I saw butterflies pouring out of a spot of light on the floor, and my head was spinning out. I said, "I've got to quit this Intensive. I'm over-stressed and I'm hallucinating. I'm going weird. How do I get out of here?" But even though all evidence was to the contrary, I knew somewhere that all I had to do was to continue, even though I didn't believe I'd make it. I just went on, and about fifteen minutes later I had a deep enlightenment experience.

'Sometimes crises are mental or emotional. Mine were always physical. I would go into shock, turn white, and the blood would pool inside of my body. I'd get shaky and cold. My brain would hallucinate or I would get an attack of illness or fever and think that I was sick. I'd say, "Well, I have to go rest." One time I couldn't get my breath. All I could do was gasp. That was in the same Intensive on the next day, as a matter of fact. Every time I would come up against something, I'd use my same routine, the same way I'd gotten out of things when I was a kid. I'd get sick and I wouldn't have to go to school, or face a test, or something. It was the same pattern in a concentrated form, coming up on the Enlightenment Intensive.'

Crises can manifest as physical, emotional, or mental symptoms all at once or a combination of any two. They can happen consecutively, or go back and forth.

Some people get emotionally desperate; they start crying or get furious. Some people get so scared they shake and sweat. Everyone goes into his own song and dance act. You cannot really hold people consciously responsible for it.

Mental crises come when people are undermined by believing attitudes like, 'I can't do it,' 'I'm no good,' 'I don't deserve it,' 'I'm not adequate,' 'I'm a different kind of a being, one that can't get enlightened,' 'This is not meant for me,' 'I'll never be able to make it,' 'There's not enough time,' 'I'm afraid to chance it,' 'Why should I try because I always just fail anyway,' 'I'm too weak,' 'I never was in that league.' And often, 'My lifestyle will change if I go through this.' You will hear them all. These ideas become very real to the person and the person is so identified with them that they at first cannot see them as only ideas.

Hallucinations are not mental; they come from the brain itself and not the mind. They are the product of a physically stressed brain.

There is no telling in advance what the nature of someone's symptoms will be. The crisis comes from doing the technique; the symptoms are the outward manifestations of the crisis. Symptoms are actually an avoidance, an avoidance of the Truth. They can be attributed to subconscious influences.

Berner relates this story: 'One person came to me on his first Intensive and he was a fire-ball. I tell you he was hot. His skin was flushed red. Everything, face, body, feet, were flushed red. I could feel the heat radiating from him. He said, "I've got a fever! I've got a fever," I said, "Did you come to the Intensive this way?" He said, "No, No! It came after I got here, I've been exposed to something. I'm sick. I've picked up something. I'm going to die." I said, "But you weren't this way when you came." He said, "No, I wasn't, but, you know, diseases have incubation periods." I said, "Well I think you should stay with the technique and go ahead and do it." He wouldn't listen to me and finally I said, "All right, I think it's a mistake but I'll let you lie down for a little while. You are not to leave the Intensive though."

'So he went and lay down. Half an hour went by. The fever totally went away. He came up to me and said, "You were right. I can't believe it, but as soon as I got away from the technique the fever went away, it just faded right out." I said, "You get right back in there." Within minutes he had a full blown fever, flushed skin, heat pouring off him, but now nothing could stop him. He became a true believer and he persisted with the technique in the face of the fever. He got even hotter; his eyes were bloodshot but he came out the other side and it faded away. Later he got enlightened. That's basically a physical crisis.'

More often the crisis will be mental. Some people are very suave. They will come up to you and say, 'Well, I don't think this kind of thing is for me. I can see that it is great for other people but I don't really think I'm suited to this type of thing.' They are very smooth because they have it all figured out. They are putting no blame on you, or the technique, or anything. They say, 'I'm really just not suited for this. It's just not my cup of tea so I'll be going now. Thank you very much for your work. Goodbye.' Do not be taken in by how smooth they are. Do not fail to support them. Follow this one formula: always encourage and support them.

In general, you should not support people leaving an Intensive. If someone gets enlightened and says, 'Well, I got what I came for, I'd like to go now if it's okay,' do not let him. It can be devastating. It crushes a person to think that he could not make it

through to the end. The fact is that he was up against the next barrier. How long does it take to come up against the next barrier after you have gotten enlightened? About fifteen or twenty seconds, or as soon as the person has a thought about what has happened to him. So if you support participants in leaving the Intensive, you have let them down. This is a major error. You must support them in continuing with the Intensive and following the schedule no matter how persuasive they are. Berner says that a few times he was seduced and failed some people. He was able to talk one of them back into taking another Intensive because of the love between them. Sure enough, within an hour came the crisis. This time the person got through it. That person went on to become a very able enlightenment master.

Make sure that you have done your best to see to it that any person who wants to leave has been doing the Intensive properly. Try to persuade him to stay for just an hour and think it over. Even if he says he is not going to do the technique, get him to agree to just sit across from his partner. After a few gongs have gone by he'll start talking. 'Well, since I'm here, this did occur to me...' and so on, and off he goes. He probably will not even tell you that he decided to stay. He will just start rolling with the technique. Have confidence during these extreme cases and stick with your commitment to not believe the participants' minds.

You can check to see if the person is making any error in the technique. You can see if he has an outside problem. But most often if the participant is in a real crisis he has been doing the technique fairly well or he would not have gotten into a crisis. People who do not do the technique say, 'Gee, I don't know why you guys are having a problem. I'm having a great time this weekend. I'm meeting all kinds of people and it's fun. Yes, I'm doing the technique.' They are not; they are not contemplating. There is no openness to conscious, direct knowledge of themselves. Someone who is in a crisis from doing the technique says, 'Oh my God, my God, I can't go on with this! I'll leave my husband when I go home. I know I will because I'll know that I can't go on being a housewife if I know who I am, I just can't stand that. I'll want to split and I can't do that.' This is her reaction, a symptom of coming up against a crisis. She has been in the role of a housewife all of her life and she can see the end in sight. People are not really in a true crisis until they are about to have an enlightenment experience. In fact, very often the enlightenment nearly happens but the person backs off. The crisis is met after the mind is already empty and all the person has to do is just do the technique straight on. That is when the emotional, mental, and physical reactions start: the pain and emotional upset, the mental invalidations. What they need, all they need, is your support.

Support comes through contact and conveying your certainty that they can do it, that they can go on with the technique and that they can get enlightened. They will say, 'Oh, if I had known what I was getting into I'd never have come to this Intensive.' Charles Berner says, 'Every Intensive I've ever taken and I've taken six, I've said it right out loud, "Oh, God, I forgot what it was like and I did it again. I signed up for another one and now I'm miserable!"' That misery comes from doing the technique and running straight into the difficulties.

To give them contact, concentrate on them as conscious entities, the individuals that they are. Then support them personally. Tell the truth without evaluating. Encourage them; love them. Stand behind them, not in front of them. Do not stand

in front and pull people through on Intensives. They have just opened the door of a room that is black inside and they can hear monsters roaring. Do not go into the room and start pulling them in. Stand behind them and say, 'Go ahead. You can do it.' They say, 'I can't! I'm scared.' You say, 'Go ahead, you can do it.' They say, 'I don't know what's in there!' You say, 'Of course you don't know what's in there. Go on in anyway. If you knew ahead of time you would already be enlightened.' 'But I can't!' 'Just jump.' 'Why should I jump?' 'I'm asking you, jump!' 'Ahhhhhh!' 'See? It's not so bad.'

The mind is a fake, a total fake. Once you call its bluff, it disappears every time. If a person is determined to go ahead, the fever abates. Whatever it is abates. Once he is totally committed and enters that room of the unknown, once he takes the leap of faith, goes on anyway and jumps off the cliff, the mind is defeated. The monster itself is just an illusion. But the participants need that real, live contact from you and from their partners to get them through.

If you are stopped by memorization tasks, fevers, emotions, or whatever, you will not feel that others can actually get through these obstacles. You should be willing and able to get through all kinds of crises. This is what gives you absolute certainty that you can get your participants enlightened and is what will carry them through Enlightenment Intensives. To help you increase your ability to get through crises, you can do the drills in Chapter 23, 'The Drills: Training to be an Enlightenment Master.'

Berner says about his own experience, 'When I was learning the tricks of the trade I had just one thing that carried me through. I would say to myself, "It may take me one hundred billion trillion years to get this person through that crisis but I am going to take as long as necessary." I took the approach of "No matter what, come what will, even though I might not be able to handle it immediately, if I stay at it long enough, I know sooner or later that I can get him through it." As soon as I would commit myself in such a fashion and really mean it, not as a mental trick, but mean that I would do it even if it took the person five hundred lifetimes, the crisis would usually dissolve away in a matter of minutes.'

If a participant is talking to you and you cannot figure out how to help him, if you throw up your hands and say, 'Well, I think you'd better leave the Intensive,' you are defeated and so is the participant. Do not give up. Just bring your attention back to him again. Concentrate your attention on him as a nonphysical individual and just leave it there. If the person says, 'What are you staring at?' say, 'You!' Keep that contact there and it will happen; you will find a way.

It is very difficult for people who have brain damage to get enlightened. If you mention this on an Intensive, almost every single person, when they get in a crisis, will come up to you and say, 'I think I had brain damage when I was a kid.' So it is best not to mention it. People with brain damage do have a harder time, but not one person in five hundred will have enough brain damage to stop them from getting enlightened on an Intensive. Even these people, if they keep at it long enough, will eventually make it. Some people have destroyed their brains with amphetamines. Even they can eventually make it.

People who have been alcoholics also can get enlightened and when it finally comes to them, there are no phenomena, there is no emotion, there is no sudden intellectual insight; it is just, 'Oh!' These people are hard to succeed with.

Some people whom doctors might label as schizophrenic actually get enlight-

ened fairly easily because big parts of their minds blow off and they are out on Pluto someplace and there is nothing in their minds. They do actually experience the Truth directly but their difficulty is in communicating it. They will have an experience on the first morning and then have to spend the whole rest of the Intensive and the next one and the next one communicating it, bringing it back to earth. Because they are the way they are, they may not be able to stand the stress of the Intensive. You may have to take them off because they get too weird. They are a problem because of that.

Berner tells this story about a man who was a marginal case: 'He was just barely able to do an Intensive. Two or three times he had to be pulled off. He would come to another Intensive and say, "Please let me try again." And all the time between Intensives he would communicate his experiences to people. He would walk up to them and start talking to them about his experiences on Intensives. He finally communicated enough. In fact, it really helped him through his schizoid-type tendencies. He holds jobs now. But what a lot of tender loving care he took. He would beg me to come onto another Intensive. I said, "Well, all right, but you have to agree that I can take you off any time I want." He said, "Well, okay". He would make it a little bit further and a little bit further on each Intensive. He finally made it.' You should know your stress signs and remedies to handle these cases, and not hesitate to pull them off the Intensive if you get into real doubt about their state. Take it slow with such cases, and work with them over a period of time.

It helps to have all the data in this manual. But the main factor is what some people think of as love. Some people think of it as persistent attention, and others think of it as faith. Think of it as you will. If you stay with them, you will make it and they will make it. They might not make it on that Intensive or the next or the next or the next, but they will make it eventually.

Your willingness, your commitment, and your confidence communicate by your presence alone. When people see that, they respect it. Berner says, 'After my own certainty and confidence and commitment were absolute, I would see participants on the afternoon of the second day look over and see me there and their heads would go back and they would go right on through the crisis. They were just checking. They'd just look over and think, "Is he really there? I mean really there? Huh? Yeah. There's no sense going to talk to him because I know he's just going to make me do it." And they turned back and went right on.' You being there as an enlightenment master is ninety percent of the task. That alone will carry them through the crises that they will come up against.

Some people who are sloppy in giving Intensives have gotten through solely on the strength of their commitment. That is how important it is. One person took two Intensives, and just started giving Intensives. He listened to some of Berner's tapes and charged right ahead. He went off to Europe and went through there like a threshing machine, learning as he went. Because he always had the confidence and certainty of being a master, he carried people through.

Knowing all the details and reasons for everything gives you a great deal of support and makes things go much smoother and easier, but there is no substitute for getting people through a crisis and that comes from your own personal certainty. In the end, you must have the knack of being a master and not back off from that state.

16

Getting a Participant through the Obstacles to Enlightenment

The obstacles to enlightenment are many and varied, but most of them boil down to the single greatest barrier to enlightenment that there is on an Enlightenment Intensive: not doing the Enlightenment Technique. It does not matter whether the cause is fear, distraction, half-heartedness, trauma, phenomena, genetics, whatever. If the end result is that the participant backs off from doing the technique as given, then she has fallen into the one trap which has defeated more aspirants of Truth than any other. The solution to this barrier is simple and obvious: persist with the technique. However, getting the participant to actually do that is not always easy, and sometimes requires special instructions.

In the previous chapter, 'Facing a Crisis', the basic keys to helping a participant face and get through any crisis or obstacle are stated. They are to give your support, encouragement and personal contact to the participant and have the absolute commitment and certainty that you can help her get enlightened. Those qualities on your part are necessary, but there is also specific technical advice you can give which will help the participant persist at the technique when she encounters various types of obstacles.

If an evolved person does the technique well right at the start, she will encounter a significant barrier within minutes, maybe seconds. Most people, though, take a while before they get up against a barrier worth calling a barrier. As a rule, you will not need to begin giving specific technical advice on handling barriers until well into the second day. You should briefly mention these barriers early on, to forewarn the participants, but wait until they are actually encountering the barriers before you begin to directly address the subject.

One subtle but great obstacle to enlightenment is preconceived ideas. Their main power lies in the fact that they are often not noticed or identified by the participant as preconceived ideas. The participant herself may consider it to be reality, not just an idea, and such an obvious truth that it is not worth examining or questioning. For example, a participant working on 'What am I?' might naturally assume that what she is, is physical, since she has been feeling the physicalness of her body her whole life. So her contemplation will be based on the assumption that she is, ultimately, physical. She will tend to be open to what it is that she is only as long as it falls into the category of physical-ness. Anything else that occurs will not apply, as far as she is concerned. Participants get caught up in this kind of barrier innocently. Or she may assume that she is located somewhere. She may know she is not physical in nature, but still think of herself, unconsciously, as a nonphysical entity which is located in a body, in a room, right here and now. That is a preconceived idea. It may or may not be true. To assume that you are located puts a limit, a ceiling, on your contemplation, because one is not being open to all possibilities.

The solution to all preconceived ideas is to set them aside as soon as you notice

them and be open to your own experience of Truth. We are filled with preconceived ideas. Many people, for example, would stake their lives on the idea that the sun rises in the east and sets in the west every day. It is an obvious fact. How could anyone deny it? It is so obvious that one might seem foolish to be questioning it. Yet, it is true only from one limited point of view. From another point of view, the sun neither rises in the east nor sets in the west. Rather, the earth rotates to the east, creating the illusion of the sun rising and setting. In the relative world, one truth can be contradicted by another truth. When facing the giant task of going for the absolute Truth, in which all points of view cease to exist, one has to abandon all preconceived ideas, even the most dearly held ones.

Religious convictions can act as powerful barriers to enlightenment because they are often based on Truth. That is, they are derived from the actual conscious, direct knowledge of certain individuals. But a conviction is just a conviction and not the Truth itself. Enlightenment has nothing to do with convictions, or being right. It has nothing to do with belief. Furthermore, if a person has been involved in a religion or a system of teachings, or has had a teacher or master, and has benefited from that association, she will often feel that she owes something to that system or teacher. She may feel some allegiance because she has been helped. Or she may hang onto the beliefs or convictions out of guilt, fear, or loyalty. You should tell your participants to set aside all their ideas, convictions and everything they have ever learned from any teacher or system. Tell them, 'If your teacher was an honest teacher, he or she would want you to experience and live the Truth for yourself, instead of just believing. Go for your own experience of Truth; then you can share in that Truth with your teacher.' Tell them that in setting aside their preconceived ideas and convictions, they do not have to denounce them. It is not heresy to set aside a belief. They should assume nothing, and be agnostic for three days. After the Intensive is over, they can do or believe whatever they want, but during the Intensive, they should take the approach of, 'All right, I'll experience whatever I'm going to experience.' This is just a special way of telling them to be open.

Avoidance is another great barrier. People will find a million ways to avoid facing that contact with the Truth itself, and the attendant side effects. Half the time they will not even have noticed that they are avoiding. There are two main instances in which you, as a master, have the opportunity to not buy into a participant's mind and its avoidances: the first is when a participant comes up to you and presents you with an outburst or a desire to leave, and the second is when the participant has some interaction with you based on an avoidance. You handle both cases by not reacting, and guiding the participant back into the structure, the rules and the technique. Those situations are relatively easy to handle. Some other avoidances are subtler and will require more attention and skill on your part.

A common avoidance is talking incessantly. After the first day, you should get those who do that to contemplate more. This will bring on the crisis. Others avoid by turning inward to contemplate, thereby avoiding any real contact with their partners. They will hide out in their inner search for Truth. Get them to come out and communicate, and face that live contact. This will bring on the crisis they need to go through.

Anything can be used as an avoidance, so you should look out for not only what the participant is doing, but also in what spirit she is doing it. Is she avoiding something, or is she facing the object of her enlightenment to the best of her capacity?

Getting involved in romantic relationships or friendship relationships is an avoidance on an Enlightenment Intensive. People will start to hang out together a lot. Tell the participants to set such relationships aside until after the Intensive and to work only on enlightenment right up until the final bell.

Some participants will avoid by becoming overly concerned with the environment, the food, the schedule or the expertise of the staff. They will invest their energy and attention in picking on details: 'I need different food; it's too hot in here; the chairs aren't right,' that kind of thing. Some participants will make legitimate requests, but some will simply be avoiding the crisis they are up against when they start to do the technique. Have such participants set those concerns aside and face the object of enlightenment. Invite them to write suggestions to you after the Intensive if they want, but to work only on enlightenment during the Intensive. You can have them contemplate who it is that wants different food; who it is who is hot; who it is who does not like the chairs – thereby channeling their concerns into the technique. If nothing else works, sometimes that will.

Intellectualizing is an avoidance. If it is still going on after the first day, instruct the person to contemplate more deeply and communicate only what occurs as a result of her contemplation. Sit down with her if you have to, and stop her every time she begins to intellectualize. Guide her to communicate only what is occurring as a result of her contemplation.

Some people will go off into dramatic emotional outbursts as an avoidance. People who have done Primal Therapy or other emotional release-type therapies often fall into this because their emotional capacity is more open and accessible. It is an error to indulge in emotions beyond just communicating the emotional intensity of what is occurring as a result of contemplating. Participants should allow themselves to be emotional and present emotions, but they should not go off the technique to get involved in the technique of emotion releasing. If you see a participant crying on and on without contemplating, instruct her to contemplate, to be open to the object of her enlightenment and keep a balance between contemplating and communicating. Instruct her to avoid going off the technique and into emotions just to be going off into emotions. Sometimes people feel that they are really making progress only if they are screaming on and on. It is not true. The only time a participant is really making progress is when she is doing the technique; it does not matter whether she is screaming or is quiet.

Another great avoidance occurs when a participant inwardly chooses to back off from doing the technique. She will still go through the motions, and to an inexperienced monitor will appear to be doing the technique, but inwardly she will have backed off to avoid whatever crisis she is up against. As a master, you need to be sharp to detect such situations. Do not be seduced by the good show that such a participant puts on, never talking about having backed off to you or the monitors, just riding out the Intensive. To detect this situation and step in and handle it takes concentration on the individual as a conscious entity. When you put your attention on the individual as a conscious entity, you will notice whether or not she is backing off from the technique. If she is, and the situation persists, step in or call her up for an interview. Do what you can to get her to choose to do the technique. Find out what is going on with her. Give her support and encouragement to let the crisis come up. Your active intervention will

be the only thing that helps her.

Another obstacle is fear. People become afraid of the unknown. They just have to face the fear, and they can do it with your support. They will always reach a point where to go any further they will have to face the unknown. Tell them to accept that whatever is ahead is unknown, and to face it anyway. With contact and support, this is handled relatively easily.

People become afraid that life will change fundamentally for them: that they might become a saint, or a powerful person, or something very different than what they are used to being. Tell them to be open to all possibilities. Tell them that they always retain their own power of choice as to how to live, even after they get enlightened. Tell them that it is okay, that it works out because they have this choice. They should just go ahead anyway.

People are afraid of being wrong. They may have an ego investment in being a certain way, and for them to discover that they are not ultimately that way would make them wrong. Egos do not like to be wrong. Tell them to be willing to be wrong and go for the Truth.

Often, especially when working on 'Who am I?' people will become afraid that who they really are will be disappointing, shameful, or unacceptable to others. Tell them that however it turns out will be the Truth, that it already is that way anyway, and at least they will have the matter settled once and for all time. Tell them that no one has ever been disappointed with the Truth, to go ahead anyway. Usually just communicating the fear does the trick, if you give them encouragement to go on.

Once in a while someone will become afraid of going insane. The person experiences an overwhelming fear of this and thinks, 'If I go on, I'll flip out completely, I know it. I'll spend the rest of my life in a mental institution.' This can become very real. The stress of an Intensive sometimes results in a person being temporarily upset, but no one has ever landed in an institution because of taking an Enlightenment Intensive. You can tell your participants this. A person with this fear should just go ahead anyway and face the fear. Primarily, it will be your support and encouragement which will enable her to do it. This fear, and the fear of dying, are real tests of a person's desire for Truth itself. What usually happens is that the person discharges a lot of the fear through communication, and then, with support and encouragement, continues with the technique anyway. Sometimes these people just keep going with the technique because there is nothing else to do on an Intensive, or because they are just in the habit of it. Or they may discover that they really do want the Truth, even more than they realized, and they go on because of that discovery. In the end, it does not matter why they choose to continue with the technique; it only matters that they have made the choice to go on.

A wise man once defined discipline as, 'Doing it anyway'. When you have every good reason to give up on doing something, and you go ahead and do it anyway, that is discipline; and it is discipline which is needed on an Enlightenment Intensive.

Another barrier is overlooking the obvious and not fully communicating what is occurring as a result of one's contemplation. The Truth is obvious. It is the most obvious thing that there is because it is all there is. Yet it is not obvious until we experience it, and in the meantime there is this tendency to overlook the obviousness of, for example, who one is. Often, when a person has conscious, direct knowledge of

who she is, she will laugh hysterically at how stupid she has been to have overlooked the sheer obviousness of herself. It is like a cosmic joke, and she has finally gotten the punch line. Tell your participants that they should be open and notice the obvious as they contemplate.

People will also not fully communicate what is occurring for them. They will leave out a part or leave out the emotional intensity that is there. They will be afraid of consequences, feel it is inappropriate to talk about sex or violence, avoid saying something because mother would not approve, will avoid communicating how they really feel about something because their feelings have been shut down since they were a child. For whatever reason, they do not fully communicate what is going on for them, and this acts as a barrier. As they contemplate, the same thing will come up time and time again because they are not fully communicating it. They will come up to you and say, 'I just keep getting the same thing, over and over, and it's been going on for the whole day.' Tell them they are probably overlooking some part of it, and failing to completely communicate what is occurring. Maybe the thoughts are clear but they are not communicating the emotional intensity; maybe they have overlooked some obvious aspect of it; maybe they just need to know it is okay to talk about a particular subject to another person. Once they fully communicate what is there, if it is not the Truth, it will go away.

Over-wanting enlightenment is another barrier. It is good when people are sincerely seeking the Truth, but putting all their energy into wanting will not get them there. They could want to be enlightened for eons and still never make it. They have to do the technique. It is not bad that they desperately want enlightenment; it is good, but they should channel that passion of wanting into doing the technique. They should actually *intend* to have conscious, direct self-knowledge, along with wanting it.

Irresponsible actions on the Intensive are a barrier. If someone is breaking the rules, talking out of turn, laying trips on people, this will stop her. If her orientation in life is not being responsible for herself, this will stop her. This is the type of person who wants you to tell her if she is enlightened or not. She wants you to do the technique for her. Keep these people following the rules and try to get them to take responsibility for themselves. Tell them that they have choice and only they can exercise that choice. Tell them to choose to follow the instructions, do the technique as best they can, and have their own experience, whatever that is. Encourage them to present themselves and what is occurring for them as a result of their contemplation, independent of what anyone else thinks. Try to get them to take responsibility for themselves.

The body can be a barrier to enlightenment. People who take better care of their bodies, who have better health in general, have more chance for enlightenment in three days than people who do not. Coffee, cigarettes, alcohol, drugs, medications, pollution, overeating, poor dietary habits, exercising too little, all contribute to a toxified body. Such a body manifests withdrawal symptoms on an Intensive. The mind wanders and goes off the technique because the brain is toxified. These people have a hard time staying with the technique because they are preoccupied with tolerating the withdrawal symptoms. The mind is thick and cloudy, the body is aching and wants potato chips and the nerve cells are screaming for their caffeine. What helps is to keep these people following the schedule and rules of the Intensive, and to support them in ignoring or

tolerating the withdrawal symptoms as best they can. Have them sit up as straight as they can. Tell them to let it all be and continue with the technique. They should not get caught up in resisting or trying to remedy the withdrawal symptoms. They should do the Enlightenment Technique.

Brain damage is a barrier. If it is severe enough, the person should not take the Intensive because she will have a hard time and she will not get enlightened. Guide her to less intense growth activities. You should realize that everyone has brain damage to some degree, from toxins in the food and air, drugs, chemicals, and various traumas, but only when it is severe should a person be screened from taking the Intensive. Severe brain damage can be caused by genetic defects, a head injury, drug abuse, a sustained very high fever, birth trauma or other circumstances leading to a lack of oxygen in the brain. If the brain damage is marginal, take a longer-term approach with the person. Work with her over a period of several Intensives without pushing her too hard. They usually make it eventually if they keep at it.

The same is true for mentally unbalanced individuals. You do not want severe cases on the Intensive. Take a long-term approach with marginal cases and do not push them.

No-man's land can be an obstacle for participants. When the mind is cleared through communication, and the participant persists at looking for the object of her enlightenment instead of intending to consciously, directly know it, she will have an experience of nothing occurring, sometimes for hours and hours. She will look and look and see nothing coming up as a result of her contemplation. Go over the technique with her to see that she has no errors; then tell her to give up looking or perceiving in any way and just intend to have conscious, direct knowledge of the object of her enlightenment, and be open to it. Encourage her to stay right with the technique, even in the face of nothing happening. It is often encouraging for participants just to find out that it is a normal stage to enlightenment. She may not quite know how to give up perceiving, but she will go ahead on a more correct track anyway, and eventually get through it.

There are a few barriers which tend to occur only when one is near the onset of the enlightenment experience. These are the final obstacles to enlightenment and this is the time of the greatest opportunity for you to use your capacity as a master and support the participant through to enlightenment. These barriers should begin coming up after about a day and a half if the participants have been doing the technique even halfway accurately. By that time, they have been through and communicated memories and convictions, and have pretty well cleared things out. The mind has gone blank and they have spent a good deal of time, off and on, in no-man's land. At this point they approach the final stage to enlightenment and various phenomena often take place. The enlightenment phenomena can be anything. Sometimes people will have energy rushing through their bodies. Sometimes it seems like the mind has caught on fire. Sometimes there is a subjective experience of the whole mind being lit up in a rush by a white light. Some people will laugh hysterically from noticing the incredible stupidity of the state of ignorance they had been in just a moment before, and for who knows how long. They think, 'How could I have ever missed anything so obvious?' Sometimes the side effect is like a soft breath of air, just a puff. Sometimes the mind goes off like skyrockets. Sometimes people cry and cry. There is usually at least a surprise

– ‘Oh!’ There might be hardly any phenomena at all, and there is no predicting the form of the phenomena because they are only incidental to the actual conscious, direct knowledge of self.

The enlightenment phenomena are not important. They can be compared to someone walking down a hallway kicking something out of her way on her way to the end of the hallway. Does it really matter what she kicked out of the way? She kicked whatever happened to be there. Whatever impurities that are impeding one’s arrival at the enlightened state produce the phenomena connected with the enlightenment experience. In themselves, they are not important and certainly the particular phenomenon is not important. Also, the fact that phenomena have occurred is not evidence that someone is enlightened. As a master, do not suggest to participants that these phenomena are the enlightenment experience.

The difficulty with phenomena is that it can distract a participant from going ahead into conscious, direct knowledge of the object of her enlightenment.

Berner says this about his own experience at this point: ‘I’ve told you of the time I was approaching this final step on an Intensive and out of a spot of light came hundreds of beautiful butterflies. They just poured out, luscious five-colored butterflies, and I was tempted to sit there and watch them. God was tempting me with this beautiful phenomenon. But knowing my stuff as a master and having corrected other people on this error, I resisted the temptation and stayed with the technique. The butterflies kept coming out of the spot of light, but I ignored them and did the technique. Shortly after that I had an enlightenment experience. This occurred when I was just on the verge of the experience, and this is usually when such phenomena come up.’

The closer a person gets to the experience, the more intense the phenomena get. You can actually feel the phenomena start to happen. There will be a rush in the body; in the mind there will be an, ‘Oh my God, it’s happening,’ and you can get all caught up with that. Or the body will start to jump or jerk. Emotions will rush, heat will flash, chills will come. Terror or fear of death is very common. If there are phenomena, and there almost always are, they can take any form, and they tend to get more intense the closer to the experience one gets.

How many innocent aspirants of enlightenment have been dragged down by the last obstacle of phenomena? About as many as there have been aspirants. It is doubtful if there has ever been one who has gone straight through the first time without being tricked and seduced by the fascination or the horror of the phenomena that are attendant to the enlightenment experience. Buddha was no exception. Nevertheless, forewarned is forearmed, so you should forewarn your participants of this. There is certainly no need to forewarn them on the opening talk. But on the afternoon of the second day or thereabout, start mentioning to them that there may be these phenomena which can be very distracting. Tell them to try not to chase after phenomena. Once they have finally realized that the phenomena do not result in the enlightenment experience, they usually try to stop them from happening. But getting all caught up in that effort is also a distraction and stops the enlightenment experience from happening. One should not try either to chase after the phenomena or stop them, no matter what form they take.



Phenomena

A participant's body may jerk and she will think, 'I shouldn't be bothering the other people.' Participants should not set out to bother the other people, but if you keep them from letting out phenomena because it is noisy or vigorous and might distract other people in the Intensive, they will never get enlightened. You and your staff should show no reaction to phenomena. If someone is having a fit and it starts to release and the staff has absolutely no reaction, all the participants will notice that and think, 'These staff people have got it down. They are cool and they are right there and they do not even turn their heads and look.' This gives such an example to the participants that they, too, will ignore such outbursts.

Tell your participants that what they should do with their own phenomena is just let them be and ignore them. If a person is screaming and rolling on the floor, she should go right on doing the technique and ignore what is happening to her. She should take no action one way or the other with regard to it, nor should the staff. The only thing you stop her from doing is hurting anyone else. Keep her in the vicinity of her seat; do not let her run or roll around the room, or destroy things. But do not say, 'Stop that!' Just guide her back to her seat and keep her in the structure.

If a participant is in a fit and does not respond when the gong goes off, the monitor should go over and say, 'Give your partner the instruction. Say, "Tell me who you are," to your partner.' The person will slowly come out of it, tears flowing, and give the instruction to her partner.

Unless the participant is not doing the technique, the only instruction to give for phenomena is to ignore it. Make no other correction. There is no virtue in having phenomena at all as far as enlightenment is concerned, so don't you get caught up and distracted by it either.

Phenomena can be fascinating. About one third of the participants on an Enlightenment Intensive will have past life memories come up. They will have a flash or a memory of a past life. This is a phenomenon and a distraction. It is not that their experiences are not accurate, because they may well be, but in the enlightenment process, it is a distraction. It took Buddha nine years to get enlightened, and he spent most of that time distracted. Distraction is a great obstacle.

Another great distraction is the experiencing of comfortable feelings, blissful states, or profound insights. In Zen these are called the 'cave of Satan' because they lure the aspirant away from the Truth itself. Knowledge and beauty are the outer wrappings of the Truth but are not the Truth itself. People will tend to want to hang out in these comfortable or fascinating states. Often the participant will have never experienced such states, and will get distracted by them. These states are not bad, and as a master, you should not denounce them. Just tell the participants to treat all states, good or bad, with equilibrium, and continue with the technique no matter what. They should not try to avoid bad states or hang onto good states.

Interestingly enough, even if a person avoids the distractions and makes it through the phenomena before the enlightenment experience, phenomena can still distract her afterwards. Along with the enlightenment will come some enlightenment phenomena: the glow of enlightenment, a new consciousness of the nature of life and others inferred from her direct contact with Truth. She may want to stop her spiritual development and begin her ministry or be a guru. She may get into an 'I have come' state. She may say, 'I know the Truth now and white light is pouring from me and I have come!' On an Intensive you should tell these people to present these experiences to their partners. After the Intensive it is okay for such people to teach from their true experiences but they should separate enlightenment from phenomena, not declare themselves to be the messiah, and go on with their spiritual practices, whatever they may be.

Glowing and correct conclusions about life and others are merely side effects of the enlightenment experience. Do not get seduced by them; they are not the conscious, direct knowledge itself. In Zen, the glow is called the stink of enlightenment. It is nice but it is just phenomena, that is all. About half of the gurus today are in this state: they have had some real experience of Truth and have gotten seduced and sidetracked by the phenomena that go with it. People who have been involved in that particular distraction, and then returned to their spiritual practices and gotten past it, usually look back on themselves at that stage and laugh. 'I was just crazy,' they will say. But at the time, they took themselves very seriously, and the people around them took them seriously, too.

You should not be seduced into thinking that sympathetic actions are going to be helpful, because they are not. Love and contact and exact instructions are supportive. Being there for them is supportive. But sympathy like, 'Oh you poor thing,' means that you are having an unpleasant reaction to them and you are trying to get them to stop. They may dramatize the experience because they have your sympathy. If the participants feel sympathy from anyone, their partners, the monitors, and especially from you, they will think, 'Oh, I'd better stop,' or, 'I'll drop the technique now and really go with the feeling.' They should not have to start nor stop any phenomena except when the bell rings.

You should recognize that they are not in trouble at all. They can get away from it at any time; all they have to do is stop doing the technique and the phenomena stop. They are not hurting. The mind is dramatizing. The whole thing is an act. They are not in trouble; they are just about to get enlightened. They are going through the preliminary step that clears the way for the enlightenment experience itself to take place.

The mind is nothing but a bunch of drama. Its content is almost always intense and dramatic, because it is what has not been experienced and now it is starting to be experienced. That is why they should not stop the phenomena. If they stop it, they stop the whole process.

The obstacles to enlightenment will take other forms. The fear of death is a fairly common obstacle. There are varying degrees of this fear. Ego-death is not that hard to get through. The ego-oriented personality death which occurs prior to a Who enlightenment is not that difficult to confront, relatively speaking. But at the onset of a fundamental de-identification from existence or space, for example, there will be a feeling that one is going to physically die. The participant will feel that bodily death is imminent. He will be freaked out, probably desperate and will come to you saying, 'It's not my ego dying, it's me. Don't you understand?' To him, it seems like he will actually cease to exist. This usually occurs while working on 'What am I?' You can be identified with energy, space, matter, mass, time or any of their opposites. Thinking of yourself as being located, for example, is based in part on an identification with space. Ultimately, you are not located, and when that identification or any of those basic identifications start to break, it will almost always produce a feeling of ceasing to exist. This feeling is a tremendous barrier.

The solution is to be willing to die and cease to exist. There is no other way through it. You should want the Truth so much that you are willing to die and cease to exist to have it. The person should just keep doing the technique anyway. The contact and love which you and your monitors and the partner provide will enable the participant to face this crisis.



The Gap

There is always some risk in enlightenment work. There is a gap between the unenlightened state and the enlightened state, in which you seem to cease to exist. It is a timeless instant, and there is no way to bridge that gap without taking the leap. In

that gap is a void, in which there is no time, no space, no orientation, no knowledge, no consciousness, no nothing, no anything. It is the primal state of you, in which you switch from one state of knowledge to another.

This also happens at the death of the physical body. It can also happen on LSD. The problem with LSD and other hallucinogenic drugs is that even though at the time you may feel you are communicating the experience perfectly, if you record it and play it back later, it does not communicate very well. One person listening will say, 'This is what I get from that,' and someone else will say, 'This is what I get,' and they will be very different. To you, you may know you knew what you were talking about at the time, but afterwards it is like you were on a different planet. This has been tested over and over, and is the reason why experiences, either direct or indirect, which have been induced by drugs, tend to have limited applicability in life. Due to this inability to actually communicate them to others, these experiences can drive people crazy if they are powerful enough.

On an Enlightenment Intensive you take the leap on your own without drugs and communicate to your partner. Intuitive-type people can make these leaps when the barriers are formidable. Intellectualizers tend to shave down the barrier little by little, narrowing the gap until it gets so thin they just fall over into enlightenment. It is almost an accident, when it finally happens. Intellectualizers need lots of contact to get them through. They will never make it on their intellect alone. Intuitive people, on the other hand, will take these great intuitive leaps and find their way through to the finest, subtlest ways of contacting Truth and then have trouble articulating it very well. They will be completely immersed in the experience. You can tell that they have conscious, direct knowledge of themselves, but they are having trouble communicating it. They will be less able to use that conscious, direct knowledge in life unless they can develop their articulateness and ability to present the experience to others more fully.

One is not better than the other. Real progress is made when you face all the fears and ignore all the distractions and open yourself to that contact with Truth. Your degree of progress will be directly proportional to your degree of openness to Truth itself. That openness is non-mechanical. Anything mechanical, such as thinking, breathing, drugs, figuring or feeling, will just rearrange your life and will never give you the fundamental change which results from conscious, direct knowledge of Truth. Your openness to the Truth of yourself is what does it.

Karma can stop a participant. Karma is the Sanskrit word for 'action'. If a participant feels that by his own standards, he has done a lot of bad acts to others in the past, he will hold himself back from evolving in order to prevent himself from harming others in the future. Not everyone has this barrier, but some people will be doing the technique very well and come right up to the edge of enlightenment and then hang there for hours, holding themselves back. They feel, in their hearts, that they have not treated people well, either through overt acts or through neglecting what they feel was their duty. They sense that becoming enlightened will give them power, which it will, and they are afraid they will misuse that power. The power one gains from enlightenment is the power of certainty. You become more rooted in the Truth, independent of outside influences, and you can act with certainty right from the power of you. This power holds a lot of sway in the world.

The reason people do bad acts to others is because they are not sufficiently

conscious of others. As a result they do not know how to treat them. We are not ultimately ill-intended; in fact, we are in our very nature goodness itself. Because we are naturally good, we cannot help but want to treat others well. That is our true intention, regardless of whether or not it is conscious. So when you do something which, in your own estimation, hurts someone, you will automatically restrict your own capacity and openness in order not to misuse that capacity. You will put it on hold until you become sufficiently conscious of others and satisfied that you will not hurt them.

There is no 'law of karma' in the universe. There is no independent system of rules under which we live. This mechanism of holding oneself back is due to our nature and our ignorance. It occurs because we love others even more than we want our own evolution. It is not a willful act or a decision that we love others; we cannot help it. It is our nature to love.

There are several ways to handle this barrier of karma: the participant can decide to do her best to be good to people, starting now. That commitment, if sincere, will do it. Tell her to be a good listening partner and put others first. That will do the trick.

Another thing that will work is if she can truly accept, from you as the master, the assurance that enlightenment brings with it the ability and consciousness by which to do things correctly and treat people better. It is automatic. If the participant can just take it on faith that this is the case, it will get her through the barrier of karma. Or you can try to get her to realize that becoming more enlightened is a great service to others, that it is a much greater service to others than suffering. Tell her to do it for someone she loves: her mother or husband or daughter. You can ask her to do it because *you* want her to do it. Sometimes people will do it just because someone asks them. No one has ever asked them to do it before, so they never had a reason. They think, 'Oh. You want me to go ahead and get enlightened? Okay.' It is not enough to do it for themselves, because they feel guilty and think they do not deserve it, but to do it for someone else would make it okay.

There is another alternative: the participant can suffer. She can thrash about hour after hour, moaning and groaning, lifetime after lifetime even, holding herself back from the Truth, from success and happiness, until finally, she will feel she has paid her debt. By her own standard she has done her time, and now the slate is clean she can open up a little bit. If a person feels that she needs to suffer to absolve herself from what she feels she has done, there is no technique in the world which will get her to grow. But with love and support, you might be able to get her to take another approach, and open up to enlightenment. Enlightenment destroys karma, totally. There is no karma or guilt in enlightenment. Guilt might return afterwards, but the memory of the enlightenment experience can be significant in letting go of guilt.

Karma is a big factor for some people, but for most, when they have begun to approach the last stages to enlightenment, distraction becomes the big barrier.

The most guilt-free and determined people get distracted. The mind is the great seducer. The intellect will think up a thousand and one reasons to justify and explain why one should be doing something other than the technique. The subconscious mind starts controlling one's behavior, attitudes, emotional feelings, and physical state, and the intellect tries to explain it all away. This is because the ego cannot stand having anything done to it; the ego must be the cause and must be in control. So when some-

thing is happening to the person that she feels she has not caused and cannot control, she will say, 'I don't think this Intensive is for me,' or 'I've got to have more to eat,' or 'I should be working on what am I and not who am I.' This is how the ego and the intellect team up to make the person feel in control of the situation. Don't be seduced by these maneuvers of the mind.

The technique will lead the participants right up to this point, and this is when you need to support them. Do not buy these distractions; do not buy the reasoning of the intellect. Some people are very good at it. People who can hardly get themselves to concentrate enough to read a book come up with the most elaborately worked-out and ingeniously devised explanations for why they have to do something other than the technique. What they present are brilliant pieces of work, logical and clever. Sometimes barriers are very intense, sometimes they are subtle; sometimes they are intellectual, sometimes emotional, sometimes physical. No matter what occurs, remain calm and cool, positive and supportive. Some people will look at you red-eyed and say, 'I just can't do it. I just can't do it. I can't go on.' It helps to forewarn them that these things are going to happen.

Always be aware that the participants have come to the Enlightenment Intensive for enlightenment. That means they are saying to you, 'Please help me get enlightened the way it is done here.' Therefore always respond to them and do not be seduced. The final obstacles to enlightenment can take any form. This is why you should study carefully the descriptions of what enlightenment is like in this manual so you can distinguish the obstacles and especially the phenomena from the enlightenment experience. In the end, getting deeply enlightened yourself is the best way to tell. Then you will never abandon your participants at the moment of their greatest opportunity.

16A

Obstacles to Enlightenment and How to Handle Them

Always contact, support and inspire the participant regardless of the type of obstacle he is encountering. Without this personal support, the special instructions given below will tend to be ineffective even though they are accurate. Often the personal contact, support and inspiration are sufficient in themselves to help a participant overcome an obstacle to enlightenment.

Obstacle	Instruction to Give
1. Lack of persistence at doing the technique as given	persist at the technique as given; bring yourself back the moment you notice being off the technique
2. Preconceived ideas	set them aside without judgment; be open to your own experience of Truth
3. Avoidance	
a. talking too much	contemplate more
b. not communicating enough	communicate more
c. getting involved with personal relationships	set relationships aside until after the Intensive; work on enlightenment
d. being overly concerned with the environment, food, schedule	set those concerns aside; write suggestions after the Intensive if you want; face the object of enlightenment
e. intellectualizing	contemplate more deeply; communicate only what occurs as a result of contemplating
f. indulging in emotions	keep a balance between contemplating and communicating; avoid going off into emotions
4. Fear of	
a. death; ceasing to exist	face the fear; be willing to die; persist anyway
b. the unknown	take the risk; the next thing is always unknown; go ahead anyway
c. one's life changing fundamentally	be open to that possibility; you always have your own power of choice as to how to live
d. becoming a saint, or having saintly qualities	same as above

Obstacle

- e. being disappointed by or ashamed of the Truth; the Truth of you not being acceptable to others
 - f. experiencing intense emotions or energy releases
 - g. being wrong
 - h. going insane
5. Distractions
- a. indulging in the above fears
 - b. positive emotions or states; bliss, Divine Love, happiness
 - c. hallucinations; visions
 - d. profound insights; knowledge; knowingness of past lives, the future how things are with yourself and others
 - e. intense sexual feelings and urge
 - f. strong attraction for another
 - h. worrying about anything
 - j. ritualness of the environment, the technique, or individuals
 - j. intense desire for a certain food, material objects, understanding or a particular situation
 - k. unusual abilities such as telepathy, influence over others, etc.
 - l. powerful and/or unusual energy phenomena
6. Karma

Instruction to Give

whatever it is will be the Truth, and you will at least have the matter settled; no one has ever been disappointed; be open and go ahead anyway

let them occur; experience them, but stay with the technique; go ahead anyway
be willing to be wrong; go for the Truth
face the fear; persist with the technique anyway

Solution for all distractions: ignore them; let them occur without resisting them or trying to make them occur; keep doing the technique as given; do nothing else

decide to do your best to be good to people, starting now; be a good listening partner; put others first
realize that enlightenment brings with it the ability and consciousness to do things correctly
realize that yourself being enlightened is a great service to others; that it is more important to others for you to be enlightened than for you to suffer
allow yourself to be enlightened for someone you love

Obstacle

Instruction to Give

- or, live under self-inflicted suffering until, by your own standard, you feel absolved
7. Overlooking the obvious; not fully communicating what's there
notice the obvious; communicate fully what is occurring as a result of contemplating
 8. Over wanting enlightenment
channel the passionate wanting into only doing the technique as given
 9. Brain damage; mental disability
 - a. severe
do not let the person take the Intensive; guide her to less intense growth activities
 - b. marginal
take a longer-term approach than one Intensive; support and guide her without pushing too hard
 10. Toxicified body
keep following the schedule and the rules; ignore the withdrawal discomforts as best you can; persist with the technique anyway
 11. Irresponsible actions on the Intensive
take responsibility for following the rules, doing the technique, being affected and presenting yourself; realize that you have choice and only you can exercise that choice; choose to follow the instructions and do the technique as best you can
 12. Nothing occurring
give up trying to see, feel or perceive the Truth in any way; tolerate the nothing and only do the technique as given

17

Handling Crises: Thirty-nine Instances

A lot of crisis situations come up on an Enlightenment Intensive. This chapter will show you how to connect the handling of these situations with the core information in the manual. Once you are able to face potentially catastrophic emergencies that happen unexpectedly from any and all directions, you will feel a lot more confident. Explained here is how to handle thirty-nine different crises that can occur. They all really happened, along with a lot more. Described in brief is how each should be handled.

1. Monitor is about to leave the Intensive. Talk to him and try to straighten out the relationship without taking your attention off the participants in the Intensive. If the monitor is completely intractable and will not follow your lead, then you should let him go.

2. Monitor refuses to follow instructions. If he actually knowingly refuses to follow your instructions, order him to leave.

3. Police stop participant on walking contemplation. The participant should say that he is a participant on an Enlightenment Intensive and direct the police to the master.

4. The police come to the door and say, 'What's going on here?' Just tell them the truth of what is happening.

5. Participant takes off all his clothes in the middle of an Enlightenment Exercise. This has happened more than once. Someone will suddenly get an irrepressible urge to take off his clothes. Tell him to put his clothes back on. Do not feel that in the name of liberation you should let people do the technique with their clothes off. It is distracting to everyone else.

6. Participant locks himself in the bathroom. This has happened a lot. It is an easy way to get away and hide. Normally, send a senior monitor to handle the job. Have him knock on the door and talk the person out. If that does not do it, then the master has to go, leaving the senior or chief monitor in charge of the floor. Do not let him stay in the bathroom. Talk him out of there. If he absolutely refuses, tell him he will be regarded as no longer on the Intensive. As a last resort say, 'If you are not out in three minutes, I'll consider you off the Intensive.'

7. During sitting contemplation participant starts running around the room, rolling on the floor and/or screaming. If he is running around the room, tell him to sit down. If he is just screaming, do not do anything; just let him scream. If he is rolling around and not bumping into other people, let him roll as long as he is basically

in one place. If he is rolling all over the room, tell him to sit. If he does not sit, sit him. Take his body from the back, and using as much force as necessary and no more, sit him up. Tell him to continue contemplating.

8. Owner of house where Intensive is being held threatens to throw Intensive out. Sometimes people are screaming and the owner thinks, 'Oh, my God, I didn't know it was going to be like this,' and says, 'Out. Out. Out. Out.' What you do is talk the owner out of it. Hold your ground firmly because presumably he has given you at least a verbal contract and he has to stick to it. Do not leave even if he calls the police. Explain to the police that you have a contract with him. If the police order you out, you have to go.

9. Cook quits without notice. Get another cook. Put the chief monitor on the phone, if there is a phone. If you are in a place where you do not know anyone, start calling spiritual centers. If you have to pay for a cook, pay for one.

10. Participant screams during walking contemplation. Do not do anything unless the social surroundings would not tolerate someone screaming.

11. Participant sees black monsters in the center of the room and insists that you get rid of them. He says, 'I won't go on unless you get 'em outta here.' Listen to him and then direct him back to doing the technique. Keep an eye on him and take him off the Intensive if necessary.

12. Chief monitor quits on the first morning. Make the best of it with the remaining staff. Take over the role of chief monitor yourself, if you have to. Ask the cook to help out.

13. Master gets so seriously ill that he is bedridden. Put the chief monitor in charge of the floor and continue to give the interviews yourself. Have yourself carried onto the floor during the last part of the Intensive and end it off.

14. Participant cannot be understood. Tell him to explain what he is saying more clearly. If that does not work, have him draw his communication out on a piece of paper. If he still cannot be understood, suspect that he has taken some drug. You may have to take him off the Intensive. It is a very serious sign, by the way, when even you cannot understand him.

15. Participant refuses to do the technique. This refers to open refusal, not just failing to do the technique. 'I won't do the technique,' he says. Talk to him about it first and see if you can get him to do it. Talk to him some more and if he still refuses and still refuses and still refuses and is just going to do things his way, then explain to him that there is no value to his being on the Intensive and direct him to leave. Sometimes he will change his mind right at that point. Sometimes he will not, and will just leave the Intensive.

16. Participant walks around the room at night mumbling strange things. 'The light rises and the light falls and the light rises and the light falls,' he may not be able

to go to sleep. Have him lie down and be quiet and just look at the ceiling, and after a while he will go to sleep. If he walks around the room he will probably stay up all night. Do not take him out of the room and talk to him or do anything except have him lie down and be quiet. If he says, 'I can't sleep. I can't sleep,' say, 'Shh. Just lie down and be quiet.'

17. Participant throws up. Have him go on with the technique and give him a wet cloth to wipe his face. Have one of the monitors clean up the mess. If you are quick you can get to him with a paper bag or something before it goes on the floor. If you don't, just clean it up and have him go right on.

18. Participant insists on fasting during the Intensive. Do not let him do it. Ask him to eat some of the meal but let him determine how much. Really encourage him to eat a little something. Fasting puts a person into stress and then he is doing a fast instead of working on getting enlightened. Do not let them even if they say they think it will help them.

19. Participant insists on a special diet. These people are some of the toughest people in the world to deal with. They will come up to you and say, 'I've got to have my sprouts. I've got to have them.' Or they say, 'I'm someone who has such and such an affliction.' They can't be blamed for being this way. Sometimes their problem is psychological; sometimes it is physiological. Usually it is their fantasy that they cannot go for three days without what they think they need. On Intensives we serve a good clean diet. If they have medical advice that they have to have something, make an accommodation if you can, but your kitchen staff will go crazy trying to take care of it, especially if you have three or four of these types on an Intensive. They are really, just really difficult to deal with. Talk them out of it if you can. If you cannot, try to accommodate them. If you cannot accommodate them, you are just going to have to let them go.

20. Participant develops high fever during Intensive. Keep him doing the technique but keep track of him. If he had it before he came, you might want to take him off the Intensive. It is best not to send him home but put him in some other room and have someone check on him every once in a while to see how he is doing. But if the fever has developed during the Intensive, keep him at the technique. Chances are it will go away after a while, because it happens quite often that people get high fevers from doing the technique. But do not ignore the possibility that it could be a sickness unrelated to the Intensive.

21. Monitor goes to pieces during the Intensive. This has happened more than once. Sometimes they babble incoherently. Some of them get shaky and scream. If they are still trying to communicate, listen to them. Often they do not make any sense. They say things like, 'What are you and datsay da? Oh, got gotta get tee tee.' You say, 'Are you all right?' They say, 'Neeche kee cuckoo.' Have them rest. They will be okay.

22. Participant has taken LSD during the Intensive. Make him do the technique. That is his karma for that one. He will have a good time while he is up, but when he crashes it will be like going through black ink for him.

23. Participant insists on doing his own enlightenment technique. He insists on it. If you cannot talk him out of it within a reasonable period of time, ask him to leave the Intensive.

24. Participant steals food from the kitchen. This applies to any rule breaking: if you cannot get him to commit himself to stop, order him to leave the Intensive. However, if he breaks the rule again and again, but each time he breaks it, he says, 'Yes, I'll follow the rule from now on,' keep him on the Intensive no matter how many times he does it. But if he says, 'No, I won't follow the rule. The heck with you, man,' then order him to leave.

25. Cook runs out of food on third morning. Send someone on the staff for some more.

26. Participant does not return from walking contemplation. Send one of your monitors out after him. If you cannot find him after ten or fifteen minutes, consider him not on the Intensive. If he does not show up at all, he has probably gone home. But if the people at his home say he has not shown up there, turn him in to Missing Persons. Who knows? He may have gone to paradise.

27. Participant refuses to communicate. If you talk to him for awhile, you usually can talk him out of it. However, It is a serious situation and if you cannot get it straightened out after ten to twelve hours, you will have to pull him out of the Intensive. Keep him at the venue until he starts talking again. Have him wash dishes or mop the floors or something, silently. They usually stare quietly into space.

28. Participant presents desperate fear of death. Give him support to continue on through the crisis.

29. Participant threatens to kill the master. Tell him to sit down and do the technique. Do not give it any more attention than that. They will always do what you say.

30. Chief monitor fails to wake up master in the morning and you are forty-five minutes late. Take up the schedule where you should be and continue, unless it is the first morning in which case give the introductory talk first, skip the first Enlightenment Exercise and go on schedule from there. Then ream out your chief monitor when you get him alone off the floor.

31. Participant slaps partner. Put a monitor next to them until they calm down to prevent it from happening again. If the slapping starts again, the monitor should interpose his own body between the two of them. That is the way to handle any violent situation – the monitor or master, if appropriate, interposes his or her own body between the two. Then they have to hurt you or the monitor in order to get to the other person.

32. Husband and wife participants get into vicious argument during the dinner break. One of them usually throws food on the other one. If it gets physical, interpose your body between the two of them. Do not try to reason or argue. Just have one

of them go to one end of the room and the other go to the other end of the room. If you have one of them talk to you, the other one thinks you are taking sides. It is best to just separate them and not try to straighten out the relationship or do anything but just get them apart. When they get like that, thirty years of unresolved relationship problems have suddenly come to the surface. Forget it. You are not going to straighten it out.

33. Police arrive during sitting contemplation and demand to see the master immediately. This has happened more than once. Put a senior monitor in charge of the floor and go talk to the police. Unfortunately, senior monitors are often resting at this time. You have to act quickly to rouse one. One reason why you must always have at least one monitor with you during the sitting contemplation is so he can get a senior monitor for you if one is needed.

34. Participant has epileptic seizure during Intensive. Put a monitor next to him. Make sure he does not hurt himself or anyone else while he is going through it. Then sit him up and have him continue with the Intensive. If he has his prescribed Dilantin with him and wants to take it after he comes out of the seizure, you should let him.

35. Participant insists on laying trips. If you have tried and tried and tried to stop him and he will not stop, tell him he will have to leave the Intensive if he persists. That will usually stop him, at least for a while. You may have to warn him two or three times. Finally, if he still persists, say, 'This is it. Do it once more and you are out.' And mean it.

36. Seven minutes into the first Enlightenment Exercise, you realize that the gong tape is defective. Use some alternative device, even if it is just your wristwatch. For a gong, you can use a kitchen pot and a wooden spoon. Sit the chief monitor down with his watch, ready to strike the pot at the correct instant. That has been done. Keep going. Do not stop or end the Intensive.

37. Participant vehemently refuses to follow the no-sex rule. Ask him to leave the Intensive, and make sure he does. They tend to want to hang around. Send him home.

38. Participant spits in master's face. Wipe it off and continue.

39. Three-hundred-pound participant falls through the seat in outhouse. That happened. We sent out four monitors who pulled her out, cleaned her up and had her continue with the Intensive.

These examples give you a sense of how to handle specific crises on an Enlightenment Intensive. If you feel unwilling or unable to handle any one of them, do the Crisis Handling Drill until you become willing and able. For a description of the Crisis Handling Drill, see Chapter 23, 'The Drills: Training to be an Enlightenment Master.'

18

De-identification and the Enlightenment Experience

Understanding identification

In order to understand what takes place when enlightenment occurs you must understand identification. The individual has become identified with something that it is in fact not. No individual would ever purposefully identify with something because in doing so, it no longer knows that it is not that thing. When an individual is fully identified with something, it thinks it is that which in truth it is not. For example, identification has happened to all of us in a rather obvious way: you were born and grew up slowly through the diaper stage and one day you innocently found yourself running around the front yard playing in the sprinkler, or whatever, and you began to think of yourself as this little body. You did not say to yourself, 'I am going to be a body and I am going to make myself "forget" what I really am.' It is not like that. It is just because the body is evident to the senses that you erroneously and unconsciously think of yourself as that body.

The individual has become identified with the body not through any malice or forethought, not because it wants to play a game, not because it has to limit itself in order to have something to do, but out of ignorance of the Truth. The individual innocently thinks of itself as the body because all it is conscious of is the endless information given to it by the senses. In other words, the body is running around and the body sees, smells, feels, hears and tastes things; the body breathes, runs and moves; the body touches objects and other bodies, and all the individual is conscious of is body, body, body, body. So the individual assumes that it is the body. All identifications take place in a similar fashion. The nonphysical individual thus enters into the activities of life, the whole process, in ignorance, thinking of itself as this or that. It thinks, 'I'm the seer, I'm the speaker, I'm the listener, I'm the knower.' Even deeper than that, it thinks, 'I'm the desirer, I'm the one who wants, I'm the one who experiences, I'm the one who does things.' Your job as an enlightenment master is to help the individual de-identify from the innocent traps that it has fallen into through ignorance.

The process of de-identification is a project, especially because people do not even know they have become identified. An identification with a state of being contains a whole attitude or approach to life, like, 'I'm this kind of a person,' or 'I'm that kind of a person.' A person sees everything through this state of being. It colors her interpretations of all her experiences. For example, say a person has the attitude that she is no good, that she is inadequate. That is very common. When she does something that is actually pretty good, her attitude interprets it as inadequate. Some people have the attitude that they are glorious; that is another identification. When they do something that is not very good they interpret it as, 'Oh boy, what a fantastic thing I did.' Neither interpretation is correct. The same event can be interpreted through two colorations,

one very negative and one exceptionally positive. Everything that people do and see and experience, everything that they have or feel, is colored by states like these.

Often, the actual individual is being and doing everything through a personality, and the individual itself is not directly involved with anything. Sending someone to India to report to you about the Taj Mahal is like the personality that this person sends out. The personality experiences everything and does everything and comes back and reports to you what took place. The worst of it is that the individual thinks that the personality is itself. On an Enlightenment Intensive the personality is always between the individual and the object which it is trying to consciously, directly know – itself as it truly is.

De-identifying on an Enlightenment Intensive

In doing the Enlightenment Technique, having the intention to consciously, directly know the Truth about oneself gradually erodes one's identifications with the senses, the mind, the emotions, the personality, and the body, which are the major barriers to enlightenment.

In the process of disentangling from states of being with which they have identified themselves, a lot of peripheral thoughts and experiences associated with who they are come up for people. These thoughts and experiences have been had through the body or through an attitude such as 'I'm inadequate', and are stored in the memory and support the person's state of being and prove to them that their identification is correct; in other words, that they are what they are identified with. So in the early stages of contemplation of who she is, a person is not going to become aware of her state of inadequacy as such. What she will get are all the memories of experiences of what it was like in life being inadequate. All the distorted and colored experiences that have stemmed from this attitude will come into her field of consciousness. She will also become aware of thoughts of experiences which were not fully experienced at the time and are therefore suspended in her mind. In addition, she will become conscious of who she has been told she is and also her own evaluations of herself and her own convictions about who she is.

These things will keep coming into the mind, into the field of consciousness, but through communicating them to the partner, they will begin to exhaust. After a while the mind will begin to empty. At this point, the person will still keep looking from that state of being and, having gone through her memories and all her past convictions and beliefs, will then try to figure out, reason out, in some way think who she is. But because she is reasoning from the state of being of 'I'm inadequate', her conclusions are almost always faulty and in any case they are still conclusions and not conscious, direct knowledge.

If people were not on an Enlightenment Intensive, most of them would quit at this point, when they have become frustrated with not coming up with anything but answers. If they are honest with themselves, they will acknowledge their inherent sense of knowing that answers are not enlightenment. Because they are in the structure of an Intensive, however, they don't quit; they just continue doing the technique.

Once past the reasoning phase, participants will start to squeeze the mind and squeeze the brain to try to get something out of them. As a result, they will get more

and more tired. If they are very persistent they will start to hallucinate. In other words, things will start to appear in the field of consciousness because they are failing to intend to consciously, directly know the object of their enlightenment and instead are just looking out from the object of their enlightenment, who or what they are. They are looking out from it and trying to see it and that is what makes them get tired and hallucinate. Some people will just get blank-minded after that. They just give up and say, 'I've tried everything ten times and I've been over it and over it and over it and I just sit here and I'm blank.' What they are missing when they are blank-minded is intending to have conscious, direct knowledge of who they are right at where they are; instead they are looking out and trying to feel or see or sense themselves. They must catch themselves right where they are and this is what they should be trying to do. In other words, they should intend to have conscious, direct knowledge of the one who is looking.

Identification with the experiencer and the desirer

The truth is that they are not a looker. They are identified with a looker, or more basically, an experiencer. At the moment, who they are is this one who is trying to see, trying to perceive, trying to sense. As far as they can tell, they are that one. The experiencer is what they are identified with after they have gotten through all the superficial identifications. Since that is who they are at the moment, they should intend to have conscious, direct knowledge of that. If they succeed, they will de-identify from whatever aspect of the experiencer they were identified with. In the instant of 'Truth you know that what you are identified with is itself and is not you.

After that, one realizes that one is being the attempter to experience, which is even more basic. This is the desirer, that which wants. Then that will separate out. It will either dissolve away when communicated, or it will move out of the field of consciousness and disconnect. At the moment of de-identification, very often there is enlightenment, but not always. De-identification itself does not guarantee enlightenment. It just makes enlightenment possible.

Identification with consciousness

This whole process of people finding out who and what they are not is a very positive phase and results in rapid progress. Certain things may happen instead of enlightenment. They may become conscious of being conscious and will say, 'I know what I am, I am consciousness.' Individuals are not consciousness, but at this stage of the game they will very often have this experience. This is not enlightenment. Many people who are pretty advanced spiritually think of themselves as consciousness, but they are not enlightened individuals. A person like this has made a lot of progress from thinking of himself as his driver's license to the point where he is now mistaking himself for consciousness, but he is still short of the absolute Truth. Yes, there is consciousness, but the individual is not consciousness; the individual is identified with consciousness. In fact, this identification is one of the closest there is to the individual itself.

Consciousness is the result of the comparison that takes place in a state of di-

rect knowledge; it does not exist on its own. When you compare yourself with yourself in your state of direct knowledge of yourself, you have consciousness of Truth (enlightenment); when you compare yourself with another in a state of direct knowledge of another, you have consciousness of a physical thing (see *What is Consciousness?* in Chapter 1, 'Enlightenment').

Consciousness has no materiality to it, so when an individual gets itself as consciousness, it often conceives of itself as nothing. The individual may get into the state of un-existence as opposed to the state of existence, but that is just being identified with a state that is the opposite of the existence state. The person thinks of herself as not existing instead of thinking of herself as existing. A person in that state will say, 'I'm nothing'. Existence and un-existence are a fundamental pair of opposites. As long as a person is saying, 'I am no thing,' she is taking a position opposite to that which is some thing: it is just another state that one is identified with. Do you see how subtle things begin to get? A master should not accept such experiences as enlightenment because in these cases the person is still missing the conscious, direct knowledge of herself.

Some people who notice the moment of de-identification have conscious, direct knowledge of that which de-identified from that with which it was identified. These people get enlightened very quickly. Others will still be looking out there expecting something else. They expect something other than themselves, which seems strange when what they are trying to consciously, directly know is themselves. Yet, that is their expectation. They think, 'I don't want me. I already have that.' That's the point!

The man and his horse

There is a beautiful story told by a Zen master about a man who wanted to be enlightened. He went looking for a master, a roshi. He got on his horse and went all over the countryside looking here and there and he finally came upon a Zen master. He got off his horse and walked up to him and said, 'I want to become enlightened. I've been looking everywhere.' The master said, 'Why aren't you looking for a horse?' The man said, 'I already have a horse.' The Zen master smiled and walked away.

That is what it comes down to. When you are looking for self-enlightenment, you are the looker, the one who is looking for the self-enlightenment. You are the one you are looking for. That is why some people laugh so hysterically when they become enlightened on who they are: they know that that is the case. They cannot bear the thought and yet it is and it is undeniable and will not go away. They think, 'How could I have ever missed such a thing?' Nothing is more obvious, but all the stuff contained in the mind and innocent identifications stop one from noticing this obvious fact. Also, the preconceived idea that you are going to discover something other than yourself can get in the way. In a way, enlightenment is a total rip-off, because you do not get anything you did not have already. Yet it is worth everything to have the issue of who you are settled. You are totally cheated because you do not get anything you did not have before, but you recognize what you have.

This experience can be expressed in words. Others can hear an enlightened participant saying, 'I'm me', and all that, and they can learn to give the right answers.

But we are not after answers, we are after one's self having conscious, direct knowledge of one's self.

In enlightenment, there is no process taking place. If there is, there is a separation between you and you. Enlightenment is you having conscious union with the Truth itself: who or what you actually are. There is no separation at all between yourself and yourself. You realize there never was a separation; the separation was an illusion. The enlightenment experience is a momentary touch of samadhi (equanimity: the state of sameness with the self).

One has to abandon effort and just be open, because as long as the participant is doing something, she cannot have the enlightenment experience. As long as she is having an expectation that it happens in a certain way and she is going to experience a certain thing as a result of something, that effort itself precludes the possibility of enlightenment.

A change of state

With enlightenment there is a change of state of consciousness because previously you have been conscious of yourself as something (or nothing) and now you are conscious of knowing yourself directly. You are conscious of the Truth of the matter. This is conscious union with oneself. Unconscious union is identification. The dullest person is in union with everything; that is, unconsciously identified with everything. You are always yourself, it is impossible to be otherwise; but you can be in a state of not having conscious, direct knowledge of your actual, true self.

The enlightenment experience is a pure experience of self. It is conscious, direct knowledge of the actual self, the individual itself; that is all. If participants are working with thoughts and are looking at and thinking about these thoughts, how are they ever going to experience the actual thing itself? Yet, that will be the process in the beginning. They will come up with memories and ideas about themselves and things that they have been told they are. These things will finally be talked out, and when the mind is empty they will start to get emotional and scared, and think that they are going to die. A person might say, 'My whole life will change,' and she might be right. Her life could change, but it might not. De-identification and death are very similar, and the participants want to turn and run at this stage of the Intensive. They want to do something other than what is going to bring about the death of that which they are accustomed to thinking of themselves as. The moment of de-identification is just like death. In death, you also de-identify from the body. At this point in getting from the not-enlightened state to the enlightened state, there is a discontinuity, a break between one state and the other. The break is overcome by what could be called grace, a leap of faith, or good fortune.

Only your contact, your openness with them, and their partner's openness with them, will get them through this stage. Otherwise, they will just hang on and hang on. The continual contact with their partners, the master and the monitors has elevated them into a high state of contact, consciousness, and openness, and now they can take the leap of faith. When one ceases to be one thing, there is complete annihilation of consciousness at that moment. Yet it is not dangerous. People do it every time they go to sleep and every time they wake up in the morning. They go through that same barrier.

You can reassure your participants by saying, 'You do it all the time. You did it when you woke up this morning.' They will reply, 'I didn't do that, it just happened by itself.' You say, 'That's the way this is going to happen, too. But you have to be open to it.'

If you are able to put your attention on a participant as a nonphysical individual and she is conscious of directly knowing herself, you will be able to tell that that is the case. But if you put your attention on someone as a body or as a personality or some other such thing you will not be able to tell. You can tell if someone is enlightened, by no process at all. It is a self-evident truth. If the person is conscious of knowing herself directly, she is conscious of knowing herself directly and if she is not, she is not; she is conscious of something else.

It is not easy to do this unless you are enlightened yourself. Therefore, all enlightenment masters should be at least who-enlightened. If you are not who-enlightened you can still be an enlightenment master, but you will have some problems.

De-identification is not enough

Most of the journey to enlightenment involves finding out who you are not, but that is not enough. You must have conscious, direct knowledge of the one who is left. Some people strip themselves so bare they are like a shining nothing. Even the shine and the nothing go and they are still not conscious of that which is. They have eliminated everything and de-identified from everything, but have not noticed the sheer obviousness of that which is left, the individual itself. Do not confuse total de-identification, stripped bare, with enlightenment. There is still one more step.

One of the best indications that a person is being honest about being enlightened is that he is totally satisfied. Some people will pretend and give you a snow job. They will say, 'Oh, yeah, I'm very happy with this, I never expected anything like this,' but there is a tinge of disappointment. Some people will see someone else get enlightened but they do not recognize it as enlightenment because they are not enlightened yet, so they think that the person is just talking, and so they just talk, too. They think enlightenment is just enthusiasm and being jazzed up. It is not that. Enlightenment really is. Once you have seen a person experience it, you will never mistake it.

Once a person has had an enlightenment experience, she still needs to communicate the Truth that she is conscious of. By communicating who she really is, her consciousness of who she is will become more and more lasting. If she does not communicate who she is very much, she will drift off into her mind. If you notice that occurring you can say, 'Now be conscious of who you are again.' Then she will say, 'Oh, yes, yes, me'. The conscious, direct knowledge of who you are does not cease to be. The more complete the communication, the more stable the enlightenment. If a person can communicate the Truth of who she is to anyone under any circumstances, then she will always be conscious of who she really is.

The Enlightenment Technique is structured to lead immediately to de-identification. If the person actually does the technique, each time she does it she will have a de-identification. But what often happens is that memories, convictions and beliefs come into the mind and the person's attention goes onto those things and she does not finish following the instruction. However, if people at least intend, then even if they do not have an enlightenment, they will make progress every time.

19

Talking over a Participant's Experience

This chapter is about how to elicit information from participants that may be useful both to you and them with regard to their experiences on Intensives. An experience may or may not have been an enlightenment experience. In fact, most often it will not be. All of the examples given are based on actual cases.

First of all, the best way to tell if someone has actually had conscious, direct knowledge of himself is for you to have had a good measure of conscious, direct knowledge of yourself. Then it is only a matter of putting your attention on the other as a nonphysical individual and noticing through no process at all the self-evident fact that the person is in a state of conscious, direct self-knowledge. There would not be any need for much discussion in that case. However, it may be a while before you gain that experience and ability, so in the meantime, you will have to keep your attention on the person as a nonphysical individual and talk over his experience with him until you are satisfied one way or the other whether it is conscious, direct knowledge or not. It is not necessary that you know for sure but it helps in your decision about when to change his question.

You can always validate a person and support him no matter what his experience is. However, you have to separate validating a person from validating his experiences. If you validate experiences, you are asking for trouble.

A participant may say to you, 'I know who I am.'

'Well, what was your experience of this? Tell me about it,' you reply.

'Oh, I'm this great glowing sun.'

Now you may not think he is a great glowing sun, but this may be your preconceived idea, so it would be best at this point to say nothing and be open to the possibility. You never know. Maybe there is one individual in the whole universe who is a great glowing sun, and that is who he really is. You can say something like, 'Describe what happened that you arrived at this.'

'Well,' he says, 'I was sitting there and this great glowing sun appeared in front of me, and I knew it was me.'

That answer immediately gives you several clues. When something is very obvious like that, say, 'So you could see this sun right in front of you?'

'Oh, yes, yes!'

'Who was looking at the sun?'

This validates the experience as an experience, and shows that you accept that he saw a great glowing sun. But when you ask, 'Who saw it?' it chops to ribbons the possibility of this being an enlightenment experience. The experience is obviously not conscious, direct knowledge because he saw the sun and seeing is a process.

He says, 'I was looking at it.'

'Well, what you are to do is to intend to consciously, directly know the one who saw or the one who sees the glowing sun.'

‘Oh, yes, I hadn’t thought of that.’

That is the easy kind. Always support and validate the individual, but if you validate an experience as an enlightenment experience, know what you are doing. Otherwise, you may be making a big mistake.

Be aggressive in your questioning of a person’s experience. A participant very often begins by giving you a blow-by-blow account of how he arrived at the experience, starting with the morning of the first day. It is now the third day and he launches into a running report. Cut through this saying, ‘What I want is just what happened right at the time that you had this experience.’

A good question to ask is, ‘Did you have a change of state of consciousness?’

He might say, ‘Oh, yes, yes. I never knew before what I’m conscious of now.’

You have to watch this because he may be interpreting the words ‘change of state of consciousness’ as the result of an insight. Say, ‘Well, what happened? What are you conscious of now, that you were never conscious of before?’

If you think he is giving you an insight, say, ‘Describe the experience of how you got from the first state to the second state. What took place right at that time?’

He may say, ‘Well, I don’t know; let’s see. I was out on walking contemplation, sitting under a tree contemplating what I am and I was thinking that I was alive and that the tree was alive. It seemed that myself and the tree were one.’ Now you have got this report. What are you going to do with it? You might ask, ‘Did you directly know yourself?’

‘Oh, yes, yes.’

‘Would you say that you became a tree or would you say you and the tree became one?’

‘Well, no; it’s not exactly that, I knew that the tree and myself had the same essence and I became conscious of that essence.’

Now you are getting somewhere. But it could have gone the other way. He might have said, ‘I became a tree, and I feel just like a tree with branches.’ Such an experience is probably some kind of a mental construct that has taken place and is probably not an enlightenment experience at all. You would have to question him further. But in this case he is saying, ‘I knew that the essence of the life that was in the tree and myself were the same.’ Now, this still may or may not be an enlightenment experience; but it might be. So, you should query further:

‘Look out the window. See the tree there? Now be conscious of what you became conscious of in the experience. Do it again.’

‘Oh’, he says, ‘Okay’.

And you see him go into another state. This can only be noticed by concentration. You will see him go into a state of conscious, direct knowledge of what he is. Then you can ask,

‘Are you satisfied?’

‘Yes. I mean, this is the most fantastic thing that ever happened in my life.’ And he sits there glowing in this state of consciousness of Truth.

‘Well, all right. Have you told this to your partner?’

‘I was trying to, but he didn’t seem to understand.’

‘You go and tell your partner and the one in the next period, too, and then come back and see me again.’

Here is another example:

'I think I know who I am.'

'Well, what are you aware of now, that you were not aware of before you came to the Intensive?'

'Well, I'm just sure that I know who I am. I was never sure before, but now I'm sure.'

'Who are you?'

'Well, uh, I'm just sure that I know who I am.'

'Who is that?'

'Well, I'm...well, I heard a guy down the row and he said that he was himself, and I thought about that for awhile and I decided that that's true, and so I'm sure that I am myself.'

'You are making good progress. There is still more for you to work on here. Continue with the technique.'

The discussion could be that quick. There is no reason to take a long time in an interview if you feel confident of your ground. If you do not feel confident, you should keep asking more about what happened. In the last case, it is obvious that nothing happened so it is not necessary to query into the experience because there was no experience; he made a decision.

Once in a while you will get someone saying something like, 'I believe! I believe! My father believed he was one with the Spirit and I believe too!' Do not pay any attention to that kind of thing. It is fine that he believes what he believes but it is not enlightenment. Say to this person, 'When your partner gives you the instruction, tell me what you do.' Find the error in his technique and correct it.

One fellow was on his seventh Enlightenment Intensive. He came to the master and said, 'I'm really having a hard time.'

'When your partner gives you the instruction, what do you do?'

The master went over the technique and found that he was doing it exactly right. So the master said,

'How long have you been doing it like that?'

'Oh, the last four Intensives. After the third Intensive, I understood what I was after, and how to do it.'

'Okay, do it right here, now, Tell me who you are.' The master watched him do the technique and saw that he was doing it right.

'Well,' the master said, 'Who are you, then?'

'Just me.'

Now if this happens to you, you have a delicate surgery job. You have to determine whether this is conscious, direct knowledge or not. In this example, the master said, 'Did you have that experience of yourself before you started coming to Enlightenment Intensives?' (That is a good question, by the way).

In this case, the fellow said, 'No, I've always thought about who I was, but now I realize it's perfectly obvious that I'm the one who was always thinking about who I was.'

'When did you become conscious of this?'

'Oh, last Intensive.'

'Did you tell the master about it?'

‘No, it didn’t seem to me that it was any big thing.’

‘What did you expect?’

‘Well, I expected the skies to open up or at least some flowers, if not thunder and lightening. Is that all there is to it?’

‘Well, how did you feel at the time?’

‘I felt like I had arrived home, for the first time in all eternity. You know, I don’t know how I missed that before. Nothing could be more obvious. I just kept coming back to these Intensives because I really think they are the best thing that I’ve ever done.’

The master said, ‘Well, I think you had better work on, “Tell me what you are,” and the participant said, ‘I think I have been working on that for some while anyway.’

You get these low-key individuals sometimes. They have a preconceived idea about enlightenment, and if they are not like Buddha, they do not think much of their experience. This man’s experience was so dead that he did not even recognize it any more. So you have to notice what kind of person you are dealing with. Also, different people will describe conscious, direct knowledge in different ways. Some of them will not talk about their glorious transcendence and union with Truth, but it will have happened. Others will say, ‘Oh, it’s just me. I don’t see how I could have ever missed it.’ In a way they are saying, ‘I’ve always known who I was, but I never really knew that I knew.’

Have you ever been so drunk that you woke up the next day and found yourself in bed some place with your car parked sideways on the porch and no memory of how it all happened? Now, during that time, you were still you, but you weren’t noticing yourself. Life is kind of like that for most people. They go through life and they are never conscious that they are. Some people live their whole lives that way. They never wake up. They are like sleepwalkers. You talk to them and wonder why nothing happens. They are just stimulus-response mechanisms at work. There is no reflective consciousness. People miss the obviousness of themselves.

There is another kind of person who actually has an enlightenment experience but denies it because he thinks it is either not acceptable or he does not think it is okay to be himself or live the Truth in the particular social position he is in. You really have to work with people like this on communicating the state they are in. They will very often get enlightened fairly soon on an Intensive but then, instead of communicating the experience, they will say, ‘I can’t live like that. What will people say?’ They will think I’m crazy.’ Maybe they feel it goes against some religious teaching. Truth never goes against any actual religious teaching, but it may go against the person’s interpretation or their father’s or mother’s or teacher’s or priest’s interpretation of the Truth. When you see that happen, have the person *really* accentuate communicating and explaining those considerations to his partner.

How can you detect that a person is denying an enlightenment experience? If you are sharp you will have seen him explode into a glow sometime during the Intensive and then within seconds, lose it. He will say, ‘Oh, well, I don’t know.’ A built-in invalidation caused him to drop out of the state. You can try to have him become conscious of the state again but he will not do it until he talks out all the doubts and invalidations he has from the beliefs he has taken on. Do not say, ‘That is right. That is right. That is right’. It will have the effect of his only being enlightened around you.

He has had a valid experience, but is not going to use it except around someone who understands what he is talking about. So he should communicate his experience to one partner after the next.

One famous comment is, 'My mother will never believe it.' It is fairly common. Or, 'She'll never accept me.' The person still has to be little Johnny. The parents want him to still be that which he was, or he thinks that, and feels he will not be accepted as he is. So he has got to communicate and communicate the Truth of himself until he gets over that barrier. Then he will be able to live from his true self.

The key to discussing these experiences with participants is for you to persevere with your inquiries until you are satisfied that they have had an enlightenment experience or not. You do not have to say anything one way or another about your determination. If, after considerable inquiry, you feel inadequate to make a determination, you can forego it. But pursue it wherever possible. If you keep at it, you will be able to tell eventually. Just dig deeper and have them tell more about what is going on with them until you know. Then you can decide whether or not to change their question, which is the subject of the next chapter.

20

Changing a Participant's Question

Here are some criteria for changing a participant's question.

If someone has had an enlightenment experience on who she is, you want her to keep communicating it for some while, a minimum of three forty-minute periods, maybe more. Once in a while you will get a very articulate person, not only verbally articulate but when she presents who she is, she is out there completely. There is no hold back at all. You can let this person go on to 'What am I?' but it will not hurt for her to communicate to a few partners.

Other people go 'Squeak'. They have had a conscious, direct knowing of who they are very deeply, and when you say, 'Tell me about it,' they say, 'Well I got it, I know but, ooh...I...oh, huh.' Let them continue working on it for a while, doing the technique. No doubt something has happened. Give them support. Say, 'No doubt you've got something there. You tell your partner about it.' 'Oh, I can't.' 'Go ahead and do it.' 'Oh, Eee, Ah.' It will take them maybe two days to finally be able to come right out with it, directly, not just verbally, but the whole presentation. They are buried under sixteen thousand tons of mind stuff and traumas and down underneath they have cleared one little bubble and in there they experienced who they are. 'You should tell your partner.' 'Partner? Oh, oh, oh, yeah. I'm supposed to tell my partner, huh? Yeah, oh. That's going to be tough. In fact I can't even remember it myself right now.' But after a while, they get back into that bubble again. They get back in and say, 'Oh, yes'. Then they open their eyes and it is gone again. Keep them working on it hour after hour.

Some people will have a conscious, direct knowing of themselves like that on the first morning and spend the rest of the Intensive trying to present it. Different people's minds are structured in different ways. Some people will go the whole Intensive and suddenly break through and shine like God. It is right there and immediate. These look more dramatic but one is not better than the other. People work through whatever they have to work through.

Some people are not identified with a whoness when they come into an Enlightenment Intensive; they are identified with a whatness. If that is the case, you can move them off the question, 'Who am I?' and on to, 'What am I?' almost immediately. Making that switch correctly is dependent upon your ability to be right; otherwise you have unnecessarily given them a very hard question, because Who is easier to get enlightened on than What. But if they are not identified with any kind of a personality or beingness, it is better to put them on 'What am I?' How do you know what they are identified with? Doing the concentration drill can help you tell. A psychic power is developed by the concentration drill and you get so that you can put your attention on someone and know what state she is in. For example, you can look at someone and see that she is being a thing, like a black cloud. There are all kinds of things that people are being. Only switch a participant's question like that if you know you are right.

The difficulties in determining if a person has had a valid conscious, direct knowing have been discussed in the previous chapter. When do you pull a person off her question? It depends. What Berner did was just to sit there and if the person could get her experience across to him without him bothering to do anything then he figured she had it pretty well. Berner said, 'If I want to put my attention on someone, I can always find him, I don't care if he is enlightened or not. But can he present it? That is the question. So I wouldn't do all the work for them, I'd just sit back with my arms folded, physically and mentally, and wait for them to get it across to me. If they got it across, I'd think, "Oh, Hello Jack. I'm getting it. Now I'm seeing it. Now you're presenting it."' But I wouldn't work at it. I can hardly help noticing who someone is but I'm certainly not going to make up for him not presenting it. This is why I normally put them back with a partner immediately so they have someone to work at getting their experiences across to.'

Participants are not always going to be around people who are fairly enlightened, who can easily draw them out. That is why they feel very good on the Intensive but the next day go home and go to work and, 'Ugh, what happened? I was really feeling great during the Intensive.' It is their contact that has dropped. It is not the experience itself that has gone away, but the application and the presentation has failed because of the drop in their ability to contact others.

If the person communicates her experience to enough people, eventually she will be able to present who she is at any time, to anyone, under any circumstance. It does not matter to her whether or not the other person is thinking about receiving her because she knows in her heart, right at the core, that that person, in her true nature, wants that contact more than anything else. That is all anyone wants.

Be suspicious of people who have twenty enlightenment experiences on one Intensive. Extroverts will tend to do this as will people who demonstrate manic behavior. They will come up to you every twenty minutes saying, 'Oh, I just had another, I just had another.' Maybe they do once in a while. The Japanese Zen masters do not put up with that kind of stuff. They just hit them or spit on the floor or tell them to shut up. Done properly, and you have to be very sure of grounds, it is a good idea to bust those people. You can bust other people, too, who never say anything. It is all right to bust people, but you had better be right, and you had better make sure there is enough rapport between you that they will take it as support and not take it as a put down or a break of the relationship.

On one of Berner's early Intensives he had a participant who had an experience that he thought was enlightenment. Berner indicated that he was not convinced. The participant said, 'You're putting me down, you don't understand, I want to quit.' Berner talked him into sticking it out, but he still had not had an enlightenment experience by the end of the Intensive. The next day this participant went to Los Angeles and looked up a Zen master. He described to him what he had described to Berner and the Zen master just turned his head and spat. What the Zen master did was more effective than what Berner did because the participant took it. It was such a total, clear-cut rejection that he thought, 'Well, maybe I didn't get it.' He took another Intensive and got enlightened.

Sooner or later you are going to have to come down on these people because it would not be supporting them to let them get away with their delusions. It is not being

a master. Still you want to have enough contact and put it in the right way so you can sustain that contact. You can say, 'I think it would be better if you just continued doing the same question and see what else you can get.' This supports them; it does not tear them down. If you are good at maintaining the contact, you can be more direct. If you are respected by one and all as a master of high quality and people can see what you have done, your reputation will build and at that point you can get away with just about anything. People will accept it because of your attitude and the respect that you have earned. Sometimes Berner would just look at a participant and shake his head and she would just get up, walk back, sit down with her partner and keep at it. But if you do this, you had better be right.

Do not take a participant off her question on an Intensive until she consciously, directly knows who she is, or you discover that she should have been working on What to begin with. After she has communicated her experience completely, you can change her question to 'What am I?' Tell the participants at the start of the Intensive not to change their questions without permission from you.

People will get into a crisis and want to back away. When the going gets rough they want to change their question to get relief. Do not let them do that. That is failure to support a participant through a crisis and is a major error as a master. It is the weakest, most terrible thing you can do on an Intensive, except maybe to end the Intensive in the middle, and the reason why that would be bad is because you have left most of them hung up in the middle of a crisis. Keep them at it until the schedule is complete. Since they contracted for a schedule, if you complete that, at least they will have not have been betrayed. A betrayal is to say, 'Let's go for it,' and then when they get into it and their mind starts to say, 'I want a different question, I want a different question,' you say okay out of your weakness and fear that they are going to spit at you. They might spit at you but so what? Do not change their questions. They might yell, 'Arghh-hhh! Dumb authoritarian! Substitute for a master!' Just say, 'Your partner is right over there. Sit and get to work.'

Once a participant stood up and said very coldly to Charles Berner: 'I'm not doing this question anymore. I cannot leave here with a clear conscience and so there is only one solution and that is to kill you.' Berner said, 'Thank you. Sit down. Partner, give him the instruction.' He sat down and went right into it. He got enlightened the next day.

People want to get through their crises and get enlightened. Don't you back off when they are in trouble. The weakest thing you can do is change the question or change the technique and let them do something else. Hold them firmly, lovingly, gently, two-fistedly right against the question, the technique, and the schedule of the Intensive.

21 Major and Minor Errors

Both major and minor errors can be made in conducting an Enlightenment Intensive. A major error is something that stops or impedes a participant from doing the Enlightenment Technique. A minor error is anything that makes the process of the Intensive rough or difficult. Number one on the list of major errors is giving an instruction that tells the participant to do the Enlightenment Technique other than it is given. A participant may say, 'I know this other technique works for me. I've gotten enlightened this way.' Never allow a participant to do another technique even if it does work. There are ways to get enlightened other than doing the Enlightenment Technique, but on an Enlightenment Intensive, this technique is what we do and what is effective.

Another major error is not following a pre-set schedule. It must be pre-set, and not changed in the middle of an Enlightenment Intensive. Charles Berner reports his own experience: 'I made this tragic mistake one time. There was a group of Rajneesh disciples taking my Enlightenment Intensive and they all said they wanted to do their chaotic meditation technique. I let them do it, which was all right, because that's good exercise and it was during the exercise period. But then the next day they wanted to do it instead of breathing exercises. Breathing exercises were scheduled, but I let them do chaotic meditation. I may as well have cancelled the Intensive right at that point. The whole thing went to pieces. You lose your control if you do that kind of thing. Someone else is the master at that point. Rajneesh was the master in that case. He is a great master, but it didn't do anything for that Intensive.' This is also an example of why one should not mix other formats or techniques with the Enlightenment Intensive.

You must be on time. Set your clocks on universal time from the Greenwich broadcast center or set them from telephone time and stay on the time you have set. If you say, 'We are going to go by the sun,' then go by the sun, but set your schedule, announce it, and stick by it.

Leaving the floor uncovered at any time is a major error. It is a major error because if the participants are left unmonitored, you will not know whether they are doing the technique or not. Participants get into trouble fast. Berner recalls, 'I remember on the three-week Intensive I had to run downstairs. I grabbed what I needed to grab, and ran right back up and they were already starting to slide just a little bit.' They need your support. People's minds try to lead them down blind alleys and there are millions of blind alleys in the mind. It is not a matter of knowing what the technique is. You can explain that. It is staying on the technique that is difficult, and the temptation to go off is great. You or a monitor must be there and be responsible for keeping them doing the technique.

Permitting trip laying is a major error. Mixing the Enlightenment Intensive format with other techniques is also a major error. Letting a participant back away from a crisis is another major error. All these major errors are failures to support a

participant.

Not being an enlightenment master is a major error. One quality an enlightenment master should have is altitude. Altitude has two meanings: psychological and physical. You sit on your chair and say, 'Now, you do this and this.' It is good human relating to be in a physical position that reflects altitude. Why doesn't a queen lie in the gutter? She is still a queen but somehow lying in the gutter does not generate the same authority to command. You need that authority. So not only is being an enlightenment master a subjective thing, it is an objective thing also. Do not forget that. You should sit up high enough so that you can see what is going on in the Intensive because it is important that you are able to see everything. You also need to sit up high so that they will look up to you. Good things come from above. This has been built into mankind's evolution for millions and millions of years. Do not think that it is not important. Of course, you ought to be able to command from the gutter, but you would be fighting an uphill battle. As long as you are benign in your authority then physical altitude is appropriate. If you abuse your authority, then you ought to be knocked off your pedestal.

Another major error is indicating that someone is in an enlightened state who is not. This is probably the greatest temptation for someone trying to make a living from doing Enlightenment Intensives. It has stopped more people from being enlightenment masters and giving Intensives than any other one thing. People are tempted into it and they do it, but because they are fundamentally honest deep inside, they hold themselves back from giving Intensives to keep themselves from doing more of that kind of thing. Berner says, 'I remember doing it once. I called the person back and told her I'd made an error, and was that a horror show. But it would have been worse to let it go on. I'd told her she was enlightened because I wanted to impress someone on the Intensive with whom she was associated. After I did it I suffered horribly for hours.' Making this error is the quickest way to keep yourself from giving more Enlightenment Intensives. You probably will not even notice why you quit. You will just quit.

Letting a participant back away from a crisis is a very common major error. It will not stop you from being an enlightenment master right away, but after a while, if you always let them back away, it will get to you. Berner tells this story: 'I had a student...who was a very good student. On his Intensives no one was having enlightenment experiences, though. This was his error: he was letting them back away from a crisis, and the way he would do it was very subtle. He'd keep them working but he'd let them back away into intellectualizing so they were always in concept land, fantasyland, think land. They were never face to face with the actual object of enlightenment. They were always thinking about it, always trying to find answers. Of course people are never going to have enlightenment experiences that way. And they didn't because he always let them back away. So he and I had a long talk and I laid it on him. He saw his error...and now is a first-rate enlightenment master, first-rate. He had everything else, but he had this one weakness. He was not stopping them from going off into intellectual land, and avoiding the crisis that way.'

You have to be their backbone. You have to be their courage. You may think, 'My God, if I do this, what happens to these people will be on me.' That is right. The hell they have to go through as a consequence of facing up to that crisis and going through it and not veering away comes because you have the backbone to keep them

at it. Otherwise, you will have just another weekend workshop, not an Enlightenment Intensive. The format run in any slipshod way will still give you positive results, but the participants will not get enlightened, and because they are not getting enlightened, you might be tempted into saying they are enlightened when they only had an insight or some phenomena going on.

Minor errors are 'doing anything other than what is taught in *Consciousness of Truth, A Manual for the Enlightenment Intensive*. Adding anything to the material in this manual or leaving anything out constitutes a minor error.'

The reason for that statement is to underline the importance of doing it the way it is given. It took ten years of very diligent work to put the Enlightenment Intensive into its final format. Every little thing you are taught in this manual has real, sound reasons and practical experience in it. It would be good if you had the experience of what went into bringing the Intensive to its final form; lacking that, accept the wisdom in this manual, and give Intensives the way you are taught to give them here. The Enlightenment Intensive is a highly refined, highly polished instrument for enlightenment. It is not likely to be improved upon.

Major Errors

1. Giving an instruction that would tell the participant to do the technique other than as given.
2. Not following a pre-set schedule.
3. Leaving the floor uncovered at any time.
4. Letting a participant back away from a crisis.
5. Failure to remove someone incapable of being a participant.
6. Mixing the Enlightenment Intensive format with other techniques or formats.
7. Permitting trip laying.
8. Not being an enlightenment master.
9. Indicating that someone is in an enlightened state when he is not; i.e., calling something an enlightenment experience that is not.
10. Failure to support a participant.

Minor Errors

Doing anything other than what is taught in *Consciousness of Truth, A Manual for the Enlightenment Intensive*. Adding anything to the material in this manual or leaving anything out constitutes a minor error.

22

Blood on the Path

Enlightenment is a marvelous thing: it is the Absolute. But attaining the Absolute is not easy. Yet, just because something is not easy is no reason to sell it down the river, and it is true that enlightenment and Enlightenment Intensives have to a large degree been sold down the river. Since Charles Berner trained the first enlightenment masters, enough time has gone by to reveal that in many ways enlightenment and Enlightenment Intensives have been sold out, sometimes viciously, sometimes innocently. Some masters have taken insights for enlightenment. Some have taken excitement for enlightenment. Some have taken phenomena for enlightenment. Some have taken words for enlightenment. Enlightenment has also been sold out by masters taking the attitude, 'Well, enlightenment is just too hard but since we have a nice way here for people to get closer to each other, why do we not work on improving relationships and staring into each other's eyes?' In spite of all this selling out, Enlightenment Intensives have a good reputation and so some masters have ridden on that reputation. Because of this good reputation you can get people to come to an Intensive, you can charge a fee, you can be a big deal master and you can impress people. You can just follow the format and the schedule and ride on them for a couple of Intensives because they are tight and powerful. But then you will quit. You will not give any more Intensives. Why? There can be many reasons for selling out, falling short, and giving up. They all come down to one thing, which is the subject of this chapter. But before we go into that one thing, here are some stories that Charles Berner tells about himself having sold out:

'Many years ago I was giving the second Enlightenment Intensive that I ever gave, and it was given under difficult circumstances. We had bought a scrap of desert land in southern California but there were no buildings on it in which to give Enlightenment Intensives. Nevertheless, I had given the first Intensive in a little plywood tent that I had constructed for twenty-seven dollars. The Intensive was a great success and so there was a demand for another Intensive, which I had scheduled a few months later on Labor Day weekend. At that time the payment was due on the land, which I had bought on credit, but I did not have enough money to make the payment. Now I was giving the second Intensive and things were going fairly well, but on the Intensive was one well-to-do chap. For two-and-a-half days this guy tried to snow me. He would come to me for an interview and try to convince me that he had had an enlightenment experience. He was smart, a PhD candidate, and he had listened to others who had gotten enlightened and he had figured out all the right answers. He tried to convince me that he had had conscious, direct knowledge of Truth. I knew he hadn't, but he kept trying to snow me anyway, even though I kept turning him down. He kept trying to snow me because this is how he had gotten as far as he had through graduate school. But I wasn't buying any of it, until on the evening of the third day when I sold out. I said, "Okay, that is good enough." This is a crime. I sold out because I wanted his financial help. I got it. A few days later he gave thirty thousand dollars to the organiza-

tion I had set up, and with that money we made the payment on the land and built a place for giving Enlightenment Intensives. I was so disgusted with myself for selling out that I swore I would never do it again. I had been tight with the other people. I had faced them down and only accepted actual conscious, direct knowledge. But I sold out in this one case.

‘A few years later the reputation of Enlightenment Intensives had gone far and wide. I was known internationally as a big deal. I was giving an Intensive for over fifty people and one of them was a close staff associate of Werner Erhard. Werner’s est trainings had become very successful by this time. This staff person of Werner’s came in for an interview and gave me a snow job, which I recognized immediately, about how she had had an enlightenment experience. It was a little tricky because she had had an experience but it was not on the Enlightenment Intensive, but she was putting it out to me as if it were. And I held out until late evening of the third day, and then I weaseled and said, “Well, that sounds all right.” I said that not because I was satisfied, which I was not, but because I wanted to be even more famous. I wanted to impress Werner Erhard and have him adopt the Enlightenment Intensive program into the routine of the Erhard Seminar Trainings. I had sold out again. It is shameful. It is a dishonest, criminal act against the Truth. After that, I did not sell out anymore. I felt so badly because now I was selling out for fame instead of money. I scourged my soul and I did not do it anymore, ever again. Fortunately, the Truth saw fit to give his or her reward to me in another way, by giving me the spiritual endeavor that I am doing now.’

It is difficult when you are giving an Enlightenment Intensive and you have taught the technique well, have followed the schedule, have done it all according to this manual, and they are still not getting enlightened. You get out the chapter on the obstacles and final barriers to enlightenment and you think, ‘What is happening here is they are not doing this and they are not doing that.’ So you get them to do this and that but it still doesn’t work very well. You think, ‘What is missing?’

What is missing is you, the authentic, true you; the charismatic you. Charisma is the real you, who means it. It is you that gets people through to the Absolute. It is not the format, not the technique, not the schedule, not the reputation. You cannot even count on the participant’s internal desire for Truth alone. The participants need more than that to go to the Absolute. What they need is you, the real, authentic you. The routine will only lead them up to the edge, to the discontinuity between the relative world and the absolute Truth, but it won’t get them through. Even their own desire will only get them to throw themselves into the abyss, into the discontinuity, but it won’t get them to the other side. What gets them to the other side is you. But if you are a fake, if you are a sell out, if you are a compromiser, it won’t work. It takes you putting yourself on the line with them and if there is no one to put on the line then nothing will be accomplished. You might think, ‘Oh, I’m supposed to put myself on the line. Okay you guys, I am putting myself on the line with you so get in there and get enlightened!’ That is not what it is about. If you do not know what is being said here, the best way to find out is to get enlightened.

Now it is true that a certain small percentage of people will get enlightened anyway on an Enlightenment Intensive because there is enough contact in the format itself to get a few through to the Absolute. Even if you fall short on what is being said here, you will still get a few enlightenments anyway. But to get more enlightenments,

and deeper enlightenments, you have to put yourself on the line with the participants and it must be the authentic you which you are putting on that line. And you must be willing to do it for the Truth alone; not for money, fame, position, nor to avoid being a failure. You must take the approach of not selling out no matter what, even if you never get one person enlightened.

The second requirement for getting more people enlightened more deeply is that you really contact them and you do not compromise in that contact. Do not settle for insights or phenomena. Maybe a participant comes to you and presents this beautiful phenomena: 'Oh, I had this experience of the great shimmering shimmeringness of all shimmeringness. I'm enlightened and I want a new question.' You say, 'No, you keep working on the same question.' He says, 'What? Keep working on the same question? But I'm enlightened! Are you rejecting me?' You think, 'Uh-oh, maybe I should give him a new question and let him think he is enlightened because I do not want him to feel bad. Besides, he is the leader of a group and he'll send people to my next Intensive.' So you accept his phenomena for enlightenment and compromise the whole Intensive right out of existence.

It takes guts to be an enlightenment master. You have to put the Truth before money, fame, reputation, being liked and being understood. You do not want to be firm just for firmness' sake alone, however. You do not want to substitute being an authoritarian figure for being a whimpering weakling. What is needed is you simply laying down your life for the Truth and letting there be blood on the path, their blood and yours.

If you are not willing to bleed with them for the Truth then you are not an enlightenment master. To get them through the final obstacles to enlightenment, to get them through the discontinuity, through laying down their fake reputations, their fake personalities, their attachments to being certain ways, their commitment to previous ways of thinking, living and being, to get them to give up being right and to be just plain obliterated from what they have been, you have got to face all that and do it with them. You cannot just act like you are being with them, you have to in fact be with them in the Truth and realize you may both go down together. You may release a monster. God knows that if they are monsters underneath everything and that is the Truth, then so be that. Are you willing to face that? You should be. So not only do you have to be the authentic you, you have to actually contact the participants in the Truth so that you are together, knowing that you are going to go down together or you are going to go up together, but whatever happens does not matter because you are going after the Truth itself and that's it. You must realize you are not playing with the subject of enlightenment. You must mean it, and if that is where you are coming from as a master the participants will sense it and be inspired and truly supported. They know the real thing when they are in its vicinity and they will think, 'Oh, I see how we are going about it. We are not just going to think about it or intellectualize or present our old trips; we are not going to just have another weekend in the country and be satisfied with phenomena and insights; we are going to have blood on the path and whatever it takes for the absolute Truth, for the authentic thing itself and nothing else.' Then they'll say 'Oh my God, what have I gotten myself into?' Now you are starting to reach them. Now you are starting to deal at the level that is necessary to be dealt with in order for this enlightenment actually to take place.

Berner says, 'I am afraid I gave a bad visual example to some of my closer students in the last few Intensives I gave because I just sat back in the master's chair and did very little outwardly, and things worked. So they started to think that all they had to do to be like me was to sit back in the master's chair and let things work. You will be successful with this approach only after the fact of the blood on the path. I can just look at someone across the room and he'll sit up and do the technique instead of chattering on and on. He won't even notice me. He'll just think, "Oh, I better buckle down here and start contemplating." I can just look at a chronic contemplator and he'll think, "Oh, I better say what's going on with me to my partner." I could do this because I was willing to get up out of my chair, go right over to him, break into the dyad, contact him and face up to all the trash and avoidances and nonsense and ignorance and excuses and snow jobs and cleverness and the "I do not know" and "I've tried my best" and all the things that he can't help. I would face those things and contact that being at the level of absolute Truth and with all my heart tell him the right thing to do. And because I was totally willing to do that it got to where all I would have to do is look at someone to accomplish it. But first you must know in your own heart that this is the case, that you are completely and totally committed, totally willing and able to deal on the level of the Absolute, instead of the level of the relative. This is what is needed to get people really enlightened as opposed to just calling any old thing enlightenment until you can't bear it anymore and you quit being an enlightenment master.'

The masters who have stayed with it have done one of two things: they have either accepted just having weekends in the country and letting people have nice contact with each other and deep insights or they have really done what is being talked about here. They have faced what they had to face in themselves and in the participants and are willing and able to lay themselves on the line with the participants at the level of Truth. Therefore, their participants have actually had conscious, direct, absolute knowledge and they have experienced Truth. You can't just give someone the Truth. If that could be, we would just give everyone the Truth with words or by zapping them or whatever it took. But that is not possible. It is not in the nature of the Truth that this can be done. For your participants to get enlightened, you must join hands with them at the level of complete commitment in the Truth and for the Truth, with no compromise, even unto the dissolution of your body, mind, and soul.

There is the question of what to do about one's own limited abilities. One thing you can do is take Enlightenment Intensives. The deeper your own self-enlightenment the less nonsense there will be around not only who you are but what you are. You will gradually remove all the masks and speak more and more from yourself, from that Absolute that you are. Also, when taking Enlightenment Intensives, really lay yourself on the line with your partner when you do the technique. By doing this you will get practice laying yourself on the line with one person, your partner. Eventually you will gain the capacity to lay yourself on the line with more than one person at a time, which is harder to do. If you can't deal authentically with one person, you will never do it with a group. Instead, you will turn into a fake or be totally terrified. The terrified person is actually much better off than the one being fake, because he is at least half way there. That shaking and terror are due to reaching out to others and running away at the same time, and alternating between the two. The one who is wearing a mask has given up completely and is just sitting back acting like a master. This is fakery. When

you take Enlightenment Intensives, be as completely authentic as you can when you do the technique in a dyad. Being authentic does not mean telling all your sexual withholds, although that might be part of it. What is meant here is being authentic in the sense of not running away from the contact, the contact between you and your partner and between you and the master and monitors.

Another thing that you can do is other dyad work: Relating Exercises, Communication Exercises or anything else that develops contact and the directness of that contact. Doing more of the drills in this manual and having your partner coach you on sustaining contact while you are detecting technique errors, for example, would be good. Or you can work on maintaining contact while your coach gives you a hard time. Maintain contact in the face of all his disagreement, confusion, insanity, weakness of resolve, intellectualizing and self-deceit. Work so that you can sustain contact with the real nonphysical other behind all that nonsense. This is what your coach should work on with you. Practice until you get through your own incapacity, until you drill a clear hole in the realm of being an enlightenment master.

Another thing you can do is accept what is being taught in this manual about what makes an Enlightenment Intensive work. Accept it and follow it to the best of your ability, and then just keep giving Intensive after Intensive. After five or ten or fifteen Intensives, your capacity will grow substantially. At some point you will gain the ability to put your life on the line with participants at the level of Truth and contact them without compromising. This will occur if you stay with the structure of the Intensive. You will be tempted many times into revising the format and technique towards things that will suit your inabilities and make things easier for you. You will be convinced that you have a better idea, that Berner overlooked something, but such ideas will be a compromise and a sell out. It takes real strength of character to have such faith in the Intensive structure that you will follow it although your capacity is not fully developed. But if you stay with it, you will grow into that capacity. All of you reading this have this capacity to some degree right now.

Being totally committed to Truth is what is important, combined with facing down whatever comes up in yourself and the participants until you grow in the Truth. Then it becomes easier. The first ten Enlightenment Intensives you give will be tough because you will be being shattered at the same time as your participants are being shattered. If you are proceeding correctly, this is what will happen. If you are not being shattered then you are probably compromising, backing off, leaving no blood on the path. It is just a joke at that point. The world does not need more jokes and frauds. Much of the world now already is a joke and a fraud and what it needs is the Truth itself, and that will take blood on the path, including your blood.

Some people have asked, 'Is it okay for the master to let emotions come up in himself, to cry during an Intensive?' Emotions are fine, just do not sell out because you can't stand those emotions or because the participants are crying and upset and you are getting so sympathetic with them that you sell out to go along with them. Have all the real emotional contact that comes up naturally with your participants. You might be sitting in your chair crying. That doesn't matter. The point is to be firm in the Truth, in the face of those emotions. In fact being firm in the Truth may bring up emotions. Let them be. You may think, 'These emotions are starting to get to me and I am not going to look like a strong master if I get all emotional here.' There is no such thing

as a strong master outside of what has been described here. Wearing a strong, unemotional mask is not what is meant. Being strong is being committed to the Absolute and not selling out and not compromising and not buying their minds or your mind under any circumstances. If blood on the path happens to ooze emotions, so be it. Also watch that you do not think you have to be bloody and start going around trying to create emotions in order to have more phenomena and action on the Intensive. Do not worry. You will get all the emotions you can bear if you put the participants right into facing the Truth itself. That will strip their guts bare. The side effects of emotion, phenomena, excuses and attacks on the master come from you getting into it with them at the level of Truth itself.

Some people are most terrified of giving the lectures. They are afraid of freaking out. You should just go ahead and freak out, but be honest about it. You do not have to come out saying, 'I am really freaked out,' but do not try to cover it up either. Be freaked out. The way to give talks and lectures is to just go ahead and give them. If you have notes, have them right there in the open. Do not try to hide them because that is unreal. If you are terrified you do not have to say, 'I'm terrified' because they will know anyway. Going from one-to-one contact to being a master is a big jump. You enter the role of leadership. It is a big jump to face groups of people who are going to ignore you, attack you, tear you limb-from-limb and all the things that groups do to leaders. So you either are going to do it or not, but do not try to be any other way than the way you are. Do not dwell on your terror, just go ahead and give the talk. Do not try to suppress your reactions but do not be distracted by them either. If you suppress them, you will end up a fake. If you dwell on them, you will end up an idiot. Instead, just go ahead and give the lecture.

There are three stages to developing contact. The first is being in a group and listening. Some people have a hard time just being in a group. It is difficult for them to come to lectures, so they sit in the back and hide. As you grow in your ability to face people, you become able to face another in a dyad structure as on an Enlightenment Intensive. You face up to one other, and when you finally succeed in the one-to-one contact then you consider facing more than one. This is why we have a concentration drill in which you face up to more than one person at a time. Notice when you do the drill how your attention focuses on one or the other or the other instead of on all of them as individuals. This occurs before you have become able to contact more than one person at one time. This does not mean saying, 'Okay, class...' When you say, 'Okay, class...' you are not facing anything. You are facing some abstract. There is no such thing as a class. It is only an idea. What there is, is a group of various individuals right there with you, all at once. Each one is there with you right now, and you are on the line with every single one of them.

No one says it is easy but if you are going for the Truth this is what it takes: you being on the line with each of your participants, contacting them, being committed to the Truth and unafraid of leaving blood on the path.

23

The Drills: Training to be an Enlightenment Master

Being an enlightenment master is more than an idea; it is an actual state of being. This state of being is the subject of a previous chapter, 'Being a Master'; how to attain that state is the subject of this chapter.

Practical experience is very valuable, however, it has one liability: not many people learn that way. Charles Berner says, 'I gave forty Enlightenment Intensives before I gave a really good one. It took me another forty Intensives to be satisfied that I had it down. The last nineteen Intensives I gave were stable and I felt that I knew what I was doing. Most people will not persist that long to learn the hard way. I was learning the hard way because I had no one to teach me. I have one ability that counts, though, and that is persistence. I just keep hammering at something until I get it.'

Most beginning masters would not do that. They would do one or two Intensives and be discouraged by having to learn it all the hard way. Some beginning masters would even learn things that are wrong, because out of their own internal weaknesses, impurities and preconceived ideas, blocks and blind spots, they would twist the Enlightenment Intensive into something else. This would not happen if they persisted long enough to learn how to do Intensives correctly by their own experience.

There is another way to learn, and that is by being corrected. But how do you correct someone who has been told what to do, wants to do it, has had her error pointed out, and still keeps making the error? In this case, the person has an internal weakness; there is something that she cannot do. When someone knows what the correct thing is and still does something else, it is caused by ignorance, ego, or trauma. For example, say someone has to give a positive instruction with certainty but she says, 'I just can't. It's not my style.' That kind of justification can be used for anything. This is an example of ego getting in the way. When ego gets in the way, there is only one quick way to learn and that is to have the ego smashed. There are two ways that egos can be smashed. One is to see in practice that you are wrong and that people suffer because of your error. Another way is to accept the authority of a master. That is the fast way. If a master knows what she is doing and she says you are wrong and you accept it, the ego goes, 'Raaagh'. You think, 'But I've been doing it this way, it's my style...' You think, 'She is wrong, wrong, wrong, wrong, wrong.' But if you say, 'Okay, I think she's wrong but I'll do it her way anyway,' then you can learn quickly and you will not have to suffer through dozens and dozens of Intensives to find out by bitter experience what is right.

It is often not enough just to correct people once. They have to be corrected and corrected and corrected until they have a screaming fit. Finally their resistance is broken and they can do it.

You have to gain the capacity to give a positive instruction with certainty from love and compassion. A lot of people think that love and compassion is to let people do whatever they feel like doing. That will not work on an Enlightenment Intensive.

The barriers involved in getting to enlightenment are gigantic. If it were easy, everyone would have been enlightened long ago. Love and compassion on an Intensive is not letting people do what they want; it is doing what you know will help them get enlightened. If you realize that giving positive instructions with certainty helps them, it becomes easier to give them.

If you have taken an Enlightenment Intensive, you may or may not have gotten enlightened, but you know what you come up against. It is enough to make even giants cut and run. If people do not cut and run physically, they do it emotionally or mentally. They find some way to avoid. You must stand behind them and get them through all their barriers to enlightenment. To do that takes inner certainty, a positive attitude, the ability to encourage, the beingness of a master.

Berner says about himself, 'In the early days I had to work very hard on Enlightenment Intensives. In the later days I didn't have to work so hard because my own self-confidence and absolute certainty and presence were enough.'

If you have had previous training as a therapist, teacher, instructor, group leader, etc., this is very valuable experience that you bring with you. Still, your ego will have to break at some point, along with your uncertainties and your incapacities to be a master. This will occur through doing the following training drills, in which there is rapid feedback.

Interview drill

The purpose of this drill is to teach you how to spot an error or a problem and correct it. There are two roles in this drill: one is the dummy master, and the other is the dummy participant, the trainer, who is acting in the role of a participant so that the dummy master can be trained. The dummy participant is pretending to have some kind of trouble or problem and the dummy master has to find out what it is and correct it. As the dummy participant, you decide ahead of time what the error is that you are making in doing the technique. For example, your error may be that you are never telling your partner what comes up as a result of your contemplation. What you are really doing is that when things come up you say something else instead, something that you think the other person wants to hear. As a trainer, you have decided that that is your error and you ask for an interview. You say to the dummy master, 'Gee, I don't think I'm getting anywhere on the Intensive. It's just not for me. I think it would be best to go home.' As the dummy master, you have got to find the error and instruct the dummy participant how to correct it. The dummy participant should make it easy to find at first. To begin with, the dummy master should say a simple thing like,

'Tell me what you do when your partner gives you the instruction.'

'Well', the dummy participant replies, 'I take it from her and I intend to directly experience myself and then I'm open to whatever may occur...'

Then she stops talking. You say,

'And then what do you do?'

'What do you mean?'

'What do you do then?'

'I don't do anything.'

'Do you tell your partner what occurs in your consciousness as a

result of your contemplation?’

‘Oh, am I supposed to do that?’

‘Yes.’

‘Oh, I see. Then I’m supposed to tell what really happens inside?’

‘Yes.’

That is part one. Now that the dummy master has learned the routine, you make it tougher for her.

Dummy participant: ‘I don’t think I’m getting anywhere on this Intensive. Can you help me?’

Dummy master: ‘I think so. Tell me what you do when your partner gives you the instruction.’

‘Well, uh, I take the instruction from her and try to respond to it by having the intention to consciously, directly know who I am; then I’m open to whatever may occur as the result of that intention.’

‘Then what do you do?’

‘What do you care?’

‘What do you do next?’

‘Well, I think about who I am.’

‘Do you tell your partner what occurs?’

‘Well, these things...it’s kind of vague, uh, when I’m thinking about who I am, it’s really...it gets confusing.’

‘Do you tell your partner what occurs in your mind as a result of your contemplation?’

‘You know, I don’t like you very well. I think you are on an authoritarian trip.’

So what do you do? The dummy participant is being stubborn and is not yielding up the answer in a cooperative manner. Her mind is giving you all the trash that typically occurs with a person when she is up against something that is tough. She starts attacking you: ‘I think you are just on an authoritarian trip here and you are some kind of a neurotic trying to compensate for something.’ Now you have to do the right thing. If you say, ‘Look, I have no attachment to this thing. I’m only being a master because I’m trying to help you,’ then you have failed the exercise. The dummy participant has dragged you off into doing something else. Every time that you let that happen, you have failed the drill. When the dummy participant succeeds in seducing the dummy master like that, she stops the drill and tells the dummy master what she should have done. That means that as the dummy participant you have got to know. You are training each other. One of you should spend twenty minutes being the dummy master, then reverse roles and the other one gets her revenge for twenty minutes.

Persistence drill

Some people have a hard time persisting. You learn how to be persistent by doing the persistence drill, otherwise known as the paper drill. The trainee puts a piece of paper on one of her partner’s knees and says to her,

‘Put the piece of paper on the other knee.’

‘Okay.’

‘Put the paper on that knee.’

'Listen, I'm not going to put any paper on a knee for you. You're an idiot.'

'Put the paper on that knee.'

'I did but it fell off. What am I supposed to do?'

'Put the paper on that knee.'

'Is this how?'

The trainer carries on like this until the trainee wants to strangle her. You, as trainee, eventually get over all your reluctance, internal anger and all that stuff and finally somewhere along the line gain in your ability to persist until the trainer complies with you by putting the paper on her other knee. You say, 'Thank you'.

Now you become the trainer, giving the instruction, 'Put the piece of paper on that knee,' and you go on for another twenty minutes.

The one thing you have to watch when you are being the trainer is that you do not kill the trainee off in the beginning. You can overwhelm and demolish a person until she just starts crying and says, 'I'll never be able to be a master.' What you do is take it little by little.

'Put the paper over there. Thank you. Put the paper on that knee.'

'I don't feel like it. Shall I?'

'Put it there. You put it on that knee.'

'Ah, let's see now. Do I have to?'

'You put the paper on that knee.'

'Will you give me a dollar if I do?'

'You put the paper on that knee.'

'Okay, just because I like you, I'll do it.'

As the person improves, you make her task a little more difficult. The person already has a weakness and you are trying to help her overcome it, so build the difficulty gradually.

Concentration drill

This drill is very critical and very, very boring. You will have a variety of reactions to it. It is a concentration drill and it is hard to do. As an enlightenment master you have to concentrate for at least eighteen hours a day. You have to put your attention on the participants and leave it there; it is one of the primary jobs of the master. A lot of things will happen to you when you do that. You will try to entertain yourself. You will try to make a mess of the Intensive so you will have something to do because you want something to distract you from just keeping your attention on them. You will get sleepy. You will get sick to your stomach. Some student masters have vomited during this drill. The stress of the Enlightenment Intensive is five times as much for the master and the monitors as it is for the participants. The concentration is agonizing until you have learned how to relax while you are doing it. When you have to force your attention onto them, which you will probably have to do for a few Intensives, it is hard work. You will sweat and get cold chills and fevers and think, 'I'll never give another Enlightenment Intensive as long as I live. I have to be here for the rest of this Intensive, but after this, never again.' Eventually you will get through all that.

The concentration drill is about forty minutes long, as long as an Enlightenment Exercise. You should be able to keep your attention on a group of people for

twice that length of time. When you are actually being a master, you have to put your attention on all of the participants at once. In an interview you focus on one participant, but you should be capable of giving that interview while also keeping your attention on all the rest of them at the same time. This is a project. This is why it is recommended that when you are learning to give Enlightenment Intensives, you start off with a small number of participants – eight, ten, or twelve – so that you can wrap your attention around that many people. That does not mean that you have to hear every word that they say, but you get so good that if someone is off the technique or out of line, you know instantly that it has happened. The chief monitor is supposed to help you but there is no guarantee that she has that capacity. You are the one who has to have the capacity. The chief monitor may be talking with the senior monitor and chitchatting, but you cannot allow yourself to do that. Almost no one can have her attention on all of the participants all of the time, so you have to practice doing it by doing the concentration drill.

To do this drill, five, six, or seven people sit silently in a circle, keeping their attention on all the other people in the circle for forty minutes. If your attention drifts you bring it back. You are to keep your attention on the others as nonphysical individuals who have the potential for being conscious. This drill, if you succeed at actually doing it, will take you through awesome barriers, but if you break through you will have the capacity to know the state that another person is in. You will be able to tell if someone is enlightened or not, whether she is doing the technique or not, whether or not she is being honest with you. You can know anything about the other. A spiritual power develops from your concentration which is, by the way, how all powers come about. That which separates an ordinary person from a master of something is the power of concentration.

An enlightenment master should concentrate on the participants as nonphysical individuals. If you have your attention on the participants as nonphysical individuals, you will always know what to do. If, when you are confronted with a problem on an Intensive, you only refer to the manual for a solution, you have your attention on the past and are trying to deal with the situation by a set procedure. You should know all the set procedures and you should know them well, but in the end, the solutions have to come from you and your knowledge of the participants at any given moment on the Intensive.

It is hard enough to keep your attention on one person, let alone keep it on a whole Enlightenment Intensive full of people. But, the better you get at it, the less trouble you will have. The more you can keep your attention on the Intensive, the more the participants will just do what you want, the deeper will be their enlightenment experiences and the more appropriate your guidance. But there are gut ripping, mind blinding difficulties that have to be overcome in order to be good at it.. So in the drill sit in a circle and keep your attention on all the rest of the people as nonphysical individuals. Yes, there are bodies there, too, but there is also the one that is capable of being conscious and that is what you have to keep your attention on.

Try to keep them all in your attention at once. That is why you start with only five, six, or seven. You may only be able to hold two in your attention in the beginning, then three, and then four. You lose one and then think, 'How many do I have?' Then you start counting and realize your attention is on that instead of on them as

nonphysical individuals who can be conscious. It is awesome. Keeping your attention on a candle flame is bad enough, but here are five or six actual individuals. Good grief. The reason why people do not give Enlightenment Intensives or are not comfortable giving them even after they know all the answers on how to give them is because of this barrier. They feel that they have failed the participants by not keeping their attention on them and they stop giving Intensives. They quit after the first Intensive or two. If you practice this drill before you start giving Intensives, you will get through some of the barriers and will be less likely to quit.

You have more to face up to in this drill than the others because you are in contact and what people back away from is contact. It is far easier to put your attention on a wall in terms of what you have to face up to. There is also the boredom factor. Boredom is an important thing to get through to be a successful enlightenment master. If you are bored, you will tend to complicate things in order to have something to put your attention on other than the participants.

During this drill you may notice that people are yawning or moving or that someone is holding her body in a certain way or that someone is being emotional in a certain way, but that is not what you are setting out to notice. You may become acutely conscious of such things, but they are just side effects of you intending to keep your attention on the others as nonphysical individuals. Both can occur simultaneously: you can have your attention on someone as a nonphysical individual and at the same time notice how she moves her hands.

You should try not to fidget very much while you are doing this drill. It is all right to move and adjust the body, but if you find yourself fidgeting, stop. It is an avoidance which you will be tempted to do. It is okay to adjust the body; the drill is not a matter of bodily endurance, it is a matter of attention and attention endurance. When you move, try to keep your attention on them while you are moving.

It is possible to think about something and still have your attention on the others at the same time, but you are not trying to do that. You can also have your attention on the rug and on someone sitting on the rug simultaneously. Or it could be on one and not on the other. Do not worry or be distracted when this happens. Just continue to keep your attention on the others as nonphysical individuals who can be conscious.

Traumas come up when you begin to concentrate: you may get sick, you may get a fever, you may get frayed and nervous and many other things. All these are traumas being discharged even though you are not actually thinking about the past trauma. As you do the drill, these traumas will reduce and finally dissolve away. They are just a distraction. Treat them as you would an obstacle course in the army. Do not sit there and study the wall or try to determine the cause of it; just go over it. As different obstacles come up, keep putting your attention on the others as nonphysical individuals, and not on the obstacles.

Be conscious of the others as nonphysical individuals. If you fail a lot, that is to be expected. It is not a power that the common person has; it is a power generated by this concentrated practice. Charles Berner says, 'Doing this drill, I got fevers, chills, cramps in my stomach, and determinations to quit. All kinds of things like that happen on an Enlightenment Intensive, only [they are] worse [when you do this drill]. But once you get through the sleepiness, the distractions [etc.], then you are what they call in the

I Ching a superior person, a superior man.’

One reason for sitting in a circle is to have people in the peripheral part of your vision so that you cannot try to do the exercise by using your eyeballs. You could move your head and look at each one in turn, but then you are only aware of them one at a time. You have to be aware of them all at once; to do this, you must use your attention rather than your visual sense. Sitting in a circle develops your capacity to use your attention rather than your eyeballs. Your eyeballs will fail you. They do not have the power of attention. Only you do.

Some people can do this drill right off. Some people will struggle a lot with it. Most people will be good at it after fifty to one hundred hours. This is the key drill by which to gain the main ability you need as an enlightenment master.

Crisis handling drill

The purpose of this drill is to train you to face a crisis and handle it effectively in the context of an Enlightenment Intensive. For the crisis drill, the dummy participant or the dummy monitor picks a crisis from the ‘Thirty-nine Crises’ list in Chapter 17 and dramatizes the actual event. For example, the dummy monitor might panic and yell, ‘The police are at the door.’ When, in one of the crises on the list, it says ‘vehemently refuses’, the trainer must do it vehemently and be intractable. You must ‘insist’ or ‘refuse’, as directed by the crisis. Unless you put some intensity into it, it is not a crisis and you will not really be training the student master. Intensity could be just a blank stare without saying anything, if that is what the crisis is. For example, in number fourteen, the participant cannot be understood. In this case, the trainer would say something like, ‘I, you know, this thing is coming across and there it is and it’s gonna go around and what am I gonna do?’ If you are the master, you say, ‘Clarify that’. ‘Well, this thing it keeps going and then it comes underneath and really, I don’t know.’ Really make it real and give it to her. If the master successfully talks you into complying one way or the other, go with it. Another example would be number nineteen, the special diet problem. You very reasonably talk to the master about how you have to have this and you have to have that, and she has to stick with it until she has handled it properly.

For the drill, only use the crises on the list. The proper handling of these crises is explained in Chapter 17, ‘Handling Crises: Thirty-nine Instances’. As the master, you should handle the situation effectively, with firmness and love. Persist when you need to persist, keep your attention on them as nonphysical individuals, and be decisive when you need to be. The drill ends when the trainer says ‘Okay, that’s it’ and either passes you or fails you, as the case may be. You should be able to actually handle all the crises on the list and not simply know the answers. This will give you a good start.

Thirty-nine Crises

1. Monitor is about to leave the Intensive.
2. Monitor refuses to follow instructions.
3. Police stop participant on walking contemplation.
4. Police come to the door and say 'What's going on here?'
5. Participant takes off all her clothes in the middle of an Enlightenment Exercise.
6. Participant locks herself in the bathroom.
7. During sitting contemplation participant starts rolling on the floor and screaming.
8. Owner of house where Intensive is threatens to throw Intensive out.
9. Cook quits without notice.
10. Participant screams during walking contemplation.
11. Participant sees black monsters in the center of the room and insists that you get rid of them.
12. Chief monitor quits on the first morning.
13. Master gets seriously ill so she is bedridden.
14. Participant cannot be understood.
15. Participant refuses to do the technique.
16. Participant walks around room at night mumbling strange things.
17. Participant throws up.
18. Participant insists on fasting during the Intensive.
19. Participant insists on special diet.
20. Participant develops high fever during the Intensive.
21. Monitor goes to pieces on Intensive.
22. Participant has taken LSD during Intensive.
23. Participant insists on doing her own enlightenment technique.
24. Participant steals food from the kitchen.
25. Cook runs out of food on third morning.
26. Participant does not return from walking contemplation.
27. Participant refuses to communicate.
28. Participant presents desperate fear of death.
29. Participant threatens to kill the master.
30. Chief monitor fails to wake up master in the morning and you are forty-five minutes late.
31. Participant slaps partner.
32. Husband and wife participants get into vicious argument during dinner break.
33. Police arrive during sitting contemplation and demand to see the master immediately.
34. Participant has epileptic seizure during Intensive.
35. Participant insists on laying trips.

36. Seven minutes into the first Enlightenment Exercise, you realize that the gong tape is defective.
37. Participant vehemently refuses to follow the no-sex rule.
38. Participant spits in the master's face.
39. Three-hundred-pound participant falls through the seat in outhouse.

24

The Burmese Breathing Exercises

The breathing technique used during the morning and evening breathing exercise periods is the Burmese Technique. There are two main reasons for using this breathing technique: 1) it charges the body up to begin the day and charges it at night so the participants can last through the final periods, and 2) it tends to separate the participants from their identifications with the body, provided that the mind is already pretty well cleared out. Yogis and swamis have known for thousands and thousands of years that when there is plenty of life energy in the body, the body identification is easier to break. The Rajneesh chaotic meditation technique begins with intense breathing activity, and intense breathing happens spontaneously in specific phases in certain advanced meditation techniques.

This is not a breath restraint technique designed to purify the body. This is a life-energy charging technique which fills the body with life energy, or the feeling of life. Berner learned this technique from a teacher who was trained in Northern Burma by a Tibetan master. The technique is based upon a differential. For example, electric charge builds up between positive and negative poles, which are separated. Each one of the breathing exercises in this technique is based upon the principle of increasing the tension or the energy charge between two opposites; for example, the right and left sides or the upper and lower parts of the body. Since these are separate parts of the body, they can be used as poles. Breath control in one form or another is probably the most powerful willful technique ever devised for the body. After reading about how to do these exercises, practice them yourself until you have mastered them.

In these exercises the breath is always inhaled through the nose and exhaled through the mouth, unlike most other breathing techniques. Breathing this way creates a charge between the inhalation and exhalation. When you want to increase a charge, you have everything on one side and nothing on the other. Having all the breath come in through the nose and out through the mouth increases the potential difference. If you understand this principle, you won't try to change the technique or use another one.

A logistical problem you may have with running the breathing exercises is that there is often not enough space in the room to do them. Open the windows, and put some of the people outside looking in at you, or standing in doorways. Chase all your staff out if there isn't room. They should already know the technique and can go outside and do it. If you judge that it is not too cold, and it is not windy, you can have everyone go outside and lead the exercises there. Anyone on staff who knows how to do them properly can lead the breathing exercises. If you lead them yourself you have the advantage of also doing them.

Position the participants so that you can see them easily, and they can see you. Stand on a chair if you need to. Spread them out so they won't hit anyone either in front, behind, or to the sides with arms fully extended. It takes five to fifteen minutes

to do the exercises, ten on average, so fifteen minutes is allotted in the schedule. Give them their snack shortly after. They should never eat before doing these exercises. Doing this technique for this length of time under ordinary conditions is not that powerful, but after you have been doing the Enlightenment Technique since early morning and then you do this breathing technique at night – POW! The brain goes empty and the life energy rushes into it, fills it and charges it up. Before, the brain has been blocked, but now the life energy affects the visual centers and the room may look blue and white. All the junk from the brain comes out into the room. Opening the windows, sweeps away the junk. The windows should be open even on the coldest wintry days.

Instruction for the first exercise. The lower part of the body must be rigid and unmoving, while the upper part of the body moves. A charge builds up between the upper and lower halves of the body. Tension is a part of this particular style of breathing, so the legs must be together and tight, and the buttocks must be tight. They should be kept that way throughout the exercise. The arms should be fully extended, as if they are being pulled out by wires. When they go up it is as if they are also being pulled by wires. The upper part of the energy field is being swept by the arms while the lower part is grounded like a pillar into the earth.

Demonstrate the exercise for the participants. Keeping your legs and buttocks tight, inhale through the nose as you sweep your arms up over your head. Exhale through the mouth, shooting the air out as the arms come down. The exercise should be repeated three times, keeping legs and buttocks tight. Then tell them to relax the body and put the attention on the spine.

The contrast between the tremendous tension during the exercise and the relaxation at the end builds another potential difference. The attention going onto the spine permits the energy currents to flow more easily, and allows for more relaxation. Otherwise the attention tends to be external. Only three breaths are taken in each cycle because if you took seven breaths like that on an Intensive, everyone would end up on the floor. Notice that as your arms come down you shoot the air out in the expulsion. This is a power breath exercise. It is a very willful technique. Everyone should rest a little bit and then do another set of three breaths. The participants should feel elevated. That is the life energy.

Instruction for the second exercise. In contrast with the first, this exercise is a feet-apart exercise. The feet should be placed shoulder-width apart according to the width of each person's shoulders. Watch the people to see if they are doing it correctly. Correct them if necessary. The hands go to the hips and the elbows should be forward so that the whole body is on a plane. The breathing technique is different from the first exercise. Demonstrate it for them by exhaling completely through the mouth and holding the breath out. Then, holding the breath out, lean over first to one side and then to the other. It doesn't matter which side you do first because they will get right and left confused watching you. They will say, 'Should I follow your words or your mirror image?' Don't worry; it doesn't matter. They can lean in either direction. After having leaned to both sides and come back to the vertical position, breathe in through the nose. Then immediately exhale, hold the breath out again, and repeat the exercise. Do the entire exercise three times. Then relax. Don't say, 'Put

your attention on your spine', because it doesn't apply to this exercise. The feet are spread and not held tense so the energy is not sent up the spine. If more air wants to come out as you lean down to each side, let it, but you don't have to consciously try to force more out. It often just occurs because you are compressing the lungs.

Instruction for the third exercise. In this one, keep the legs and buttocks tight, breathe in through the nose, and hold the breath. Then swing the arms forward and around in a circle seven times. When you come to the seventh, stop swinging and exhale through the mouth. Then breathe in again and repeat the cycle three times, keeping the legs and buttocks tight throughout. Because people swing at different rates of speed, you explain the whole thing at the beginning and then let them do it, each at his own rate. Always make sure they have enough room in front and behind so that they don't hit anyone, because people will go whack! and hit someone right on the head. It has happened more than once. At the end have them relax, put their attention on the spine, and contemplate. Leave a little time between each exercise.

Instruction for the fourth exercise. For this one, place the feet shoulder-width apart, putting hands on hips, elbows forward. Breathe in through the nose while leaning back, and out through the mouth while bending forward. Repeat this cycle seven times. Take it slow and steady and let each person set his own pace. At the end tell them to hang down from the waist, relax, and contemplate.

Instruction for the fifth exercise. The last exercise is similar to the first. With the feet together, legs and buttocks tight, inhale through the nose, raising the arms up at the sides. Exhale through the mouth while bringing the arms down. Repeat the exercise three times, and on the third breath stop and hold the exhalation when the arms are halfway down and the breath is halfway out. Hold the breath as long as you comfortably can, then let the arms come down slowly and let the breath out. Then tell them to relax and put the attention on the spine. When you see that about two-thirds of the hands are down, say, 'Very good. Continue your contemplation. Snacks are in the next room.'

The participants should not be required to do the breathing exercises. You will have alcoholics and old ladies with arthritis; let them do what they can do and don't drive them too hard. Don't put a lot of pressure on them to contemplate. Remind them just at the end of each exercise. They won't be able to do the breathing exercises if they are contemplating well.

25

Maintaining Contact and Getting the Knack

Charles Berner did extensive research on growth techniques to find out what made them work. He looked into hundreds of methods based on all sorts of approaches: psychological, religious, educational, medical, psychophysical, esoteric and occult. He talked with teachers, therapists, priests, rabbis, psychiatrists, physicians, swamis, scientists, yogis, psychics, psychologists, pirs, rinpoches, monks and many other people. He experimented with many of the methods and approaches developed by these people and talked with many of their students and clients. One of the questions he always asked himself and others was ‘When a technique works, what makes it work?’ People did not know. Berner did not know. Some people gave him answers, but he was not satisfied that he had found the one common denominator, the one element present in a technique that gets it to work successfully. Still, he persisted because he felt that if this element could be isolated, then we would eventually be able to increase the efficiency of our available techniques and develop new and better ones, thereby helping more people more quickly.

One of the first things he noticed was that although there was a wide variance in the effectiveness of techniques, almost every technique he tried provided some benefit of some kind. He also noticed that the techniques themselves were not the key element he was looking for, because some people could make a technique work very well, whereas other people with the same training, applying the same technique, would get only minimal results or none at all. He eventually realized one key principle which seemed to be in the right direction: the simpler you can say something, the more likely it is to be true. This was significant but he still had not found the key.

Finally, he noticed that the techniques which were most effective for most people provided more contact between individuals. He noticed that the key factor which enabled one person to get more results with a technique than another person was her ability to maintain contact. So he began to develop techniques which had at the core the live contact between people, and also techniques which would increase a person’s ability to be in this contact in the face of distractions (See Chapter 23, ‘The Drills: Training to be an Enlightenment Master’). This principle of being in contact is very powerful, but people have missed it.

To be in real contact, one has to open oneself completely to the other, and this brings up one’s own traumas, impurities and weaknesses. One cannot be distant and objective towards another person and expect real gain to occur. There has to be that real, live contact and involvement which is either there or is not. When it is not in fact there, the techniques you are using will not work. A technique will work to the degree that the contact is there.

The first principle in establishing this contact is to keep your attention on the other as a nonphysical individual that can be conscious. Remember the concentration drill? All else comes from this. There is very little possibility of gain occurring if you,

as a master or a therapist or whatever, do not have your attention on the other or others as nonphysical individuals. When your attention is there it says, 'I care.' It is a form of love and it invites people to contact you and gives them the necessary support to face the unknown.

In personal relationships, you first need the contact before you can come to an understanding. People often think, 'I'll get the understanding first and then I'll open myself to the contact.' But the understanding never comes because there is no contact. A husband and wife can argue and argue and not resolve anything because there is not open contact first. The contact provides the basis from which a flow can occur. In itself, contact does not bring about a resolution; there must also be communication and a flow between the individuals. But without the contact, nothing will resolve. What goes wrong in relationships initially is that there is a break of contact. The contact must constantly be maintained. You cannot, after reaching an understanding, say, 'That's it'. If you say, 'That's it', the contact will dwindle and problems will come up again. To resolve those problems you have to get back in contact again.

There is no end to the application of this principle. On an Enlightenment Intensive, the partners are in contact with each other, or they should be, and this is the key factor which gives this Enlightenment Technique its power. Your contact with your participants is also a key factor. When you give an interview, the contact you establish with the participant by keeping your attention on her as a nonphysical individual will enable you to see the problem and correct it. When you give your lectures and you do not know what to say, keep your attention on the participants and maintain contact; then you will always know what to say. You will sometimes answer their questions before they even ask them.

Become independent of the abuse and reactions which people throw at you. Keep being open to the nonphysical individual and ignore the reactions. Contact brings about the resolution of the reaction because all reactions will eventually wither and die in the face of real contact. Real contact is the only thing we want. In the end, no one will refuse it. They may explode with the wildest reaction at first but if you maintain the contact instead of breaking it, they will eventually respond to you.

On an Enlightenment Intensive it is your job to maintain this contact with your participants and staff. You should encourage it among the participants by your example and by getting them to follow the rules and the format. Contact cuts through the mind and phenomena and keeps things real. Truth tends to prevail in a condition of real contact.

This principle is so central to personal and spiritual growth that it is necessary at every stage of growth. Even people who meditate alone are in contact; they are in contact with God, or, you might say, all others. But all that is necessary is contact with one individual. That is enough; real contact with another individual opens one to Truth because another is the Truth. Openness to another creates openness to the Truth of oneself and makes enlightenment more likely. Just before conscious, direct knowledge there is almost always some measure of contact with another.

Maintaining contact is the key element in the application of any technique, but there is also a related factor called the knack. This is one of the hardest things to develop as a student of someone else's technique. Almost always, the developers of techniques or religions could apply what they had developed, but only a few of their

students could. It is not a matter of experience. Experience helps but does not in itself give one the knack. The knack is the magic talent which the originators had, to do what they did and have it work. This talent, this knack, came from them. Only if a student can take a teaching or a skill from someone else and make it totally her own, can she have the knack. Then the technique works magically for them, too. It is you that makes the technique effective. In the case of Enlightenment Intensives the contact you maintain with people should occur out of your state of being a master and having made everything you have learned about Intensives completely your own. This combination of contact and the knack is all you need.

In England, when they train policemen, they teach this thing called the knack. A good policeman will discover a burglary on his beat, track down the burglars, and take them to jail, but that is not having the knack. A policeman with the knack will find himself wandering up to the house just before the burglars arrive. The burglars see the policeman and think, 'We're never coming back to his beat again!' And they leave for good. That is how a policeman who has the knack handles his job. It is a different way of doing things and it comes from the individual himself and cannot come from any other source. For a master, the knack is a very handy thing to have. You will nip trouble even before it buds and your participants will cooperate with you.

This principle is true in all of life: what you do must come from you, otherwise it does not have much power or hold much sway in the world. Be in contact and speak from you. Do not just rely on learned information. Take full responsibility for what you say and do. Make others' thoughts and experiences and teachings your own. You do this by understanding something so well, and seeing the virtue in it so completely, that you can make it your own and be responsible for it. You put yourself right behind it. You don't think, 'If I fail, it's okay because that was Charles Berner's idea.'

You must include in this responsibility the possibility of a wrong result or a non-result. Be willing to be wrong. You never know for sure what is going to happen or if what you are doing will be right. But to find out, you have to be willing to have it turn out however it turns out. You have to put yourself behind what you do completely, even though you never know how it is going to turn out. You have to be willing to take a leap of faith when you live like that, because when you want to accomplish something, like mastering an Enlightenment Intensive, you have to be willing to do whatever is necessary and expose yourself to the possibility of total failure. But when you do that, things will tend to go your way, sooner or later.

26

The Energy Flow of an Enlightenment Intensive

The energy flow of an Enlightenment Intensive works pretty much like a clock. It is very predictable and begins long before the scheduled time of the Intensive itself. It starts when the master really decides that she is the master of the Intensive. You should not master an Intensive on the basis that if such-and-such a thing happens, you will give the Intensive, as if you are waiting for the world to tell you to do it. It should be the other way around: *you* have decided to give the Intensive, and if you have to call it off because only one person shows up, then you should do that at the very last moment. The commitment of the master, knowing in her heart that she is going to give the Intensive, is the beginning of the energy flow of an Intensive.

Then you start to talk it up: 'Are you coming to my Intensive?' At that point, everyone starts to get the feeling that an Intensive is happening. They say to their friends, 'Are you going to Anna's Intensive?' As they tell others about it, they think, 'If she's going, I guess I'll go, too.' If you as the master thinks, 'Well, I don't know...I'm really not into this,' then everyone else will feel the same way and that is the end of it right there. (See also 'Attracting Participants', Chapter 30).

The energy really gets going about three weeks before the Intensive and builds up to the day before the start of the Intensive. In this period of time, you get advance sign-ups and advance deposits in order for your chief monitor to know how much food to buy. The basic formula in 1981 was about four dollars per person per day for food and supplies, including yourself and your staff. This figure will change depending on the economic situation.

Your own energy will really begin to build the night before the Intensive when people start showing up. You can get a feel for what is happening with them when they come in. Some of them are low and tired and others are full of spirit. Serving a herbal tea tends to pick up everyone's spirits a bit, especially in winter. Have someone welcome them, finish the registration, and collect the balance of their payments. It is good to have some enlightenment brochures to hand out to them.

The participants usually have some uncertainty about where they are going to sleep. A human body is an animal and almost every human body has a concern about where it is going to sleep, where it is going to put its gear, and where it is going to go to the bathroom. So whoever welcomes the participants should take care of these concerns by saying, 'This is where you will sleep, the bathrooms are right there, and this is where you put your gear,' pointing to the spot.. Be specific. People are not far from being the dog who turns around six or seven times before it lies down for the night

That evening you should give your interviews or group talk or both, however you decide to do it. Inject a certain amount of enthusiasm: 'We are going on an adventure; we are going to really do it; this is for real.' One of the important points to communicate is that we are not pretending about getting enlightened; we are going to work on the real thing. This not only injects life into the Intensive, but reality. You

want the participants to understand right off that it is not a superficial thing that they will be doing

If you are having people sleep on the floor, some of them will have a barrier to sleeping in a room with other people who are taking their clothes off. They will stand around a bit nervously, waiting for the lights to go off so they can undress. It is best to announce a lights-out time, usually no later than eleven p.m. Dim the lights after the announcement and turn them all the way off at the time you told them they would be turned off. Having the men sleep separately from the women works well. It helps people follow the no-sex rule and avoid getting involved in relationships. You can draw a curtain across the room to divide it.

Have a separate room for latecomers and have your registrar there to receive them. The registrar should point out to them where they are to sleep with a flashlight. Do not let them just wander into a room full of sleeping bodies. Very late latecomers, who come in after one o'clock, should find their own spot. They should not be that late but some will be. You can put a note on the front door instructing them where to go.

The first night is restless for the participants. They cough, they turn, they sit up, they lie down, they cough some more. At five a.m. half of them are awake and wandering around outside, pacing back and forth nervously. At this point the energy is high from expectation. You might mention to them before you put them to bed that they may be a little restless the first night, but that they will sleep well the second.

Once you have started the first Enlightenment Exercise at seven-thirty a.m. on the first day, don't let any new participants in. Up to that point it is okay to let them in and have a senior monitor take them off to one side and explain the technique to them and go through all the rules and everything. But the Enlightenment Intensive is like a clock and when you put someone in late, her clock is reading four or eight hours back, or a day-and-a-half back. The person just does not mesh with the rest of the group. She is in an entirely different place and does not have the spirit of what is happening with the Intensive. The Intensive moves as a group. Even though some are doing this and some are doing that, they still move through it together. Do not let people come in late even if they have taken Intensives before. Just say, 'Come to the next Intensive.' If they want their money back, give it to them

When you give your initial talk on the first morning, you should not only go over the rules and explain the technique, but tell them why they are there. Give them some inspiration in that talk. Do not talk for fifteen minutes and then say 'Well, that's all for now, let's take a break.' Use that time to elevate their energy. Everyone is usually expecting at this point that they will all get enlightened in the next two or three hours. That is all right; it is a honeymoon period. Take advantage of this honeymoon because this is when you have to teach them to do the technique, on the first morning, while they are still following what you say easily and are rested, fresh, and have plenty of energy. When the first Enlightenment Exercise starts, this is when you want to watch and listen very closely for gross mistakes and correct them. Search for how competent they are in doing the technique. By the time lunch comes around, some of them are going to start being disappointed because they are beginning to appreciate the magnitude of the task they have gotten themselves into. They think, 'Oh my God!' The smart ones catch on early. It will be about four o'clock on the first afternoon before

the slower ones catch on. If you have done a good job of explaining what they are to do in your first talk they will be saying, 'Hey, now, all I have to do is do that technique that way and I'll get enlightened,' and they will be off on the right track. Toward the end of the first day, they are really tired out. By the time evening comes they start to drag. Everyone crashes out during the rest period. Their biological cycles are trying to readjust. After dinner they will rest some more. They feel pretty good during the first exercise after dinner, but three quarters of the way through the second exercise they start to drag again. The evening walk revives them quite a bit. They come back refreshed, but rapidly begin to wilt. At this point you can tell them, 'You don't have to keep your body fresh, all you have to do is do the technique and let the body be tired if it wants to.' You get them through that period and the breathing exercises and then you say, 'There's just one more period. Come on, you can do it.' If your staff is not full of energy, they should not take it out on the participants. If the caller says, 'Thank your partner, change over...' in a very drowsy voice, it will drag the participants down. You and your monitors must sacrifice yourselves to pick them up and get them through that last period. The whole latter part of the evenings are hard, especially on the first day. When they go to bed they will crash like trees coming down and go right to sleep. You will have to wake them up the next morning, whereas on the first morning most of them were already awake.

After they wake up on the second morning, they will be very refreshed and will have a clarity of mind and body which they may not have experienced sometimes for thirty years. This is when they will really work. The mind is pretty well empty now, though not completely, and they will really be making progress. They know the technique, their bodies are rested, and they can really go at it. Their expectations will begin to rise halfway through the second morning. They will be looking for enlightenment, and most of them are going to be disappointed. This is where you keep them going with five-minute talks and things like that, to keep their enthusiasm, their expectations, their reality, and their contact, up. Also, keep explaining the fine points in the technique.

Usually, some of them get enlightened on the walking meditation of the second morning. If you get a couple of good ones then, it is really nice, because they put energy into the rest of your Intensive. If you do not get them, then you have really got work for yourself.

At this point, excellent senior monitoring has an important effect, because the senior monitors correct the fine points in the technique and support the people to keep going. In your afternoon talk on the second day, you should not only give some technical information, but also tell some inspirational stories to make the participants feel, 'WOW! If those guys can do it, I can do it!' That kind of thing. 'If they can get through it, if that's what it's like, and they had to go through all that, well I want to go through all that.' This is the point when they wish they could go home, but since they are halfway through, they feel they might as well go through to the end.

Your pep talk gets them into the sitting contemplation on the second afternoon and they wake up, but again begin to fade by late afternoon, especially if you do not have a work period. They are very tired now and into a grimy heaviness where they start getting weird. Their brains are tired out and they have tried everything and nothing has worked. From about four o'clock on the second afternoon right up to the

last bell on the second night, it is a battlefield. Out of fatigue, the participants will get weird, hysterical, or crazy. Your emotional support is most important now.

At the dawn of the third day, their hopes are up again. This is the last day. They awaken rested, but after a couple of Enlightenment Exercises, they begin to drop again. At this point, the master's enthusiasm is necessary, because many monitors will be discouraged too. There probably have not been any enlightenments. There have been people who came close and did not make it. A few of the monitors will fall prey to the participants' discouragement. They will say, 'Where are these enlightenments that are supposed to be happening? They're not happening!' They get nervous and that nervousness projects and a gloom will fall over your Intensive unless you are there with your certainty. Remember that certainty? The certainty that they can get enlightened? This is where only that certainty will carry them. If they are doing the technique and you panic and think, 'They're not getting enlightened! What do we do?' then you have failed them. Do not get desperate. You will be tempted to do unusual or special things at this point, but do not do them. Hold the participants to the technique, the structure and the schedule. Your certainty, you being there concentrating on them, and you holding them to the Enlightenment Intensive is a discipline, and it carries them through.

A few enlightenments will usually start showing up at about eleven o'clock on the morning of the third day. The fewer people you have, the less your odds. Percentage-wise they are the same but how many are going to be popping at that point depends on the size of your group. It will be encouraging when they start to happen.

When you have a lot of new people on an Intensive, you will get more enlightenment experiences than with people who have done one or more Enlightenment Intensives, especially if your new people manage to find out who they are and are ecstatic about it. When you have a lot of new people, you have to work very hard on the first two days, but it is easier on the third because a lot of enlightenments show up. When there are a lot of experienced people, it is easier in the beginning because they know the technique and the rules, and they know what is going to happen but they are plumbing for deeper enlightenments and those are harder to come by. With veterans, the percentage of enlightenments goes down, sometimes to twenty percent.

Just after your afternoon talk on the third day, during sitting contemplation and the Enlightenment Exercise following it, the energy of the Intensive will be at its peak. This is the time to pull the plug and say, 'This is it. You're ready for it, just go for it.' Now people should start falling into enlightenment. If they do not, if they have not peaked at that point, you are running slow, behind the energy clock of the overall Intensive. Sometimes they will peak during the morning of the third day when they have not put enough work in yet. Then they will be dragging by afternoon and you might as well put the Intensive to sleep. You have over-peaked them at that point and you will have to work to keep them at it and not let their energy die out. You want them to peak in the early afternoon of the third day, before they go into hysteria. When they do get hysterical, have them direct that energy into the technique. Do not suppress their energy by yelling, 'Stop that!' Tell them to take that energy, that enthusiasm, and direct it into their contemplation, their presentation during the Enlightenment Exercises, and the contact with their partners. Sometimes you might have to start an exercise a little early because they will not rest much. If they are sitting up laughing and talking, put them right into the next exercise.

On the last evening, you will pick up a few more enlightenments and the energy will get calmer and become more refined toward the very end. At that point, people know they are going to make it to the end and they are starting to think about after the Intensive. Try to hold them to doing the technique even though they are thinking about the future. During the last period, let them work with their favorite person, even their husband or wife. If they start talking about their relationship, it is okay. They will make it to the end. Boyfriends, girlfriends, brothers, sisters, fathers and sons, mothers and daughters; it is sort of like the last dance.

Then give them the closing talk. Twenty minutes is plenty. Then end the Intensive. You do not have to stay around for long. Be there a little while for them, let them thank you, and then leave. Have the chief monitor and staff wait until the end and clean up.

You are going to get some energy after the Intensive. In fact, for the next two days you may get phone calls from people who are higher than a kite saying that Intensives are the greatest thing that ever happened. If you want to, three days or so after the Intensive, you can have a little reunion. If you are really a professional, you can say you are having an evening drop-in and everyone can come and bring their friends, and then you can invite them all to the next preview which you are having the following week. Their enthusiasm is high. They will bring their friends to the next preview, and you have started the whole cycle over again.

If you can take it, you will be all right. If you can give one Intensive every two months, you will be a professional.

That is the general outline of the energy situation of an Enlightenment Intensive. Always be good to the people who come to your Intensives, and take good care of them.

27

Energy and Enlightenment

Energy is indefinable in any kind of objective sense. You can only define it by its results. Energy is something that makes something happen; it can be physical, emotional, mental, physiological, cosmic, etc. If something is happening, the activating element is called energy.

The form of energy which is specifically connected to enlightenment is the sexual energy. The ancients have said that when the sexual energy travels up the spine and enters the brain, enlightenment is possible. They were not just theorizing; they tested their theories on themselves. Charles Berner researched this for years himself and was finally satisfied that the ancients were correct: there is no conscious, direct knowledge without the sexual energy traveling up to the brain.

Energy in the body is split into male and female energy. The male energy is on the right side of the body; the female energy is on the left. The two energies attract each other, but are normally held apart by impurities in the body, mind and emotions. The human body is thus usually in a state of tension, the degree of which is determined by how far apart the male and female energies are.

During an Enlightenment Intensive, the body, mind and emotions of the participants are purified. The purification process and the intention of the participants to consciously, directly know the Truth of themselves narrows the gap between the opposing energies. When an individual succeeds at having conscious, direct knowledge of itself, the male and female energies travel up the two sides of the spine and unite in the brain. The joining of the energies and the conscious, direct knowledge occur simultaneously. Another name for this joining is enlightenment.

Two individuals sitting opposite each other in the dyad structure create intense contact between them. Energy is generated between the active and passive partner. Union can take place when there is enough contact between the partners. As the contact builds, the sexual energy begins to rise from the lower part of the body into the chest and throat, bringing about feelings of sublime love in the participants. But if they are constantly touching, the energy is discharged at a physiological level and that sublimation does not occur. This is why touching is not encouraged on Intensives and is not permitted at all during Enlightenment Exercises. People who insist on touching are constantly trying to get away from that sublimation and avoid the crises that surface when the energy begins to build. People are used to getting rid of that energy through sexual contact in ordinary life, but on an Enlightenment Intensive they cannot because of the no-sex rule and the no-touch rule during Enlightenment Exercises. So the energy builds and rises up in the body toward the chest and throat and brain, and conscious, direct knowledge becomes more probable. We have the no-sex rule not just to prevent distraction, but to bring about the sublimation of the sexual urge, causing it to rise up.

Another way people discharge energy and prevent the sublimation of the en-

ergy is by talking. When people talk all the time the energy goes out their mouths. You plugged up one hole through the no-sex rule and now it starts to run out another. The mouth and genitals are both on the central energy plane and if the energy is prevented from going down, it will try to go up and out the mouth. This is one of the main reasons people should not talk all the time on an Intensive. People who talk and talk have no idea what has happened to them. You help them by saying, 'Keep a balance between your contemplation and your communication.' You will usually have to remind them time and time again because without your support and guidance, the energy will remain out of their control. Tell them to put their energy back into the technique and not discharge it through talking, touching, or sexual contact.

When the sexual urge is sublimated and rises toward the head, it can make a person weird. This is because the vast majority of humans have impurities associated with sexual energy. Most of these impurities are from toxins in the body; emotional and sensate traumas stored in the mind and body; fixed mental attitudes about life, others, or one's self; genetic imperfections; and preconceived ideas. When these impurities get swept up toward the head due to the rising sexual energy, a person may have strange and unusual experiences. He may get paranoid, or have visions or hallucinations. He may think he is Christ come again, or the Buddha. This is a superconscious state, but it is not the result of union or conscious, direct knowledge, it is the result of impurities being swept up into the brain by the rising energy. This state may be difficult to put up with, but when one is in it, it is possible to have an enlightenment experience, and the enlightenment experience itself is greatly enhanced when the energy is already in the head. As a master, you should tell a participant in this state to ignore the phenomena and continue doing the technique.

People do not know why their elevated state goes away after the Intensive. It goes away because they usually discharge the energy by talking and touching and having sexual contact. Or they suppress the energy by eating, smoking, drinking, and treating people badly. People cannot stand the elevated state because of the associated mental, emotional and physical impurities that have been brought up with it and are not being purified at a tolerable rate. Otherwise, the state is beautiful and attractive and people are disappointed when it goes away. It is only the impurities which make it intolerable. People are not to be blamed for coming back down.

The Enlightenment Technique helps clear away the mental impurities and some of the emotional impurities, but it does not purify at the physiological level. The technique does not purify genetic imperfections, sensate traumas stored in the body, or heavy toxins from a lifetime of eating and ingesting toxic substances. Only certain advanced meditation techniques can handle that level.

Some participants will get powers. They will be able to know what others are thinking. They will see their own past lives and others' past lives. They will have cognitions of the future which will turn out to be accurate. They will know the truth of things. But along with the gained abilities, they will also often get weird. People who are relatively pure will get weird too. They will not so much be talking and talking or getting paranoid; they will be laughing hysterically at the absurdness of the universe.

Three days on an Enlightenment Intensive is worth the socially unusual side effects. They will go away after the Intensive but the participant will have had an elevated experience or maybe even an enlightenment experience and it will be valuable

for him.

One might be tempted to turn an entire Enlightenment Intensive into an energy manipulation, but this would be a mistake. The primary elements in an Intensive are the contact between partners and the technique. Participants should be supported but not manipulated in this. If you take a male and a female and set them opposite each other and have them notice that one is male and the other female, you can really build an energy charge. It may happen naturally on the Intensive because the contact builds, the energy builds, the body and emotions become supercharged, and members of the opposite sex start to look better and better, especially since you cannot touch them. But you should not set out, as a master or participant, to specifically build an energy charge between the males and females. It would be a manipulation and a distraction that will take people out of their natural progress toward enlightenment. The energy-filled state is hard enough to handle when it is occurring naturally. You will get lots of problems if you try to manipulate people into those states.

Charles Berner made it a practice when he took Enlightenment Intensives not to touch anyone during the entire Intensive. He got into such an energy state on one Intensive that he was rolling around on the floor in spontaneous postures and poses and talking like a madman. He also had a flaming fever which dropped within seconds of his having an enlightenment experience. After this had happened, he said, 'Everything looked sexual to me,' meaning sex in its pure form: union with the Truth.

It is not possible to have an enlightenment experience without that union of energy with, you might say, the pure Truth of the matter. If you took pure Truth and took two aspects of it, you would have the two basic energies of the universe, the male and the female. When they come together, one no longer has a perspective. All viewpoints vanish because the two basic viewpoints are female and male, active and inactive, up and down, here and there, now and then. This is the basis of all illusion. When they go into union there is no perspective anymore: there is no male and female, up or down, hot and cold, here and there, or any of that. The illusion of the world vanishes, and you have Truth.

28 Levels of Enlightenment

While one is in the enlightened state, that is, in union with oneself, there is full consciousness of the whole Truth of oneself, with no point of view and no distinctions between aspects of the self. Distinctions that we make between Who and What and the various aspects of the true individual are not ultimate distinctions; they are distinctions made from a point of view with regard to one's enlightenment which is taken instantly after falling out of the state of union with oneself. People will say, 'I'm me' or 'I just am' or 'I am without limit' or 'I can do anything' when they have all had essentially the same enlightenment. They are just seeing it from different points of view. All enlightenment is the same, but there *are* different depths, or levels of it. These levels correspond to what a person de-identifies from. If a person de-identifies from a shallow identification, he has a shallow enlightenment; if he de-identifies from a deep identification, he has a deeper enlightenment.

To try to evaluate someone else's level of enlightenment is even riskier than trying to evaluate whether or not someone is enlightened. It would be better, if you have to respond to the matter at all, to just give what you know of the levels of enlightenment and let people decide for themselves about their own level of conscious, direct knowledge. It serves no real purpose to evaluate the enlightenments of others. Even if you are right, it does not change the fact of the matter. Being silent about it prevents a lot of the nonsense people get into comparing themselves to others and thinking they are more or less enlightened than someone else. Also, it is not very effective to judge a person's level of enlightenment and then tell him to go deeper as a way of motivating him to deeper enlightenment. It is a manipulation to do that. In the end, people have to give up all their previous experience to gain the deeper experience.

There are usually plateau experiences that occur for people working on the enlightenment questions. You might say there is a continuous scale from a theoretical state of no conscious, direct knowledge of Truth at all to total conscious, direct knowledge of Truth. If one is asking 'Who am I?' he is focused on the Who attribute of himself, and in the process of arriving at enlightenment, he de-identifies from all the others he thinks he is until he finally arrives at which one he actually is, himself. This enlightenment is significant and very important for the continued growth of the individual, but it is usually relatively shallow. Sometimes a person will de-identify from some What identifications along with the Who identifications, and in that case will have a deeper enlightenment.

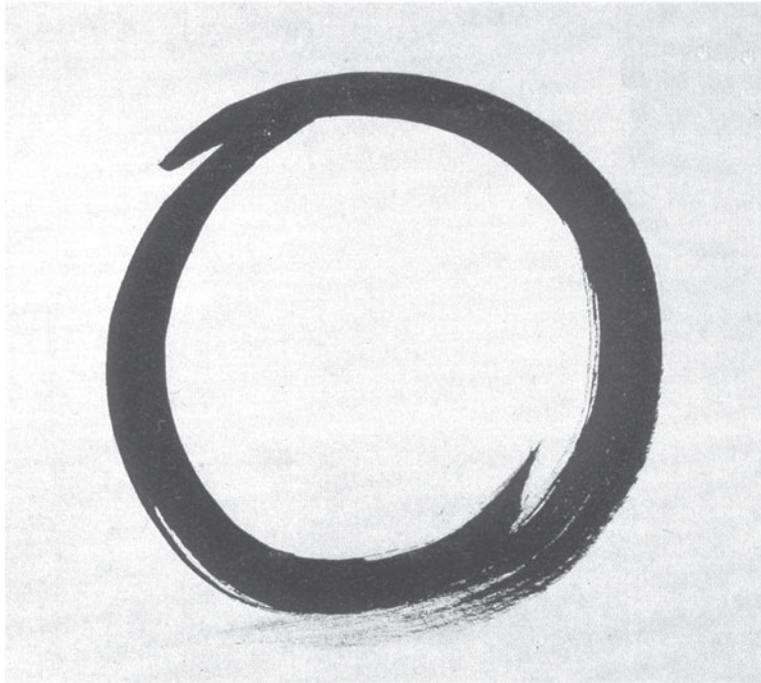
When one works on 'What am I?' a lot of things and states of being that one is identified with will come up. A participant will de-identify from one of them and then flip into another one, which will be the approximate opposite of the first identification. What happens is that a person de-identifies from, for example, his body, and then, if he is fortunate, has a touch of conscious, direct knowledge in that moment of de-identification. The fall from the state of conscious, direct knowledge occurs

almost instantaneously, and is normally not noticed by the participant who immediately re-identifies with the opposite state of the one he became de-identified from just a moment before. In this example, he might come out saying something like, 'I'm a spirit; I'm not a body,' and it will be a tremendous revelation to him because he actually did have an enlightenment experience. The conscious, direct knowledge occurred and was itself, but it was too quick to be noticed as itself by the participant, so instead he latched onto the answer, 'I am a spirit,' which happened to be the next identification that he was conscious of when he fell from that state of union with Truth. It would be an error to say that having conscious, direct knowledge of yourself as a spirit is a level of enlightenment. Enlightenments of this sort are not very deep or stable.

There is a whole series of de-identifications which have a certain general order to them, due to the structure of the mind. People think they are a body or a personality, a part of a body, a brain, a sensory organ, sensory system, sensory faculties, a sub-personality, various personalities, basic beingnesses, various powers of thought, ideas, mind, physical things, electrons. Bishop Berkeley and some modern scientific philosophers think one is a fundamental particle that has consciousness. The order generally goes from superficial to more and more basic. This order becomes especially evident when one reaches the more basic identifications and begins to de-identify from them. People will think of themselves, alternately, as something and nothing. They will say, 'I'm everything,' and then have another conscious, direct knowing on the next Intensive and come out saying, 'I'm nothing.' They will de-identify from energy, from a viewpoint, from space, time, and existence itself, and from their respective opposites.

At first enlightenment is watered down by the admixture of Truth with untruth as one identifies with something when one drops from the enlightened state. An individual's enlightenment is measured by his lack of identification with what he is not. When one becomes totally de-identified at any level, he will not even glow at you. He will not say anything or particularly care to; he will simply be presenting Truth. You will know and the participant will know, and nothing will have to be said or done about it.

This is important. You could call it the steady state. This stability can occur at any level of enlightenment. It is a state that is completely stable and does not come and go at all. It comes about after the participant has been in the enlightened state for twenty minutes to two hours. Before a person reaches the steady state, his enlightenment is subject to remission due to outside influences and pressures. This is because he is still identified with something, or with nothing, and can therefore be influenced by external factors. The more stable the level of enlightenment, the quicker the consciousness of direct knowledge returns when the outside influences are lifted or overcome. If an enlightenment is stable, even though a person may not be consciously aware of it at all times after they are back in life after an Intensive, it can be recalled at will.



The Steady State

People talk about enlightenment differently because it is ultimately indescribable. There is a story of the blind men and the elephant, which is an analogy for the levels of enlightenment and people's different descriptions and ridiculous arguments about enlightenment. Seven blind men find an elephant. One feels a leg of the elephant and says it is like a tree. One feels the tail and says it is like a rope. One grabs the trunk and says it is like a snake. One touches the ear and says it is like a leaf, and one leans against the elephant's side and says it is like a wall. The others give different descriptions based on their partial experience. They have all experienced the ultimate, but they have gotten different aspects of it based on their partial experience and their own point of view, so they describe it differently. They argue on and on about it because each is convinced he is right, which, in a way, is true. Finally, there is a stage when a person sees the whole elephant, and then he is finished with regard to enlightenment work. There is not an endless succession of enlightenment experiences. There is only one elephant, and there is only one enlightenment.

Enlightenment has the advantage of being eternal, so no matter what body you are identified or associated with from one life to the next, you will retain the consciousness of your past enlightenments. They are cumulative from one life to the next. However, the application of your conscious, direct knowledge will vary according to the nature of the vehicle that you are using. Because you will not have the same brain or emotional capacity from one life to the next, some of the channels may not be as clear as they were at other times. But the conscious, direct knowledge is always there, and you will always recognize the Truth even though you may have forgotten your past lives and the events surrounding your enlightenment experiences.

What are you going to do after you are enlightened? A Zen master might spend forty-five minutes eating an apple perfectly, with great consciousness. Or he might

tend a perfect garden, or do artwork. Some enlightened people just have parties and get drunk, and flirt with each other. Truly enlightened individuals are kind to people; they are that way because they can't help themselves. Sooner or later, in one life or another, when all identifications are gone, you will see that there is nothing left, and you will either try to serve the world or retire to your meditation room to evolve your own nature to perfection, or do both.

All religions and spiritual endeavors lead to the ultimate. People have gotten enlightened and evolved their nature to perfection in many different religions and approaches: Christianity, Judaism, Zen, Islam, Yoga, etc; they all work. One should not insult or put any of them down. Some people will take up one way instead of another because they are inclined to do so. They should be allowed that freedom. Buddha's conclusion, and his teaching, was that it does not matter how you get enlightened, the important thing is to get enlightened. If you meet people who do not take to the Enlightenment Intensive format, let it be. Steer them towards something else. Maybe they would do Zen, or Yoga, or one of the humanistic approaches. Maybe they just need to recover from the burden of their lives for a while before taking up enlightenment work. Do not feel that everyone has to do an Enlightenment Intensive, even though most people could. Always treat people well, and be good to them.

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Ethics and Fees

The three main aspects of life that can lead to a person's downfall are sex, money, and power. One must monitor these aspects of life, not because they are bad, but because if handled casually or unethically they will eventually ruin one's life. Anyone in an elevated position, such as an enlightenment master, is especially prone to this problem because in an elevated position the temptation is the greatest. When one has influence over others, one can choose to use that influence ethically and toward the good of all, or for one's own personal, egotistical gain. It is a fact of life that if you use your influence and abilities for egotistical ends, you will eventually fall. But if you use what you have for the good of all, which includes yourself, then you will tend to be successful and gain even more influence and abilities. This is a key principle of life, and it will be to your advantage to live accordingly.

An enlightenment master must above all look after his or her own energy, especially the sexual energy. On an Enlightenment Intensive you ask people to restrain their sexual energy for the duration of the Intensive. It is not ethical to ask people to do things that you are not willing to do yourself; therefore, it is necessary for you as the master to also restrain your sexual energy. If you restrain your sexual energy, everything else will work out. If you do not, your ethical behavior in other areas will most likely deteriorate as well, and so will the behavior of your staff

Then there is money. How much should be charged for an Enlightenment Intensive? One might think that ideally, nothing should be charged. There is something to be said for this approach and it would be nice if Intensives were sponsored by an independent source so that the money would not be a factor for the participants. There is one disadvantage to this: people do not commit themselves. Charles Berner gave an Intensive at the State University of New York at Long Island and the financial arrangement was that the state of New York put up half the money for the Intensive and the Student Body Union put up the other half, so none of the participants had to pay anything. An unusually high percentage of people left that Intensive in the middle of it. They just disappeared during the five-minute breaks. However, some stayed and did get enlightened, so one cannot say that having an Intensive sponsored by an outside agency is entirely unworkable. Generally speaking, however, people will pay for an Intensive, and experience has shown that this arrangement works best.

It is usually hard to get outside sponsors for growth programs, at least it was during the 1970's. Sometimes you may find this situation: people pay a set fee to a growth center or health organization for a six-month or eight-week program in which they come every weekend and participate in a workshop or seminar. Each weekend is different, which presents a problem for the Enlightenment Intensive because the weekends are all paid for in advance as part of the overall program and the people may not be particularly interested in enlightenment. You can get a lot of people not cooperating because of this. You can end up spending a lot of time trying to get people to

follow the rules and the schedule, or you let them leave in the middle. Berner had this situation in Amsterdam and in England and it made for problems. Still, he reported that many people got enlightened, so again it cannot be argued that the situation was entirely unworkable.

The important thing is that the participants are interested in getting enlightened. You can give discounts to people who really cannot afford the fee, but it goes best when people have some money invested in the Intensive.

Also, people will tend to stay on the Intensive when they know they are not going to get a refund. You often need advance deposits with which to buy food and supplies and you need an idea of how many people are coming to the Intensive. For these reasons as well, it is wise to have a no-refund policy. If you choose a no-refund policy, you should clearly lay out in the opening lecture what the participants are getting themselves into and after that give them a choice to be on the Intensive or not with the option of getting a full refund before they begin the first Enlightenment Exercise. Once this contract is made, you should stick to it. This is what Charles Berner did.

You could also have a policy of giving refunds up to seventy-two hours before the Intensive begins. However, it is important that you make your policies in accordance with what you feel is ethical and best, so do whatever that is for you.

There are a lot of ways you can set up the distribution of money among the staff as payment. You can pay each monitor a flat fee according to the skill necessary for the job. You can negotiate with individuals. You can pay staff according to how much money comes in, or pay on a percentage basis from the income after expenses. You can give the staff only room and board in exchange for their services. Many people will monitor just because they love Intensives and they love people. Others who want to give Intensives themselves, are happy to monitor for free just to be there learning.

How much should you charge for an Intensive? When Charles Berner first started giving Enlightenment Intensives in 1968, he charged seventy-five dollars per participant for a three-day Intensive. Today, masters are charging between USD\$250 and USD\$950. To command a high price, you have to package and market the Intensive in such a way that people will buy it. You operate how you want to. How you operate is not so much an ethical question as a question of style.

The primary ethic to follow with regard to money is that if you take people's money, deliver the service. But deliver the service from your heart and not because the participants gave you money.

Work hard and serve the participants night and day. Make sure that you are rested and ready to go. Make sure your facilities are the best you can provide. Know your stuff. You need money to live and to operate your business, so do not hesitate to ask for it. This is what participants are paying you for. They are not paying you to get them enlightened; there is no exchange possible in that realm.

As an enlightenment master, you are in a position of some power and elevation. Be good to the people entrusted to your care. Take care of them. The main ethic you should follow as a master is this: when a participant comes up against a crisis, and every legitimate participant on an Intensive will come up against a crisis, support him or her towards enlightenment with your heart and your mind and everything that you can give. No matter how tired you get, support the participants. Use all your power for

them, not for yourself. If your intention is to serve yourself and use the elevated position of an enlightenment master to get money, sex or power, then you will fall. When it comes to power, the prime rule to follow is to be good to people. On an Enlightenment Intensive that means first and foremost to support people towards enlightenment when they are in a crisis.

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Attracting Participants

Attracting participants comes directly out of you being a master. To the degree that you are in fact a master, people will be attracted to taking your Intensives. This is the key principle for attracting participants.

The most important ability that you need to develop as a master, which will have the most direct bearing on participants being attracted to your Intensives, is the ability to get participants through the barriers to enlightenment, particularly the final barriers. As you have more and more success in this realm, more and more people will want to take your Intensives. When your own certainty that you can get people through these barriers is evident and a fact, people will naturally be attracted to taking your Intensives, often again and again. There are lots of ways to promote and publicize Enlightenment Intensives. There are lots of gimmicks and approaches. But you should work your hardest at developing your own capacity to inspire and support people through the barriers to enlightenment. The best and easiest publicity for your Enlightenment Intensives is when people come out of your Intensives actually enlightened, and they communicate that enlightenment to others. You developing your capacity as a master is the key to this result.

The practical aspects of signing up participants will differ depending upon your degree of mastery. For example, for your first Intensive, you will probably have to work hard talking to people, phoning them, inviting and encouraging them to take your Intensive. You will have to hustle together a staff and train them. But after you give your eighty-fifth Intensive and your mastery is a self-evident fact, then all you will probably have to do is say to someone, 'Okay, I'll master an Enlightenment Intensive April 17-19,' and a hundred people will sign up without you saying or doing anything else. You will just show up on the evening of the sixteenth and master the Intensive because your staff will have handled everything. Not only that, you do not even have to give eighty-five Intensives to get that kind of result. If your state of being a master is a real enough fact to start with, you might get a hundred people signing up for your first Intensive. This is called 'factual psychology'. When you in fact are what you are presenting yourself to be, this has a real psychological effect on others. In the case of enlightenment mastership, it attracts people to your Intensives.

The energy for an Enlightenment Intensive begins when you decide to master the Intensive. More energy begins building as more and more signups come in. There starts to be the feeling of, 'This is really going to be a great Intensive,' and sign-ups can snowball at that point if your internal state is that of a master. But if your own commitment and certainty as a master are weak, then no matter what you do, people will tend to back off from actually signing up and sending in their deposit. They will have their own reasons: no time or money, feeling they are not ready yet, or whatever. But the real reason is your own internal state with regard to the Intensive. When your commitment and certainty are there as a fact, and not just as a mental attitude, the

same people will suddenly have the time, get the money, see that they are ready, and take your Intensive.

Having an organization with a large mailing list and a newsletter, Charles Berner tried a number of times to schedule an Intensive for a certain date, not yet knowing who would be the master of it and therefore not advertising who the master was. What happened was that almost no one signed up for those Intensives. Nothing happened. No energy developed at all. From these experiments, Berner learned that when you plan to have an Intensive, you have to have a master. You can send out thousands and thousands of announcements, but if there is no master, there will be almost no response. With a master, you will get a response, and the response will be proportional to the degree of mastery that the master has.

Given that you have assumed the beingness of a master, some practical tips can be useful on how to most effectively communicate about your Enlightenment Intensives and attract people to sign up for them. The best way to do this is by word of mouth. That personal contact is what does it. A person's decision to sign up will usually come out of talking with either you or other people. There is some advantage to putting out a public notice; it is part of the commitment. A poster declares that the Intensive is definitely on. Some people will not take you seriously unless they see that announcement or poster. The notice will gain you more supporters. The support will give you energy, the word will spread, and people will talk other people into coming to the Intensive. Also, people need to know the dates and times so they can schedule for the Intensive ahead of time.

If you want to, you can give what is called a preview. A preview is usually given a week or two weeks before the Intensive. You have a gathering in someone's living room or a rented hall. The people who have been to Intensives, and especially those who have been to the last Intensive, bring their friends. Their friends are wondering what an Intensive is all about, so you talk to them about what an Enlightenment Intensive is and what it will do for them. Do not be afraid to mention the long hours, the rules and the discipline because if you do not, people will not believe anything real will happen. In their hearts people know they are going to have to buckle down and work hard, and they will tend to take this as a challenge, especially the long hours. Also, you would be deceiving them if you waited until the first morning of the Intensive to tell them what they were getting into.

Assume that people going to the trouble to come to a preview want to do an Intensive. Explain what an Intensive will do for them in their lives. Avoid going into the technique too much. Mainly stress the combination of contemplation and communication as the main principle. You might have a couple of people who have taken an Intensive talk about their experiences and demonstrate the dyad structure by doing a couple of five-minute changeovers together. Do not let the demonstration go too long. Then make some brief comments, answer their questions, and bring the evening to a close.

The best thing to do is assume they are going to take the Intensive. Say, 'Sign up over there', rather than, 'Well, if you should ever happen to possibly think about doing an Intensive, maybe you'd like to sign up sometime.' Tell them where to sign up, and how much to pay as a deposit. If the deposit is not refundable, let them know at the time. Do not try to be a salesman and sell enlightenment or Enlightenment Inten-

sives; just sign them up.

Experience has shown that it usually takes about three points of contact for a person to be ready to sign up for an Intensive. They hear about it from a friend, see an announcement, come to a preview, and then decide to do it. Other points of contact may occur in the form of a follow-up phone call after the preview, a newsletter, or a brochure. Word of mouth, like talking to groups, classes, clubs, or gatherings, combined with one-on-one contact with you or the people who support your work, is the best form of contact. Concentrate primarily on direct, personal contact supported by indirect forms of contact, such as bulk mailings or posters. Contact as many people as you can.

It is good to reach key contact people, people who have influence over other people and to whom other people listen. If you get one of them taking your Intensive, he may refer people to you on a regular basis, or have an Intensive exclusively for his or her group. Several days after the Intensive, you can also have a reunion-type gathering and have people bring their friends. You can give a preview for the new people, or invite them to the next one. This tends to keep the ball rolling.

A number of people have been successful offering various types of growth work, counseling or seminars between Enlightenment Intensives. You can give seminars on integrating the experience of the Enlightenment Intensive into life, or offer private sessions. You can be successful at only giving Enlightenment Intensives, but if you have other things to offer people in their personal and spiritual evolution, you can get a whole program going which continues to serve people and lets them focus on other aspects of their lives besides conscious, direct knowledge.

Have your money policies worked out in advance, and stick to them. Schedule your Intensives at times most convenient for the people who take your Intensives. Three-day weekends are usually the best, or weekends during the summer months. In America, Presidents' Birthday, Fourth of July, Labor Day, and Memorial Day are always part of a three-day weekend which most people have off from work without losing any pay. In general, weekends are best. Three days is an awkward amount of time for people in the Western world to take off from work, so schedule wisely.

In the end, attracting participants comes out of your ability and capacity as a master. Always work at improving that capacity. Do not give up and do not sell out just to make things easier. Stand behind what you do, do it well, and let people know about it. The rest will take care of itself.

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Giving Your First Enlightenment Intensive

Before you set up your first Enlightenment Intensive, it would be best to have had the experience of monitoring at least once as a chief monitor and once as a senior monitor for an established master who gives Intensives according to this manual. If you can arrange for a master like this to observe your Intensive and offer constructive criticism, this would be beneficial to you, but it is not necessary.

You should do a lot of the work yourself for your first Intensive. The Intensive starts when you decide to master it. Then you set a time and get a place and let it be known that you are giving your Intensive. Then you start getting the Intensive together. As a beginning master you should, for the most part, take care of getting your own participants. This is best done by word of mouth, but you can also advertise. Charge at least enough to cover your expenses. It would be wise to limit the number of participants to twelve, because you are likely to get in over your head with more. Then get a staff together. This is a little bit tricky. On the one hand, you want people who are skilled; on the other hand, you don't want people who know more about giving Intensives than you do because they will end up running the Intensive.

It is best to get people who really want to help, and if they have no training at all, then train them. They should have taken at least one Intensive, and it would be good if they have taken more. If you do not have a senior monitor who is experienced, you are going to have to do on-the-job training and work pretty hard. Get someone who is intelligent and who has had the deeper enlightenment experiences on Intensives for your senior monitor. For your first Intensive, you should have one senior monitor, a chief monitor, at least one silent monitor or monitor, and a cook. That is the minimum. It would be nice to have one more than that. Be sure to have a de-odder. If absolutely necessary, you can have one person be both a senior and a chief monitor. The chief monitor does not have to know as much about the technique as a senior monitor, but if he does, you can have him do both jobs. You can actually run an Intensive with almost no staff, but if you did, you might get discouraged by how hard it is to conduct an Intensive.

Do yourself a favor and get people who will respond to you. It is far better to have not-so-well-trained or experienced monitors who will teach the technique your way and monitor the Intensive your way, than to have well-trained and experienced monitors who will not do things your way. If you have the latter, you will have conflict which will communicate to the participants and affect your ability as a master. Conflict between master and staff causes difficulties and a rough situation.

When you are the master, you are the master and your staff should yield to you. If they are willing to yield, it is great to have them. The important thing is that you are running things, and only you. You should take the approach that you are the boss, the captain of the ship, and you are sailing through a special time and space, through an ocean of whirlpools, wind squalls and rocky reefs. When you say, 'Now', your staff

must pull the way you want and not some other way. You are sure to have a disaster if you sit and argue about things. Mastering an Intensive takes real skill because things can get out of hand at the drop of a hat. Revolts will start to brew unless you act quickly and correctly. No one would get hurt, probably, if you failed to act correctly, but the participants would not get through crises and they would go away feeling that Intensives are not a big deal and basically not worth the pain and suffering. So, keep a firm hand.

It is best to work in a formal manner. When the captain rules the waves and suddenly sees fire bombs being cast over onto his ship, he calmly says, 'Mr. Hilliard, please roll out the cannons.' Mr. Hilliard says, 'Yes, sir', and rolls out the cannons. Peace and order prevail instead of a chaotic riot of panic-stricken people. You have a crew of monitors and a cook, and when someone says, 'Something horrible has happened. What do we do?' if you are not keeping a firm hand and being calm, you will be down at the bottom of the ocean before you know it. Being formal and deliberate, with friendship and mutual respect, is a nice way to proceed. Some people like to work as an equal team all the way around, with a nice flow of come and go. In most circumstances, this is all right. But when you are under real stress and a crisis comes up, someone has to be the boss or you will all flounder. That boss should know what he is doing.

After you have your staff together, and they have gone over the Monitor's Manual and you are satisfied with their training, you have to get the supplies and food. This is normally the job of the chief monitor, but on your first Intensive, watch closely to see that it is being handled the way you want. During the Intensive, make sure your cooks serve the meals on time. If you have cooks who are late with the food, this will disrupt the entire Intensive. You must impress on them how important it is that they be on time with the meals. Let them know you would much prefer them to be a little early and let the food get a little cold, than have them be late. It is demoralizing to the master, the staff, and the participants, to have lunchtime come and have to wait to be fed. These simple mechanical things can make or break your Intensive. If you have disasters like that one after another because of cooks who are late, it will cut your efficiency and effectiveness in half, so be sure to get cooks who will be on time.

Sometimes you may have a staff person whose sole purpose in life is to destroy you and your efforts. He does not do this consciously; he just cannot help himself. Get someone else. You can tell who these people are because if a person supports you, he naturally wants to do things your way, and if he does not support you, he will always have other ideas. It is a subconscious quality that some people have. Their goal in life is to topple the mighty. Do not waste time with such people. Have it out with them and either get them to do things your way, or get rid of them. Those are the only two alternatives.

Go over the entire physical environment with your chief monitor before the Intensive. Get into every aspect of the Intensive. This will be valuable experience for you, especially later on in your career when you delegate these jobs to other people. You will know what you want and what to tell them to do.

It is not good to have people arrive too early for an Intensive and just sit around. If some participants do arrive early, give them something to do. Have a registrar to receive people and handle the money. This should not be done by you, the master, if it can be avoided. The registrar can be one of your monitors, or someone

else. It is your job to see that these jobs are handled.

You should start the Intensive on time. Have your chief monitor have two alarm clocks, one a wind-up in case the power goes off during the night. The chief monitor should get up at least twenty minutes early and wake you up so you have fifteen minutes of extra time. Wake up the participants exactly at six a.m. They have fifteen minutes to get up, get dressed and be ready to go. The rest of the Intensive should be on time according to the schedule.

To be well prepared for your first Intensive, you should have had some enlightenment experiences on Enlightenment Intensives, done some monitoring, and studied this manual.

The Value of Enlightenment Intensives

An individual's evolution goes through three basic phases: first is the realm of innocence, the Garden of Eden, you might say, when a person is like a child, very innocent and fairly helpless. In the second phase, she learns to exert her will and live by law and discipline and be responsible. She gets it together, or tries to. This is the phase which most of mankind is in today. The third phase is the phase of surrender, where one abandons willful acts and surrenders to Truth completely. At the end of this phase, the ego is gone, the individual is in union with Truth, and her evolution is complete. She is no longer a seeker of Truth; she is the Truth.

The key to making the transition from the second phase to the third is self-discovery: gaining conscious, direct knowledge of who you actually are. The Enlightenment Intensive is particularly valuable in this realm of self-discovery; no other growth technique even comes close.

In the second phase, you can get by, living from personality, beingnesses, and misidentifications, but with the discovery of who you actually are, you can achieve a level of satisfaction and effectiveness unavailable to one unconscious of who she is. You can fully enjoy the fruits of your disciplined living. You can make real progress toward real goals and actually be happy because it is now you living your life rather than a personality or something with which you have become identified. Also, you can take any growth technique or religious practice and make real and on-going progress with it because you can bring to bear your own personal power of choice to be open and grow. Because of this consciousness of self you no longer just grope around going through the motions, doing things simply to pay the bills and get by. Eventually, living from conscious, direct knowledge of self, you inevitably find yourself moving into the third phase of growth in which the fulfillment of life is possible.

For most of the world's people today, just gaining the capacity to live life from who they actually are is the most valuable thing for them. They begin to experience that life does not have to be shallow and dull. They have the experience of waking up in life, which on an Enlightenment Intensive is a genuine experience of self and not the result of brainwashing. After people's defenses come down and their minds are open as a result of long hours, concentration and contact, they can either be brainwashed or they can be supported in having their own experiences of the Truth of themselves. When one has a spontaneous conscious, direct knowing of oneself, it is a fact for all time and not just another mental shift from one beingness to another.

The Enlightenment Intensive is also a valuable tool for those relatively few individuals who just want the Truth. Such a person can make great progress on Enlightenment Intensives and achieve many levels of enlightenment in a very short period of time compared to traditional methods. For such people, Enlightenment Intensives are like a rocket tied alongside whatever daily method they practice.

The only disadvantage of an Enlightenment Intensive is that there are some

people who cannot take it. It is too hard for them. Either they are not physically disciplined enough or there is something wrong with their brains. But only about five percent of people fall into this category. The rest can take Enlightenment Intensives with excellent results. It is an amazing development in the field of spiritual growth to have such an accelerated self-discovery process be available to such a large proportion of the people. All a person has to have is the willingness to submit to the schedule and follow the instructions. The rest takes care of itself, sooner or later.

An Enlightenment Intensive can be tremendously inspiring. It can turn a person on to Truth and the actuality of that Truth in day-to-day life. A person can discover that there is more to life than just gratifying the senses; that this whole business of life is not just some random occurrence with no direction or purpose. One can make these discoveries not as ideas but as living facts. Such discoveries fundamentally alter one's life.

There is a lot of value to be gained in just taking an Enlightenment Intensive regardless of whether or not you have an enlightenment experience. An Enlightenment Intensive builds contact and openness between people. It builds a person's capacity to engage in that contact and openness. People can get very open on an Intensive. This openness is essential for a person's capacity to be satisfied in life and evolve her relationship with others. Also, as a side effect, people gain communication skills almost without realizing it, especially with regard to receiving another's communications without evaluating or interrupting. Real communication is one of people's greatest stumbling blocks in life and they can make significant gains in this ability just by participating in an Enlightenment Intensive.

In the end, however, an Enlightenment Intensive has only one purpose: enlightenment. The primary value of enlightenment, as opposed to how one might apply it in life, is enlightenment itself. Enlightenment is its own value because it is the fulfillment of oneself. That union with Truth, no matter how brief, is our purpose, and fulfilling that purpose is the highest benefit gained from an enlightenment experience.

In short, the Enlightenment Intensive is a powerful method which produces remarkably consistent results. Assuming that the master is competent and the Intensive is conducted essentially as it is set forth in this manual, about thirty percent of the participants on any Enlightenment Intensive will have an enlightenment experience in a period of three days. The other participants will make significant, permanent progress toward that goal. The method has been developed thoroughly, tested all over the world, and participated in by thousands and thousands of people. It is the most effective method for self-discovery and it is one which can be used by almost anyone.

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Enlightenment Stories from Charles Berner's Last EI Lectures

The Palace of Truth

Now you will hear about the barriers that get in the way of the final step to enlightenment. You have had a bit of a trip so far; you have spent about a day and a half; you are about halfway through the Intensive. The trip starts with hearing about enlightenment, investigating it, hearing about an Enlightenment Intensive and then coming to it; then hearing how to do the technique and then doing it for awhile. Someone comes from this marvelous palace, the palace of Truth, absolute Truth, and he says, 'This is marvelous.' You say, 'Oh? I'd like to visit this palace myself. How do I get there?' He says, 'Well, there are a number of different paths, but if you will just follow this one, it will also lead you to this palace.' So you say, 'Okay, I want the palace of Truth, I'm going to go for it. Let's go.' And so, you begin your trek.

The first thing you have to go through is the valley of memories, then over the crags of personal convictions, then over the mountain of the intellect, through the waterfalls of hallucination, and through the fog of drowsiness. Then you go through the desert of no-man's land. Where is this palace? You finally cross the desert, and having crossed that desert, you come to this very interesting, complex land of emotionality. 'Oh, boy, I feel great. I'm just blissed out,' or 'Oh, God, I hate this, why did I ever come on this trip? I want to go home. But it's so far back, it's not worth turning back now. I'm stuck with this mess. Besides, they keep telling me the palace is just a little bit farther.' So finally, you come through the forest of longlastingness, and in the clearing ahead is the palace. You see it and you say, 'Ohhhh, it's beautiful, and you think maybe you've gotten the Truth. But then the guide says, 'No, no, no, this is not Truth; this is just the outer wrappings of it; this is just the appearance of Truth.' You say, 'But I'm so blown out. Wow!' He says, 'Come on'. So off you go, and you're coming closer and closer and you get to the palace, and you touch it, and you say, 'Ohhh, this is really something. I've never felt anything like this. What a feeling. Not only does it look beautiful, but it feels just blissful.' But the guide says, 'No, that's not like being inside the palace. If you want the absolute, direct Truth, you must get inside the palace.' 'Okay, okay', you say, 'I'm ready. I'm ready.' He says, 'Well, go ahead'. And you look around and you don't find any door. There's no drawbridge, there's no door, there's not even a window. You go all the way around, and you say, 'Wait a minute. I've tried every way possible. I've looked at everything, and there isn't any way to get inside this thing.'



Trying to Get Into the Palace of Truth

The whole process that you went through to get to that wall, the wall of the palace of Truth, won't get you inside no matter how hard you try. 'Well, I'm going inside,' you say. 'I'm going inside and that's it. I'm determined. I've had it. I've spent a whole day now just clawing around, so I'm going at it.' So you grab hold and start clawing with your fingernails saying, 'I'm going to get inside.' You chew it with your teeth and you kick it, and you shake your body and smash your head against it. All to no avail. There is no way of doing more of the same that got you to the edge of the palace that will get you inside. There is a discontinuity. There is no way to get there from where you are by doing more of the same. You may say, 'Yes, I know who I am.' 'Well, did you have conscious, direct knowledge of this?' 'Well, I know who I am. I know it, I'm sure.' But there's no glow, there's nothing. How are you going to get inside? 'I know what I'll do,' you say. So you back off about three hundred yards, put your head down, and you take a mad dash for the wall, and splat. 'I don't know. What can I do?' Finally, in desperation you come and ask the guide. You say, 'How do I get inside there?' The guide says, 'There's no how. There's nothing you can do.' You say, 'Well, what shall I do then?' 'Well, I suggest that you sit down outside the wall of the palace very calmly, and contemplate the inside of the palace. Intend to be inside the palace - inside, not outside - inside, direct. Intend that.' 'Okay,' you say, 'I did it. Nothing happened. It didn't work. I want to go get me an axe.'

That wall is a total barrier. There's nothing you can do to get through it. You can intend to be inside, and intend to be inside, and intend to be inside, and some day either you are inside or you are not. Well, I want to talk about that barrier a little bit, and how you can apply what I've said to get through this impossible situation.

You're doing the technique and things start to happen. Your body starts to shake, or your mind starts to move, or you start to see things, or tears start to come, or you get panic-stricken, or you're afraid you're going to die. All sorts of phenomena can start to happen: physical, mental, emotional. If, at the moment that these things start to happen, you start to pay attention to them, instead of intending to be inside the palace, the intention stops, and you're all caught up in the phenomena. So you're outside the wall crying, beating on the wall. That isn't going to do anything for you. It may be very dramatic and very interesting and very fascinating, and it may do all sorts of things for you outside the wall, but it's not being inside the palace of enlightenment. You're outside and you don't know what it is, but you have to be open to whatever it might be. But instead, you keep getting mental images of what it's like inside and you try to convince yourself that that's an enlightenment; but it's not. So that's another barrier, that one of being dragged off into phenomena and getting caught up in them. Every time it starts to happen you think, 'Uhhhh, what was I supposed to do? Oh, yes, I'm supposed to intend to have conscious, direct knowledge...uhhh, oh, I'm doing that again.' And this goes on and on. It's an awesome battle. Or maybe you have very subtle mental gimmickry that comes up instead, like having preconceived ideas of what it's like inside and you keep getting disappointed. You say, 'Well, yes, I'm enlightened. Who wants it? Yes, I know, I know what it's like inside there.' Yes, you have an idea of what it's like inside, but that's not enlightenment. That's not being in that palace of Truth. Projecting yourself in with preconceived ideas defeats you.

You don't know what it's like and that's it. Face it. Even if you've been enlightened before, the next stage of enlightenment is just like the same thing over again because you've already got one level, you've entered one land and now you're trying to get inside the next one and there's a discontinuity between the two, a chasm, a separation, and there's no way to get there. You can intend to be in that state although you don't even know what it is, and either it happens or it doesn't. Fortunately, you do have a specific palace to work on. You have a specific thing, yourself, that is a palace of Truth if you could just get inside of it, so to speak. If you could just...but you can't. 'If I could just get in. I'm going to try harder. I'm going to stay up all night tonight.' Some people even try that, and it's all right. When you have battered your head enough times against the wall, you'll say, 'You know, this isn't going to work. You know what I think I'll try, I'll try doing what Charles Berner says, and see what that does. I tried it once and it didn't work, but maybe I ought to try it some more.' So you intend to have conscious, direct knowledge of the object of your enlightenment.

There's another barrier. It's called karma. You feel you don't deserve to have a change of state of consciousness. You don't deserve enlightenment. You're a guilt-ridden masochist who has to suffer. There are two ways to cure this: one is to suffer until you've suffered long enough, and the other way is to realize, just take my word for it, or any one's word for it, that the world needs more enlightened people. That is more important than you paying off your karma, because that in itself pays off the karma. You say, 'Wait a minute though, does that mean I have to go around in a white robe? If I'm enlightened, might I get nailed to a cross or something?' You might. Fortunately, the enlightened state includes with it the type of consciousness necessary to handle yourself in the enlightened state. So suffer, or just be willing to be enlightened. This will cancel karma. Of course, there is a moment there in which you don't know.

This is what is called the 'leap of faith' in certain teachings. You don't know; there's a discontinuity between the state that you are in and the state that you end up in. There is no connection between the two and there is no way to be assured that you are going to be all right. You may not be. Maybe the Truth is you know what the inside of that palace is like. Ha,ha,ha, you don't know, do you? Did you see all of those images flash? So much for the mind. You never know via the mind. Even if you are right, you'll never know until it is an accomplished fact. So there is no way to know it before you are in it. You might end up on a torture rack; it might be pure bliss. It might not be any of those things. It might just be grey. You don't know. Being open to that unknown is what makes possible that transition from outside the palace of Truth to inside.

Another barrier that comes up is the failure to observe the obvious. The enlightenment on who one is, is the most obvious thing that could ever be in all eternity. I'm not exaggerating; I'm giving an accurate statement. There is nothing more obvious, could not be, and yet, one says, 'Where am I?' See how foolish that is? Looking for yourself when you are the looker. But unless you experience that directly, it's just a conclusion.

Enlightenment is not complex. Approaching it and all the things you may go through, all these different trips, and valleys, and deserts, and crags and forests and comfortable places, they may be complicated but the enlightenment experience itself is always the purest simplicity possible. There's no complexity possible in the Absolute. Even the concept of simplicity doesn't apply. So, if some people can't stand uncomplicated situations, then they've got to keep everything really complicated and so hard. What can one do about that state of affairs? Some people with great IQ's are tempted into the trap of complexity. I'm proud to announce that I was one of those; I was smart, boy, really smart. I ground myself into little bits and pieces trying to get enlightened through the intellect. What can one do? Just give up. Once you have gotten to this wall of the palace and you know you've got hold of something, but you don't know what it is, and it's not an enlightenment experience – there's no glow, there is nothing that's happened and it doesn't mean anything to you, but yet you know you've got a hold of something – just give up. Just be open, – that is, not have preconceived ideas, not try to be complex, not try to suffer – just be open.

These are the main barriers that get in the way: distraction, not observing the obvious, karma, preconceived ideas. Everyone will have a problem with them to one degree or another. There is no avoiding it. They will come up for you. But doing the second part of the technique, being open to whatever may occur, will get you through those barriers. First, intend, then be open. And by the grace of the palace of Truth, either you will be inside or you'll still be sitting outside. But at least you won't be battering your brains out anymore. This is what I tell you: you don't have to strain to do this. You do have to keep at it steadily but you don't have to suffer, although that's probably better than just saying, 'I don't know. What a dumb place.' That doesn't mean that one shouldn't be determined to get enlightened. It just means to stop straining the brain and the mind and trying to force the situation. It means to do the technique consistently. It takes tremendous desire for enlightenment to stay on that technique. It is awesomely hard to do, although simple.

The Monk and his Master

Once there was a monk who had a master. He had been with him for two or three years, trying to get enlightened, and he wasn't making it. So as they were going for a walk one day, he said, 'Oh master, please tell me what I'm doing wrong? I've followed everything you said, and I still haven't gotten enlightened. What should I do?' The master didn't say a thing; he just kept on walking. After awhile they came to a stream, and they began to ford the stream. They got about halfway across, and suddenly the master stopped. The student thought, 'Aha, I'm going to get a lesson, I know it. He's going to teach me something. I know him.' And sure enough the master looked right at him, grabbed him around the neck and stuck his head under the water. 'Huh? See? I knew it, he's going to enlighten me,' thought the monk. So the monk is underneath the water waiting for the enlightenment experience. He waits a little bit more, but nothing is happening except he is getting a little bit short on breath. He thinks, 'Well now, I have confidence in my teacher, and I know he's going to get me enlightened, so I'm just not going to show any signs of strain here; and I'll just endure.' So he is under the water enduring. The master still has him by the neck. Pretty soon, he really starts to get into trouble. 'This is serious. I'm hurting. I could drown under here!' The master just holds him under the water. 'Well', he thinks, 'I don't think my master understands my situation, so I better let a few bubbles up to let him know that I'm in trouble.' So he lets up a few bubbles, but the master just holds him right under the water and doesn't budge an inch. The monk thinks, 'Well, I don't think he got it,' so he goes 'bruutnrph', and all the air comes up and he wiggles a little bit. The master just holds him underneath. The monk begins to think, 'You know, I'm not so sure about my master. I don't know if he knows what he's doing.' The master keeps holding him under the water. He thinks, 'I gotta get out of here, I gotta get out of here!' So he starts to really wiggle and struggle. The master just holds him firmer than ever underneath the water. He thinks, 'You know, I think that guy's a little batty! My master's a nut! I always saw those little traits about him. I'm getting out of here. I don't care what he says. Lesson or no lesson, I'm coming up.' So with all his might, he goes 'Ugggggh!' And the master, with superhuman strength, holds him there, locked. The monk thinks, 'Well, I guess I'm going to die. I can't get up. He's got more strength than I've got. He's got me in a hold. I've trusted him and he's betrayed me completely, and I'm going to die.' And so he starts to just let go. At that moment, the master hauls him out of the water, and he gasps for air: 'AHHHHHH.' The master says, 'Now, when you want to get enlightened as much as you wanted that breath, you'll make it.'

Now the story explains itself, huh? About half way through an Enlightenment Intensive, you begin to think this is a madhouse – people screaming, rolling around. You say, 'This is a mistake; a person can get hurt here.' You begin to question the sanity and intentions of the master. Understandable. It's okay. He's used to it. You'll think, 'This is just some crackpot religious trip, some kind of a weirdo thing, run by an unlicensed guy.' Boy, the mind can really do a trip. The structure of the Intensive is the grip around your neck, along with the technique; the schedule and the rules. Fortunately, the master has some love for his students. How else could he hold him there 'til the brink of death? Even unto death, if necessary, certainly unto the death of the ego. Does the monk want the Truth or not? When your desire for Truth is equal to

death, equal to life, then you've got a legitimate chance. Otherwise, the intellect will just do its trip, the ego will do its trip, and you'll make up all kinds of rationalizations for not continuing to do the technique and following the schedule. Now, that doesn't mean that you are going to get enlightened the moment you have that much desire, but at that point for the first time it's possible. Don't confuse, though, desire for the absolute Truth with effort, straining, forcing, pushing. Let it happen. Sit outside the palace, and intend to be inside. Then just be open to whatever is going to occur. You say, 'But that's so simple. I have nothing to do. I've been sitting here for three hours like that, and I'm still not enlightened.' Three hours, and you are not enlightened! Can you imagine that? Do you know how long it has been? Fortunately, you don't know how long it has been. But let's take the case of Buddha, for example. Nine years on the trip. After he'd gone three hours and didn't get enlightened, what do you think his chances would have been if he had quit at that point? It's all right to be an American and want to have things happen quickly, but three hours is really asking too much. Yes, you are going to get your shins banged and scratched up; you are going to sweat, you are going to hurt, emotionally, mentally and physically. There is no shortcut. All we do here with this enlightenment technique is to go right straight up the cliff, rather than very carefully going up. If you get banged up a little bit, well, no one wants you to get banged up, but if it should happen, and you get a little nervous or you get upset, it would have happened anyway, you would just have gotten upset slowly, instead of quickly. So let it be. The crises that are in the way of enlightenment are as many as people. Everyone has his own variety. It doesn't matter. What you have to go through does not matter. The Truth is the Truth in the end, and everyone who is enlightened says the trip was worth it. Because the moment that happens, it erases everything: all the pain, all the worry, all the dejection and depression and all that business. You have got the Truth and it is eternal.

The Mouse and the Tiger

At first, you will get flash experiences. On a very minimal definition of enlightenment, you could count them as enlightenments. Now you just have the memories left, sort of like an acid trip or something. Well, that's fine, but they are unstable, they are hard to take home with you and keep. So don't try to recreate them. 'I had this incredible experience on the walking meditation and I've been trying to get it back ever since.' No. You're trying to haul in a memory. That's just a memory of it. The flash experience is the Truth, momentarily. What can you do? You can only go on. There are varying degrees of enlightenment. There are not kinds of enlightenment. And I would like to discuss that subject with you now for a little while.

There are shallow, temporary enlightenments, and there are deeper and deeper and deeper enlightenments that apply to more and more things, that are more and more stable. The better you can present or communicate or somehow get across what it is that you are conscious of, the more stable will be your enlightened state. The deeper that it can go, the more contact you have. But there is only one kind of enlightenment and that is conscious, direct knowledge of the Truth. There is not blue enlightenment and pink enlightenment; there are only varying degrees. Buddha certainly had a very great degree of enlightenment. And many others. But it is not different from

the enlightenment that many of you have had here already on this Intensive. But you shouldn't be satisfied with just a little flash. Let's go for the steady state. Let's go for deeper enlightenment.

The first thing you find out is which one you are, who you are. Then you find out all the things that you are not. Then you begin to have some experiences about what you are. It's one thing to know which one, but what is that which you are? There are thirteen stages on self-enlightenment that I'm aware of. So there is plenty of room. You don't have to worry that you are going to run out of material for the Intensive by thinking, 'Well, if I get enlightened, I'll have nothing to do.' No, you get to stay. There is plenty of room for improvement.

It's like this: you go out for your walking meditation, you go out hunting for an enlightenment experience, and it's the first day, and you hear a rustle in the bushes, and you say, 'Boy, I think there is something in there,' but you are scared, and you run back. And you come up to me and you say, 'You know, I don't think I can handle this enlightenment business. I'm too scared.' I say, 'You'll be all right.' So, the next day you go out for your walking contemplation again, and you are determined this time that when you start to get a line on the enlightenment experience, you are going to dive into those bushes and grab whatever enlightenment experience there is to grab in there. So you go walking along, and suddenly you hear the rustle in the bushes again. 'I'm going to go for it,' you think, 'I'm going to take that leap, and I am not going to avoid the Absolute, I am going to go for it.' You leap, blindly, and grab. You have something in your hand, but you don't know what it is. 'My God, it wiggles: Maybe there is such a thing as an absolute Truth.' Now the time is up and it's time to come back. You put it in your pocket, return to the Intensive and sit down. Someone says, 'Tell me who you are.' You think about this thing in your pocket, and you say, 'Well, I don't know. I don't know who I am. I'm having kind of a hard time.' You go out for the next walking contemplation, and you take it back out. 'Is this who I am?' you think. 'Maybe I think I do have a hold of a live one here.' You put it back in your pocket and take it back out again. After two or three days, this thing is getting pretty worn. Then you hear this lecture, and you think, 'Well, maybe I ought to share this with Charles.' So you come up for an interview and you reach into your pocket, and the thing is all worn and bedraggled, and you lay it out there, and you say, 'What do you think, Charles?' And I say, 'Well, yeah', you had a little mouse experience and now that mouse is dead; the glow is all gone, but yes, it is a mouse. Sometimes you run into a fox out there and they are a little harder to tame. You get scratched up sometimes. And sometimes, you run into tigers. I'm looking for a couple of tigers on this Intensive. I have several mice and a few dead ones. They got it the first morning and they brought it in this morning. And we've had a couple of fox, but I'm still looking for some tigers. They are all enlightenment experiences, if they are direct, and they come in varying degrees.

It is not my job to say whether you are enlightened or not. I can't tell you whether you are enlightened or not; I might or might not be right. But no matter what I say, it isn't going to change the fact of your enlightenment. Either you are or you are not. The big disadvantage of saying whether you are or not is what if I make a mistake, then I've made a tragic error. I've told you that you were when you weren't. Or, if I was right and said you are when you are, what did you gain? And if I said you aren't when you are, you would think I am just a complete idiot. You would be right. So while it may

be encouraging to other people in the group to say, 'Oh, so and so got enlightened, Charles Berner said so,' your ego says, 'I want to drive on harder,' and you try to figure out what the right thing to say is. We are not looking for answers. We are looking for the fact of the change of state to conscious, direct knowledge. That is all we are after. We are not playing games. Sometimes you have an experience that is so internalized, and you are so hesitant to present it, that it fades. Or you even begin to wonder about it yourself. Even though it was a valid experience, it wasn't useful for very long. This comes from lack of presentation. Say you have conscious, direct knowledge of yourself; then what are you going to do? You are supposed to present that, to communicate that to your partner, not just verbally, but by the very beaming presence of you, whoever that is or whatever that is.

The presentation is an integral part of this process. The stability of your enlightenment experience is dependent on the degree to which you can present it. 'Here I am, a piece of slime, a perfect, total idiot piece of slime.' Having presented it, if that is what you actually are, that will stay until eternity, because you have been willing and able to let it be experienced the way it is. Why do you think teachers teach? They have Truth, and they teach it. It is partly selfish. The more it is taught, the more it stays. They don't have to haul it out again: 'Now let's see, what was that?' Most people have to do that. 'I had this experience of me, of who I am directly; now it's gone. Now, me, oh yes, there I am.' It is self-evident. However, sometimes it's gone. So present it to your partner. People are very often very hesitant to show themselves. They are the shy type; after all, they may be rejected. It's true, they might. 'Here I am, my beaming self,' they say, and the other person goes, 'Oh, gad.' Now you have some idea why we say don't make any comments. Just be there for them, open and receiving. Because then they will be a little more willing to let this out. Unless this is the case, every time someone starts to let themselves out a little bit, and they are very shy, and someone jumps on them, they will say, 'Forget it man, I'm just staying inside.' So we have a no trip laying rule. You don't trip on each other. You don't tell them what they are and what they are not. You just let them come out and they gradually come out a little more and a little more. Then they are ready to let the Truth be seen. If it is not the Truth, it will vanish at that point, and if it is the Truth, it will stay. The Truth is eternal; illusion is change. Maybe you are attached to being a white angel. If what you are is a white angel, then let it be seen. 'I'm a white angel.' You think that they are going to laugh, but you tell them, 'I've come from heaven to earth to give you my blessings.' They may have a hard time not laughing. But if it is true, after a bit, their eyes will go, 'Oh my God.' And if it's not true, it will fade away and the next thing will come up, and if that is not true, the next thing will come up and so on, until finally the Truth is there, and it will not fade. Then it is authentic. It is self.

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Questions and Answers with Charles Berner

Question: If you as a master or monitor are giving an instruction to a participant in the middle of an Enlightenment Exercise, should the other partner go back to contemplating his question?

Charles Berner: He should if it is his turn to be contemplating. But if he is the listening partner, and the contemplating partner is the one getting the instruction from the monitor or master, then he should just continue listening. The listening partner has a primary job to keep his attention on his partner and listen and try to understand. So, even though his partner is sitting there talking to the monitor or the master, the listening partner is just to watch the person talking to the monitor or the master. It is permissible as a secondary factor for the contemplation to continue because often you get to the state where you can't stop the contemplating no matter what you are doing. But the primary duty of the listening partner is to watch and listen and say nothing. As long as that is put first, it is okay for contemplation to occur.

Someone may say, 'Well I'm listening and my partner is sitting there with his eyes closed, so why can't I sit here with my eyes closed?' The reason why is that the attention on the other individual adds the life of the listening partner to the life of the contemplating partner and enables him to get through that block in the mind. It is a live contact. It is precious. The most precious thing in the universe is that live contact. That is what growth is made of. It is impossible to grow by yourself. Yes, I go in my meditation room and meditate, but not alone. I've got God with me in my meditation room. I don't meditate alone. It is the most torrid love affair you'd ever care to see, between me and God. But, for people who are not ready for that, you sit them across from someone that is right there in the flesh and they have that live contact. But flesh alone is not enough. It is the live contact that must be made, and this is the basis of this technique and the progress that is made with it.

Question: You talked about separating the mind from the field of consciousness, and the yogic technique of dissolving the mind out of existence. Could you comment on simply identifying with the field of consciousness and letting the mind be what it is, rather than getting involved in it or trying to push it away?

Charles Berner: The Enlightenment technique is another technique. The mind moves away. One shouldn't try to move it away. It moves away. One shouldn't be trying to willfully force it away. Many people try meditation that way and it is disastrous because the mind always wins. They try to shove the mind away to clear the mind, but the mind always starts sneaking up from behind by saying, 'Ha, Ha. I've got the mind empty now,' which means it is not empty. So trying to empty the mind willfully is asking for defeat. The mind has exactly an equal amount of strength as you have, so you cannot defeat the mind by fighting with it. One shouldn't try to move the mind out.

In this Enlightenment Technique, when something occurs in the mind, you just communicate it. The communication brings about the dissolution of the mind. When that happens, the bonds that were connecting the rest of the mind to those things that were dissolved away are broken, because those things are not there anymore. The mind will spontaneously begin to disengage and fall away and move out of the realm of consciousness. Now, there is a technique of seeking union with the mind, being one with the mind, which is a willful technique, but it is not one we are using in the Enlightenment Intensive. It has a lot of virtue to it. However, in the end it is not possible to bring about union by one's own will. One can intend to have that happen and maybe it will happen, but you cannot make it happen. There is the ultimate nature of what the mind is, and of what anything is for that matter, but you cannot force your will on it.

Question: Is I.Q. a factor in doing the technique?

Charles Berner: Yes, it is. But there is no hard and fast rule about it. People who only watch soap operas sometimes get enlightened. To do the Enlightenment Technique doesn't require a high I.Q. because you are dealing with the immediate, actual object of enlightenment, and this is part of the virtue of this technique. You are dealing with who you actually are; you are dealing with yourself right there. And so even idiots who can't get abstract ideas can work with the technique. Sometimes brilliant people get in their own way; they are intellectuals and they spend so much time in fantasy land that they never face up to the actual physical thing itself and intend to have conscious, direct knowledge of that. Until you can face up to the physicalness or the reality of the object of enlightenment you often can't even begin to do the technique. The temptation of an intelligent person is to abstract and to operate with the abstracts. And they often come up with answers, but that is not what we are after. So sometimes, a high I.Q. can be a burden. In the end, it is not. Overall, people who are more intelligent have deeper enlightenment experiences more quickly. But that does not exclude the people with lower I.Q.'s. Once their I.Q. drops below seventy-five they are in trouble, though, because they cannot understand what the technique is. Some people aren't too bright but they have other redeeming features. They do the technique right just once and they'll get it because they don't have a lot of mind there. They will say, 'Well, of course! What are all these other people doing? What's their problem? It's simple.' They can't understand why people go on and on by the hour with their reasoning and thinking and staring. In the end, though, the higher the I.Q. the better.

Question: Have you ever tried to translate the technique into other languages?

Charles Berner: Yes. I've had participants receive their instruction in Swedish, French, Spanish, and Dutch when it was their native or first language. I've even let them communicate with their partner during the exercises in their native language as long as the partner was fluent in that tongue also. This is all right and it works. It works best when the person is able to think in the language he is using. You will have trouble getting a good, direct translation of the instructions and the technique because many languages don't have all the same concepts. You end up having to say it in a roundabout way. That is okay; it is just not as clean and direct.

Question: I'm curious about your isolating all the stress factors and remedies, and how you worked out all the details of the technique and the structure of the Intensive. How did you do it?

Charles Berner: It took about twenty years of research. It is just a research story and there is a lot to it. I paid attention through the years to what other people were researching, and I did research of my own. You can do a lot if you are an honest researcher. You don't need millions of dollars worth of grants, all you have to do is be honest with yourself and quick. Then you don't have to prove things to your fellow professionals by spending years compiling elaborate data based on extensive, detailed testing, with controls and so on. It is all right to do that, but it takes a lot of time, and if you are honest with yourself, it is not necessary. Of course, you might make mistakes, and I've made many, but my heart was in the right place so I corrected my errors and the research went quickly.

Question: So, was it mostly just your attention being there, rather than giving Intensives and setting aside certain factors?

Charles Berner: I did some setting aside of factors and observing the results, but mostly I just watched everything. I had one goal in mind: to get people enlightened. So I watched what produced that, and only that. I was sharp, and I watched everything all the time. I do lots of things wrong in life, but when it comes to doing that kind of research, I do it right.

Question: How do you correct a participant who compulsively feels the need to communicate the same thing over and over, but who never gets through it?

Charles Berner: Such compulsive communications occur when the person's mind has fixed on the particular communication as a defense to protect himself from a deeper, more real communication. One example of such compulsive communicating is the compulsive communicating of sexual withholds. The participant will do the technique, often sincerely and well, and every time, with every partner, feel compelled to communicate the same sexual withholds. Or he may feel an urge to only communicate things which he feels are shocking. Everything else which comes up for him will not seem cogent as far as he is concerned. Or he may have the same nonsensical images pop into his mind each time he does the technique; for example, seeing cartoon imagery or television westerns. Or he may hear a piece of music played over and over again. The outstanding feature of this problem is that it goes on and on. Because the person is unconsciously using this mechanism as a defense, an avoidance of something deeper, no amount of communicating clears it out.

The way to handle this is to first make sure the participant is following the essential parts of the technique. Then, after establishing that the communication is in fact a fixed pattern which is not dissolving through communication, instruct the person to not communicate it as he does the technique. After observing the participant for two or three Enlightenment Exercises or more, you should be able to determine what is going on with him. If you disallow the communication, the person will face a crisis, get through it with your support to the deeper communication, and be closer to

enlightenment. In fact, this method of correcting will actually dissolve that particular mechanism in the mind permanently, as a side effect. Once the real communication is faced and made, the need for the defense no longer exists.

Otherwise, the best you can hope for is for the person to return again and again to the same communication, perhaps leaving it for periods of time, but always returning. This makes for slow progress because the real crisis just beyond the communication is not being faced.

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Integrating Enlightenment Into Life

After having conscious, direct knowledge of oneself on an Enlightenment Intensive, many people ask, 'How can I integrate this experience into my life after the Intensive?' There are a lot of problems with integrating your enlightenment into life because enlightenment tends to take you out of life as you ordinarily experience it. Instead of asking how you might integrate enlightenment into your life, it would be better to ask, 'How can I integrate my life into enlightenment?' or, 'How can I change my life so I can live from this state of absolute Truth?'

It is evident that the world and society in which we live, along with one's own body, mind, emotional make-up, genetics, personality and faculty of judgment, are not completely in harmony with the absolute Truth. So when you go ahead and have conscious, direct knowledge of the Absolute, afterwards you find yourself back in the relative world which is functioning inconsistently with what you now know to be actually true. At this point, the task of transforming your own life so that you are manifesting and living in harmony with your enlightenment is at hand, and it is even more difficult than the task of having an enlightenment experience in the first place.

Often people have the idea that enlightenment is the end: you just have the experience and that's it; you can just live happily and effortlessly ever after. This may theoretically be possible but in actuality, if a person's experience and openness are incomplete, her involvements, attachments and remaining ignorance will tend to pull her back into the world as she ordinarily experiences it. In one respect, enlightenment can be said to be a beginning because you now have the opportunity to transform your life toward the Absolute, whereas previous to having conscious, direct knowledge of yourself, this direction was available only as an idea. You now have the actuality of your own conscious, direct knowledge as a motivation.

What should people do with their enlightenments?

You could just be happy with the fact that you at least now know who you are and can live your life from who you actually are instead of from a fake beingness or personality; that you can now take any growth technique or spiritual practice and make excellent progress with it because of this conscious, direct knowledge of yourself; that you can now know where you are coming from in life. These benefits are of key importance for a person but they do not change the fact that she still has a mind, an unhealthy body, trauma-wracked emotions and is living in an unethical society. To go beyond the subjective value of enlightenment to try to actively apply your conscious, direct knowledge to your life is a large and deep project; it is called ethical living.

Ethical living

The transition into ethical living is often experienced as a crisis. You can choose to go on or not. However, if you choose not to take up the ethical life, what will happen is that your progress in any deep way will eventually grind down to almost nothing. There is nothing inherently wrong with this last choice but it becomes dissatisfying to those who want to delve deeper. For those who want to transform their lives, they will be faced with the reality and necessity of living in harmony with Truth.

Treating others well is necessary for continued progress in spiritual growth. It is necessary to treat others well because they are the Truth, the same Truth that you now know yourself to be. Treating others well is not a moral question. It is a question of behaving consistently with how things ultimately are. Others really are good. They really are love. At their very essence, they are Truth and harmony. It is not a joke or just a romantic idea. This is actually the case. This fact is a fact regardless of how things appear to be from a human viewpoint.

Therefore, in order to keep the process of continued spiritual growth going, in order to reach even greater depths of enlightenment, you must begin to act consistently with the Truth of others, not just on a three-day Enlightenment Intensive, but in your whole life. There is no difference between the Truth of yourself and the Truth of others. Conscious, direct knowledge of yourself and direct knowledge of others is all the Truth there is. This is why every single one of the effective religious teachers in the history of the world have taught kindness, by their example and by their teachings.

As an enlightenment master, if you want to go on past helping people just a little, past offering them three-day Intensives, you are going to have to incorporate ethical behavior as part of your teachings. Otherwise, your students will hit a ceiling and will not be able to go on in enlightenment work in any meaningful way. Their degree of progress will slow down per hour of investment and somewhere along the line they will go off to find someone who does teach ethical behavior. It is all right if you do not want to teach ethics; it just depends on what you as a master or teacher want to do, how deeply involved in your teaching or mastership you want to get.

What is ethical behavior? Jesus said to love your neighbor as yourself. The ten commandments of Christianity and the yamas and niyamas of yoga are examples of guidelines of ethical behavior which have been laid down. The Enlightenment Intensive rules are in part a form of ethical guidelines and they are necessary for the success of an Enlightenment Intensive. Every major religion has some guidelines. These guidelines were not invented by misguided souls for the purpose of trying to suppress and control people. They were not made up by romantics. They are actual descriptions of how an enlightened being spontaneously and effortlessly behaves after she has manifested her enlightenment completely. Therefore, if you want to manifest your enlightenment, you should work towards what will be the end result.

In your heart you know what ethical behavior is. Some of you will read this and hold out for another ten or twenty years but eventually you will get beaten down by your own failure and accept that just doing workshops and talking about spirituality is not enough. As a master you may say that teaching ethics is not very popular. You are right. But you do not have to impose ethics on people. Give Enlightenment Intensives and wait until people come to you saying, 'What do I do now?' and then respond to them.

After having some enlightenments many people tend to want to go on. They say, 'Can I be a monitor?' or 'What else do you teach?' They know they are onto something and they want more of it. If they persist, they will come up against this issue of having to be willing to change their whole lives in the direction of ethical living, instead of continuing to invest years in trying alternatives dictated by their neuroses.

When a person starts to consciously and with commitment begin to live her life ethically, a whole new process begins. Those parts of her mind which are in the way of her full manifestation of the Truth, such as guilt, doubt, fixed attitudes like 'I'm no good,' and neurotic desires, to mention a few, will come to the forefront of her consciousness and begin to dissolve out of existence. This process will only begin after one has made a sincere decision to transform her life toward a standard of ethics. Gradually these mental barriers or impurities will dissolve away, and when enough of them are gone, the emotional mind will begin to come up. Feelings will well up and one will go through the world of emotional traumas: hurt, pain, sadness and anger. When you have that realm somewhat cleared up, then the purification of the body-mind, the somatic-mind, begins. This includes genetic imperfections and sensate traumas stored in the cells of the body.

Programs for ethical living

One could develop a balanced program for people which integrates enlightenment into their lives. One such program could be based on working on the thirty-two basic attributes of the being to achieve a balanced and complete method for growth. The thirty-two basic attributes can be placed under four main divisions: senses (who am I, chanting, mantra, meditation, acknowledgment, study of Truth, relaxation, scheduling); actions (communication, relating, sex life, coaching, service, completing, detachment, dying); mind (rest, help, doing life, goals, problems, handling crises, limiting toxins, affirmations); and body (getting healthy, fasting, postures, nutrition, right living, money, family, breath). Participating in a program of this kind would involve the individual's whole life in an integrated activity toward the ultimate. Three-day Enlightenment Intensives would be one thirty-second of a program of this kind. Or one could devise any other positive, ethical program for self-improvement.

Another alternative is for you as the master to refer people to the religion in which they were brought up or are currently sincere about. If a Jew comes to you and wants advice on living from her conscious, direct knowledge, give her the option of going back to his synagogue and living the Judaic religion from her own enlightenments. To a Catholic you might say, 'When you take communion really be open to Christ entering your heart – mean it!' To a Quaker you might say, 'When you sit in the Quaker Hall, do not speak from your mind, speak only when the spirit moves you.'

While it is true that most of the religious structures today are badly degenerated from their original teachings, the Truth is still contained in them and it is the same Truth that people consciously, directly know on Enlightenment Intensives.

You can tell if a person's life is becoming more and more consistent with her enlightenment by asking the following questions: Is she treating people better? Does she have the capacity to enjoy herself and experience pleasure without guilt? Is she becoming wealthy, materially and otherwise, without treating people badly? Does she

have a harmonious and happy family life? If a person is making real progress on these points not just in appearance but in actual fact, then she is successfully integrating her life into her enlightenment.

SUPPLEMENT A: Master's Job List

1. Decide to master the Intensive.
2. Set the dates for the Intensive.
3. Secure a place to give it.
4. Promote the Intensive, as necessary.
5. Well before the Intensive, secure and train a staff. Include clarification of each job, each job in relation to the other jobs, commitment to serve the Intensive, and commitment to do it your way. Include technical training for each staff person, as necessary. Have each staff person read or re-read the *Monitor's Manual*.
6. During the week before the Intensive, communicate to the chief monitor how you want the following handled:
 - menu and food purchasing
 - supplies list and purchasing
 - contacting any neighbors or authorities who should know that the Intensive will be occurring
 - the physical lay-out and logistics of the Intensive, including:
 - sleeping arrangements for the staff and participants
 - bathroom and shower facilities
 - kitchen facilities and food service logistics
 - sound system
 - master's chair and lay-out of the main floor
 - walking contemplation boundaries
 - parking
 - storage areas
 - lighting and heating
 - work period logistics, if there is to be a work period
 - staff schedule during the Intensive
 - procedure for the first evening arrival of the participants, including:
 - final registration and payments
 - initial interviews and/or questionnaire for the participants
 - time of the welcoming talk
 - bedding-down procedure
 - handling late-comers
 - the basic format of the closing talk and leave-taking, to include:
 - acknowledgement of staff
 - chief monitor's announcements: coordinating rides, returning stored valuables, general announcements, etc.
 - final comments
 - final clean-up logistics

7. On the day the participants will be arriving, oversee the final setting up of the Intensive environment, as necessary.
8. Prior to the participant's arrival time, have a final staff meeting. Give any last instructions, answer questions, and inspire them.
9. Master the Intensive.

SUPPLEMENT B: Sample Forms

Sample Confirmation Letter

Dear __ (name of participant) __,

This is to confirm that you are registered for the Enlightenment Intensive to be given _____ (dates) _____ mastered by _____ (name of master) _____.

This Enlightenment Intensive will be held at _____ (address) _____.

Information on what to bring, when to arrive and directions to the venue are included on the following two pages.

Also included is a Questionnaire for you to fill out and bring to the Intensive, and copies of the Intensive Rules and Intensive Schedule. (inclusion optional)

If you have any questions please contact me at _____ (phone number) _____.

Sincerely,

Registrar

Bring to the Intensive:

sleeping bag
towel
toothbrush
clothes for three days
include a warm jacket if needed;
raingear for head, body and feet
pillow and mat

Leave at Home:

jewelry
cosmetics, deodorants
watch
shaving gear
food and drink
books, diaries and journals
radios, cassette and CD players
anything that would be a distraction to you

Food and a place to sleep will be provided, as well as non-toxic soap, shampoo and toothpaste. Dress is informal and comfortable. If you smoke or drink alcohol or caffeine, it would be to your advantage to stop or cut down three days before the Intensive. This will ease your transition to total abstinence from these items for the duration of the Intensive.

Directions to the Enlightenment Intensive are given on the attached page. Arrive by 8:00 p.m. on ____ (dates) _____. The registrar will direct you to the parking lot, and show you where to store your things. If, for any reason, you will be unable to arrive by 8:00 p.m., call (telephone number) and let us know. The Intensive will end at 9:45 p.m. on ____ (date) _____.

The sole purpose of an Enlightenment Intensive is for you to have conscious, direct knowledge of yourself and to communicate that to others. For the three-day period of the Intensive set aside all other endeavors and dedicate yourself to this task. Be prepared to work hard and follow the instructions of the master.

Participant Information Questionnaire

Fill in each blank, printing clearly. Use the back of this page, if necessary, to complete answers.

Name _____ Date _____

Name you like to be called _____

Street Name/Number _____

City _____

State _____ Postcode _____

Phone (home) _____ (work) _____

Occupation _____

Single _____ Married _____ Divorced _____ How many Children _____

Are you here by your own free choice? _____

How did you find out about the Enlightenment Intensive?

Is English your native language? _____

If not, what is? _____

What other growth techniques have you participated in? _____

Do you have any current problems that may keep you from being able to be here with your full attention? _____

If yes, explain: _____

Are you here to work solely on enlightenment? _____

What is the state of your health? _____

Do you have any history of chronic illness? _____

If yes, explain: _____

Are you currently taking any medication or legal drugs? _____

If yes, explain: _____

Do you have any food allergies? _____

If yes, explain: _____

Do you have any significant dietary considerations? _____

If yes, explain: _____

Do you drink coffee? _____

If yes, how much? _____

Do you smoke cigarettes? _____

If yes, how much? _____

Have you taken illegal drugs? _____ Do you currently take any? _____

If yes to either, explain: _____

Do you easily become depressed or very elated? _____

Have you or members of your family ever been in a mental institution? _____

If yes, explain: _____

Write here anything else you think I should know about you:

I hereby acknowledge that I am here by my free choice and I take full responsibility for my health and well-being.

Signed _____

Date _____

Enlightenment Intensive Rules for Participants

1. Only the Enlightenment Technique as given should be used on an Enlightenment Intensive.
2. Participants must follow the schedule.
3. No coffee or caffeine tea.
4. No alcohol.
5. No smoking.
6. No illegal drugs.
7. No gossiping, i.e. talking of anything other than enlightenment.
8. No trip laying, i.e. evaluating others by word, look, or gesture.
9. No sex of any kind.
10. No touching unless specifically invited to do so, and then with no sexual intent. No touching at all during the Enlightenment Exercise.

Standard Daily Schedule of an Enlightenment Intensive

6:00 -6:15AM	Arise and dress
6:15 -7:00	Enlightenment Exercise (or Opening Lecture on Day One)
7:00 -7:15	Burmese Breathing Exercises
7:15 -7:30	Tea
7:30 -8:15	Enlightenment Exercise
8:15 -8:45	Breakfast
8:45 -9:30	Enlightenment Exercise
9:30 -10:15	Enlightenment Exercise
10:15 -11:15	Walking Contemplation
11:15 -12:00 Noon	Enlightenment Exercise
12:00 -12:45PM	Lunch
12:45 -1:30	Enlightenment Exercise
1:30 -2:15	Lecture by Master
2:15 -2:45	Sitting Contemplation
2:45 -3:30	Enlightenment Exercise
3:30 -3:45	Snack
3:45 -4:45	Working Contemplation (or EE)
4:45 -5:30	Rest
5:30 -6:15	Enlightenment Exercise
6:15 -7:15	Dinner
7:15 -8:00	Enlightenment Exercise
8:00 -8:45	Enlightenment Exercise
8:45 -9:45	Walking Contemplation
9:45 -10:30	Enlightenment Exercise
10:30 -10:45	Burmese Breathing Exercises
10:45 -11:00	Snack
11:00 -11:45	Enlightenment Exercise
11:45 -12:00	Retire
12:00 -6:00AM	Sleeping Contemplation

On the third day, in order to end earlier in the evening, the schedule changes from dinner on, as follows:

6:15-7:00	Dinner
7:00-7:45	Enlightenment Exercise
7:45-8:30	Walking Contemplation
8:30-9:15	Enlightenment Exercise
9:15-9:45	Ending Talk

Note: If an extra Enlightenment Exercise is scheduled in place of Working Contemplation, the rest of the schedule that day will run fifteen minutes earlier than scheduled above.

SUPPLEMENT C: Study Questions

Chapter 1: Enlightenment

1. Define enlightenment.
2. What is direct knowledge?
3. What is Reality?
4. What is meant by the 'illusion of life'?
5. What are the attributes of the true individual?
6. What is consciousness?
7. Why do we not stay in the enlightened state?
8. What does it take to live from the enlightened state?
9. Why is conscious, direct knowledge of oneself such an important part of spiritual growth?
10. What does it mean to accept our own and others' choices?
11. What is the result of accepting oneself and all others?
12. Why use only the instructions 'Tell me who you are' and 'Tell me what you are' on an Enlightenment Intensive?
13. Why should you not use 'Tell me what life is' and 'Tell me what another is' on an Enlightenment Intensive?
14. What is the most common and most serious error made by an enlightenment master?
15. What is the difference between an insight and an enlightenment experience?
16. How can a master determine whether a participant has had an enlightenment experience?
17. What part do verbal answers and symptoms play in a master's determination of whether a participant has had an enlightenment experience or not?
18. What would be the effect of telling someone on an Enlightenment Intensive that he had had an enlightenment experience when he had not?
20. Is it necessary for a master to be able to tell if a participant has had an enlightenment experience? If he cannot tell, what effect will this have on the Intensive?
21. Are there different kinds of enlightenment? What is the difference between the kind of enlightenment experiences one might have on an Intensive and the experience of Buddha?
22. Explain why it is impossible to lose an enlightenment experience.

Chapter 2: Why a Master Should Say What Enlightenment Is

1. Why might it be better to tell participants what enlightenment and the true individual are?

Chapter 3: The Enlightenment Technique

1. According to this chapter, how does the mind come into being?
2. How does identification interfere with enlightenment?
3. What does communicating the contents of the mind do to the mind?
4. What should the active participant do first with the instruction from the listening partner?
5. Explain how the technique works, in detail.
6. What are the two processes involving the mind that make enlightenment most likely?
7. How would you tell a participant to contemplate?
8. If a participant is thinking about who they are, is this the best way of doing the technique?
9. What makes someone have a vested interest in staying identified with certain states of being?
10. What is the difference between a participant being in 'abstract land' and being in 'reality land'?
11. What is the effect of having a live individual giving the instruction, and that instruction being received by the active partner?
12. What is the meaning of 'being open' when doing the contemplation in the Enlightenment Intensive technique?
13. What are the two main difficulties that keep a participant from doing the technique?
14. How does a master get a participant through his difficulties in doing the technique?
15. What is the relationship between being open and intending to have conscious, direct knowledge?
16. What does intent mean?
17. Why do people find it difficult to consciously intend?
18. What is the participant to intend to do when doing the Enlightenment Technique?
19. What is the next step in the technique after the participant has intended to have conscious, direct knowledge of the object of his enlightenment?
20. When doing the Enlightenment Technique what should the participant take as his object of enlightenment?
21. Why can't you tell a participant what his object of enlightenment is?

22. As a master, if you see a participant changing his object of enlightenment, should you or should you not stop him? Why?
23. What are the advantages of being in contact with a real object of enlightenment?
24. What are the main things people have preconceived ideas about in an Enlightenment Intensive?
25. What is the factor that provides the power of the enlightenment technique?
26. In this technique, what things should be communicated and what things should not be communicated?
27. What should the participant do with things that come up in his mind that are not a result of his contemplation?
28. What does one do as the listening partner?
29. How is the technique self-reinforcing?
30. Why is the standard period of the Enlightenment Exercise five minutes (or four minutes and forty seconds) in duration and not longer or shorter than that?
31. Why is allowing trip laying a major error?

Chapter 4: Why an Enlightenment Intensive?

1. What is the main reason for using the Enlightenment Intensive format?
2. What are the advantages of controlling the environment in terms of helping people get enlightened?
3. What are the advantages of controlling the participants' sexual behavior on an Enlightenment Intensive?
4. Why should an Enlightenment Intensive be three days long?
5. What are the three factors that make three days the optimum length for an Intensive?
6. Is it true that the longer the Enlightenment Intensive, the more enlightenment experiences participants have?

Chapter 5: The Schedule

1. How is a predictable time schedule helpful to participants?
2. Why is it effective to have the Intensive schedule go late into the evening?
3. Why is it not a good idea to use senior or chief monitors or monitors as de-odders?
4. What is one advantage and one disadvantage of back-to-back Enlightenment Exercises?
5. Why is walking contemplation a time when people are likely to get enlightened?
6. Should you assign partners?
7. Why should people walk slowly on walking contemplation?

8. Why is an Enlightenment Intensive not brainwashing even though it is very arduous and structured?
9. Why is the lecture followed by sitting contemplation?
10. Why shouldn't you give the participants time to dally when they get up in the mornings?
11. Why is the dinner period one hour long?
12. Should silence be maintained during Enlightenment Intensives?
13. Give one reason for and one reason against leaving out work period.
14. What is gossip on an Intensive, and how do you deal with it?
15. What is the main purpose of the Burmese breathing exercises?
16. How should you deal with chronic latecomers during the Intensive? Why?
17. Why have an Enlightenment Exercise before dinner?
18. What is the correct instruction to give during sitting contemplation once they have begun? Why give this instruction?
19. What is the main reason for a forty minute Enlightenment Exercise?
20. What are the two reasons for having the evening Enlightenment Exercises?
21. Should married couples and people in intimate relationships work together in Enlightenment Exercises?

Chapter 6: The Rules

1. What is the purpose underlying all the rules on an Enlightenment Intensive?
2. On what basis should a master ask a person to leave the Intensive?
3. What is the basic rule for participants touching each other?
4. What will be the effect if you allow participants to lay trips on each other?
5. What other techniques besides the Enlightenment Technique are allowed on an Enlightenment Intensive?
6. What commitment must the master get from the participants right at the beginning of the Intensive?

Chapter 7: Being a Master

1. What does it mean to be an enlightenment master?
2. Give four abilities an enlightenment master has.
3. What jobs does an enlightenment master have?
4. How many instructions should a master give participants at one time?
5. What would an enlightenment master do about an error she has made?
6. What is the first step of being an enlightenment master?
7. On an Enlightenment Intensive, what is the master responsible for?
8. If a monitor makes an error, who is responsible?
9. How long does it take for one to become an enlightenment master?

Chapter 8: Giving the Lectures

1. What is the prime rule to follow if you are giving a lecture and your mind goes blank?
2. What is the best indicator that you have communicated to most of the people in the group?
3. Should you persist in your lecture until you know you have communicated fully to each person in the group?
4. Why should you not read from a prepared manuscript?
5. What are the main points covered in the first morning lecture?
6. What are the main points covered in the first afternoon lecture?
7. What are the main points covered in the second afternoon lecture?
8. What are the main points covered in the third afternoon lecture?

Chapter 9: The Interviews

1. What are the two basic kinds of interviews?
2. What are the three ways to give an initial interview?
3. What are the five main reasons that a participant at an Intensive would want an interview?
4. Who determines whether or not a participant needs an interview?
5. Explain how to handle an interview with a participant who has had an enlightenment experience.
6. Explain how to handle an interview with a participant who has an outside problem.
7. Explain how to handle an interview with a participant who is making an error in doing the technique.
8. Explain how to handle a participant who has come for a 'nonsense' interview.
9. What are three guidelines for a master to follow when giving interviews?
10. What would you do if a participant was incomprehensible and giving non-understandable answers to your questions?
11. What are 'good indicators' in an interview?
12. What does validation have to do with an enlightenment experience?

Chapter 10: Stress Prevention and Remedies

1. Give five factors on an Enlightenment Intensive which cut down on stress.
2. What would you do if a participant becomes sleepy?
3. How do the breathing exercises help to relieve stress?
4. What is the recommended way to handle an epileptic on an Intensive?
5. How should you handle an individual who is marginally unbalanced, either mentally, emotionally or physically?
6. Why is vegetarian food recommended?

7. Why should kitchen cleanliness and basic hygiene procedures be followed?
8. What should you do if a participant is in real trouble and unable to communicate with you?

Chapter 11: Monitors and Staff

1. What will insure the respect of the monitors for you as the master and eliminate difficulties with your staff?
2. What should you have clear with your monitors before the Intensive starts?
3. What is the best way to handle the situation of a monitor making an error?
4. What is the primary job of the Intensive staff?
5. What do monitors generally tend to do when they get tired?
6. How can a master help monitors keep from getting tired and overworked?
7. What should a master do if competition develops among staff members?
8. Should the master and monitors follow the rules set out for the participants?
9. If a monitor is being critical of you as a master and fighting you, what has probably happened? What should you do about it?
10. How should changeovers be called?
11. If a monitor cannot handle a situation, what should the master do?
12. Should monitors keep their attention on the whole group?

Chapter 12: The Enlightenment Questions

1. What is the effect of using the instruction, 'Tell me who you are,' as opposed to the question, 'Who are you?'
2. Why work on the question 'Who am I' first?
3. What role does interest play in the selection of a question for a participant?
4. What criteria should be used to determine which question a participant should work on?
5. What is the difference between the questions 'Who am I?' and 'What am I?'
6. In what circumstance would you use the instruction, 'Tell me the nature of another'? At what point would you pull a person off that instruction?

Chapter 13: Technique Modes and Variations

1. Why do people get into variations and different modes of doing the technique?
2. Of the following ways that people on Enlightenment Intensives do the technique, which are acceptable and which are not?
 - a. repeating the question.
 - b. just being open and not focusing.
 - c. chasing.

- d. having them try to get their emotions out.
 - e. feeling.
 - f. meditation (steady flow of attention on the object of enlightenment).
 - g. listening to others in the room and giving their answers.
 - h. trying to figure out what the master wants to hear and giving that answer.
 - i. intending to become one with the object of enlightenment.
 - j. logic.
 - k. clearing away the pain before continuing with the main technique.
3. When you see a participant involved in a technique variation or mode, on what basis should you judge whether or not to correct him?

Chapter 14: Correcting Technique Errors

1. When is the only time one would interrupt a participant in an Enlightenment Exercise to make a correction?
2. What is the correct approach in correcting a technique error?
3. How many instructions should you give at one time?
4. What is the key ability you must have in noticing and correcting technique errors?
5. At what point on the Intensive is it appropriate to start correcting more subtle technique errors?
6. What makes monitors and masters tend to overcorrect?

Chapter 15: Facing a Crisis

1. What must you as a master be willing to do before a participant will be willing to face a crisis?
2. Under what conditions will a crisis arise?
3. How should you as a master handle a participant in a crisis?
4. Even if a participant does the technique only halfway, how long will it take for a crisis to come about?
5. What are three kinds of crises that come up on an Intensive?
6. What will get a participant through a crisis besides the support of the master and monitors?
7. How do you give a participant contact?
8. At what point does a crisis usually occur?
9. What happens to the mind when a participant becomes totally committed to getting enlightened?
10. If a participant has not gotten into a crisis after working for one to one-and one-half days, what is occurring?
11. What is support?

12. What is meant by the statement, 'the mind is a fake'?
13. What is the effect on a participant in a crisis when you as a master commit yourself to stay with him for however long it takes for him to get through it?

Chapter 16: Getting a Participant through the Obstacles to Enlightenment

1. What, in the end, is the greatest barrier to enlightenment?
2. How do preconceived ideas stop or slow a participant's progress. How can you help a participant to avoid this obstacle?
3. How should you correct a participant who is talking too much? How should you correct a participant who is contemplating too much?
4. What instruction should you give a participant who has gone off the technique and into emotions?
5. Name four of the most common things people become afraid of when seeking enlightenment, and how you would instruct them in handling the fear.
6. Name six things people commonly become distracted by when seeking enlightenment.
7. How can you help a participant avoid falling prey to any distraction?
8. How does the mechanism of karma act as an obstacle to enlightenment?
9. Give four ways you could help a participant deal with the barrier of karma.
10. Give three reasons a person might fail to communicate everything that is occurring as a result of his contemplation. How would you handle someone not fully communicating what's there for him?
11. How would you deal with a marginally brain damaged or slightly mentally unstable participant?
12. How would you support a person suffering from withdrawal due to a toxified body?
13. How would you support a person who was being irresponsible in his behavior on the Intensive?
14. What role does your own personal support and contact with the participants play in helping them through the barriers to enlightenment?
15. What is the way through any obstacle on an Enlightenment Intensive?
16. What should you do if a participant has not come up against a significant barrier after a day and a half has gone by?
17. What is the foremost difficulty that often takes place at the onset of the enlightenment experience?
18. How should you and your staff react to a participant who is having phenomena that involve noise or energy release?

Chapter 18: De-identification and the Enlightenment Experience

1. How is the break of discontinuity between the enlightened and unenlightened states overcome?
2. What is the role of physical reactions and phenomena in determining whether someone has had an enlightenment experience?
3. What is meant by the statement 'the enlightenment experience is subjective and beyond the realm of objectivity'?
4. How does identification occur?
5. What effect does being identified with things that aren't you have on your life?
6. What is consciousness, according to Charles Berner?
7. What is the difference between conscious union and unconscious union?
8. At the last stage, what factor enables the participant to allow de-identification to occur and enlightenment to happen?
9. How does de-identification affect the process of going for an enlightenment experience?
10. Once de-identification has occurred, what is the next step to the enlightened state?
11. What is the best external indication that a participant has had an enlightenment experience?
12. How does communication make the enlightenment experience more stable?

Chapter 19: Talking Over a Participant's Experience

1. When talking over a participant's experience with him, what should you always validate?
2. At what point should you cease your questioning and end the interview?
3. If you determine that the person has had an enlightenment, what should you instruct him to do?
4. Why is it recommended that you avoid making a big effort to validate a person's enlightenment experience?
5. Give two barriers to communicating a enlightenment experience. How should you handle these situations as the master?

Chapter 20: Changing a Participant's Question

1. Give two situations in which you would allow a person working on 'Who am I?' to change his question to 'What am I?'
2. Why is it an error to change a participant's question when he is bored with it?
3. When should you allow a person to go on to 'What am I?' after he has had conscious, direct knowledge of who he is?
4. Why is it not all right for a participant to change his question without your permission?

Chapter 21: Major and Minor Errors

1. What is the definition of a major error?
2. What is the definition of a minor error?
3. What would tend to occur if you changed your preset schedule in the middle of the Enlightenment Intensive?
4. What would tend to occur if the participants were left on the main floor with no staff members around?
5. What would tend to occur if you as a master routinely accepted experiences as enlightenment which in fact were not enlightenment?

Chapter 22: Blood on the Path

1. Besides the format and the technique, what are the two necessary factors which enable participants to actually reach enlightenment on an Enlightenment Intensive?
2. What can a student master do to improve his or her current abilities?
3. According to this chapter, is it better for you to revise the Enlightenment Intensive format and technique to accommodate your own current abilities, or to follow the format and technique as given and grow in your own level of ability? Why?
4. What is meant by the phrase, 'leaving blood on the path'?

Monitor's Manual

1. What is the main duty of all monitors in an Enlightenment Intensive?
2. What is the main duty of a silent monitor?
3. What are the four main guidelines for a silent monitor to follow in terms of interaction with the participants?
4. What are the main duties of a regular monitor on an Intensive?
5. What is the correct procedure for correcting errors in the technique during an Enlightenment Exercise?
6. What is a common pitfall that beginning monitors often fall into, and what should they do about it?
7. Give an example of a positive instruction, and the corresponding way one should *not* phrase the instruction, i.e. the negative instruction.
8. What are four important guidelines for a monitor to follow in terms of interaction with the participants?
9. What is the main duty of a senior monitor?
10. What should a senior monitor do if he cannot get the participant to do the technique correctly?
11. What should a senior monitor do if he has any problems in handling any aspects of the situation with a participant?

12. What are some good questions for a senior monitor to use in originating communication with participants during breaks?
13. Of what should the senior monitor be particularly observant when talking to a participant during a break?
14. What is a secondary role of a senior monitor?
15. What are the two main errors a senior monitor might make in correcting an error in the technique being made by a participant?
16. What is the proper way to correct an error in the technique being made by a participant?
17. What are the two main qualities that make a top senior monitor?
18. What are the three main jobs of the cook on an Enlightenment Intensive? What is their order of priority?

SUPPLEMENT D: Principles of Nutrition and Sample Menus for an EI

By and large, too much is made of food on an Enlightenment Intensive. The most important principles to follow so far as the food is concerned is to keep the amounts moderate and not distract the participants by serving very bad or very elegant and elaborate food. It is not necessary that the food be vegetarian, although vegetarian meals are usually cheaper and easier to prepare. If you serve meat, serve moderate portions because large servings of meat can stress the digestive system. Moderation is the key, in both amounts and types of food.

As the master, don't tell the cook to design menus based on your own food or nutrition preferences. On the Intensive, avoid getting too involved in the food and nutrition scene in general. See that the menu is balanced, the food is on time, the amounts are moderate, and leave it at that. Avoid extremes such as lots of raw vegetables, lots of spices, lots of dairy products, lots of protein or lots of anything. Take a balanced approach.

Since the 1960's there has been a growing interest in food and nutrition. This is a good trend but it can cause complications on an Enlightenment Intensive. Participants will show up for your Intensives insisting on special diets, obscure preparations, none of this, none of that, and on and on. You may be presented with literally pages of information detailing what the person can have and should not have, optimal substitutes and elaborate feeding schedules. This is unacceptable, not only because you will have the cooks going crazy but because it is a distraction to the participant. Almost all of the time these special requests are not necessary in any true sense of the word. If you are dealing with an actual medical problem involving a life and death matter or a health problem of real medical significance, this is another matter and should be considered. But you should not cater to each person's food trip. If you cannot work out an acceptable arrangement, by your standards as the master, do not accept the person on the Intensive. You might get some loud reactions to this approach, but it is recommended nevertheless.

Three days of a moderate, well-balanced diet will not injure anyone. On the other hand, three days of everyone scrambling for their special diets and odd substitutions will be so distracting, individually and collectively, that it will impede the participants' progress to enlightenment.

You cannot depend on people having the discipline to let go of their own food trips. You must take a position on the matter, work it out wherever possible and go on with the Intensive, supporting them with all your heart and soul to enlightenment. If you do not take this approach you will soon notice that the participants' food trips are running the Intensive instead of you, and people's food trips have not been getting them enlightened no matter what they tell you.

You should not let people fast during the Intensive. Fasting is an extreme technique which some people are tempted into. They should eat moderately, as provided for on the Intensive, and put all their strength and attention into working on enlightenment. After the Intensive they can fast. Fasting just prior to an Intensive is

also not recommended because it is more important for the participants to have their physiological strength for the Intensive than it is to come to the weekend more purified. It is all right if someone wants to skip a meal during the course of the Intensive, but going without food altogether is detrimental to the purpose of the Enlightenment Intensive .

In general you want to serve somewhat lighter food during hot weather and somewhat heavier food during colder weather. For example, you might serve a little more beans and grain in cold weather; in hot weather you might serve more fruit and vegetables.

The following sample menus are only samples and can be varied according to the availability of food, costs, and ability of the cook. They can serve to give you an idea of how to apply the principles given here. Do not be afraid to revise them or create a new menu based on your local situation so long as you follow the basic principles of simplicity, balance, and moderation. In doing so, you will best serve the participants in their quest for enlightenment.

Enlightenment Intensive Sample Menus

	Day One	Day Two	Day Three
Morning Tea:	Lemon grass w/ 1 tsp honey	Lemon grass w/ 1 tsp. honey	Lemon grass w/ 1 tsp. honey
Breakfast:	Choice of: Oatmeal w/milk or 1 cup yogurt with apple and 1 tsp honey	Choice of: Cream of rice w/milk or 1 cup yogurt with peach and 1 tsp honey	Choice of Oatmeal w/milk or 1 cup yogurt with apple and 1 tsp honey
Lunch: *	Tomato soup w/grated cheese, bread & butter, salad w/sesame dressing	Corn chowder; bread & butter; salad w/seeds & green goddess dressing	Vegetable soup; bread & butter; salad w/chunk of cheese and lemon/parsley dressing
Afternoon Snack:	Orange-sesame muffin w/butter	Celery stick w/peanut butter	Apple-bran muffin w/butter
Dinner: *	Rice w/butter; mung beans; steamed carrots & broccoli; parsley	Baked potato; broccoli; tofu w/cheese sauce	Lentil loaf, green beans, parsley
Evening Snack:	4 large strawberries	Pear	
	*Salt and pepper available at lunch and dinner		

	Day One	Day Two	Day Three
Morning Tea:	Spearmint with 1 tsp honey	Hibiscus with 1 tsp honey	Lemon Grass with 1 tsp honey
Breakfast:	Choice of: 7-grain cereal w/1 pat butter or 1 cup yogurt w/peach and 1 tsp honey	Choice of: 7-grain cereal w/1 pat butter or 1 cup yogurt w/ apple and 1 tsp honey	Choice of: 7-grain cereal w/1 pat butter or 1 cup yogurt w/peach and 1 tsp honey
Lunch: *	Rice, baked tofu, steamed broccoli &carrots w/parsley	Macaroni & cheese casserole, steamed chard, sunflower seeds	Rice, red beans, grated cheese, tomato slices, whole wheat tortilla
Afternoon Snack:	Banana smoothie (banana, milk, honey, blended)	Crunchy nut muffin w/1 pat butter	10 raw almonds
Dinner: *	Cream of potato & cauliflower soup, bread w/1 pat butter, small salad	Lentil loaf, green beans, cheese sauce	Tofu & vegetable soup, bread w/1 pat butter, small salad
Evening Snack:	Pear *Oil and tamari available at lunch and dinner	Peach	

Menus may be revised as necessary. Serve moderate amounts

SUPPLEMENT E: Recommended Reading for Masters

The following list of recommended books is only a small fraction of the material available in many languages on enlightenment and subjects related to the seeking of Truth. The books in this list provide an introduction to the core teachings of a few of the ancient and modern masters. These books will also direct the reader to numerous other valuable sources.

Selling Water by the River, a Manual of Zen Training, by Roshi Jiyu Kennett; Vintage Books, New York, 1972; also sold under the title, *Zen is Eternal Life*; Dharma Publishing, Emeryville, California, 1976.

Tao Te Ching, by Lao Tzu, translated by Gia-Fu Feng and Jane English; Random House, New York, 1972.

The Teachings of Ramana Maharshi, In His Own Words, edited by Arthur Osborne; Samuel Weiser, Inc., New York, 1971.

The Three Pillars of Zen, by Philip Kapleau; Beacon Press, Boston, 1967.

World of Buddha: A Reader - from the Three Baskets to Modern Zen, edited by Lucien Stryk; Anchor Books, Doubleday & Company, Inc., New York, 1969.

The Zen Koan, by Isshu Miura and Ruth Fuller Sasaki; Harcourt, Brace & World, Inc., New York, 1965.

Zen Mind, Beginner's Mind, by Shunryu Suzuki; Walker/Weatherhill, Inc., New York, 1970.

The Zen Teaching of Huang Po, on the Transmission of Mind, translated by John Blofeld; Grove Press, Inc., New York, 1958.

SUPPLEMENT F: Resources for Enlightenment Masters

For books, audio and visual tapes and CD's related to the Enlightenment Intensive, contact:

SELF Foundation Bookstore. For a complete catalog, email Jack Wexler at jack@jackwexler.com or write him at P.O. Box 664, Macclesfield, SA 5153 Australia or 2639 North Bancroft St., Simi Valley, CA 93065, USA. Phone: 61-08-8-388-9360. Website: www.self.au.nu.

Dyad Timer Tapes and CD's; Enlightenment video; Relating Exercises video and CD; Books.

Jeremiah Jeff Love, 2333 Avenida De Las Brisas, Santa Rosa, CA 95405.USA. Email: jj@godening.com. Website: www.godening.com.

Books on the Enlightenment Intensive; Enlightenment Intensive video. Jeff's book on the Enlightenment Intensive, *The Quantum Gods*, is also available from iUniverse.com, Amazon.com, and bn.com.

Go to 'Enlightenment Intensives' on the World Wide Web and search the websites for other resource material. Also look for websites in your native language, if it is not English. Listings on the Web change and are updated periodically.

SUPPLEMENT G: How to Find and Where to List an Intensive

Search for 'Enlightenment Intensives' on the World Wide Web. Take note that a few listings under 'Enlightenment Intensives' are not associated with Charles Berner's work at all. Many enlightenment masters have their own websites. The websites below list enlightenment masters and/or Enlightenment Intensives currently being given around the world. This is not a complete list. To list yourself or your current Intensive, contact the webmaster at each site.

www.godening.com This site has the most complete listings of any on the Web, though some may be out of date. Check with Jeremiah to see if the site is being updated.

www.sandoth.com.

www.dyad.org

www.sammasati.com

Not all enlightenment masters are on these websites. If you make inquiries, you will find others. Look for websites in your native language if it is not English. Some enlightenment masters give Enlightenment Intensives according to this manual; others do not. You will need to do your own research to find out.

For a good list of enlightenment masters around the world, including postal addresses and phone numbers, see chapter 26 in Lawrence Noyes' book, *The Enlightenment Intensive*.

SUPPLEMENT H: Where to Find Additional Copies of this Manual

www.naturalmeditation.net

This manual will also be available at other sites on the Web. Do a search on Yahoo or Google to find them.

SUPPLEMENT I: The Enlightenment Intensive Monitor's Manual

The Enlightenment Intensive Monitor's Manual

Third Edition (Revised)

By Charles Berner

Edited by Mona Sosna

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Introduction

This *Enlightenment Intensive Monitor's Manual* should be read and studied by all monitors on an Enlightenment Intensive so that the highest standards of monitoring may be maintained. Masters should also be thoroughly familiar with the material in this manual. Copies can be made and given to monitors to study before the Intensive.

The supportive role that monitors play on an Enlightenment Intensive is essential to the success of the Intensive. If you as a monitor do your job consciously, using this manual as your guide and having the intention always to serve as an extension of the enlightenment master, you will give the participants maximum opportunity to achieve enlightenment on the Intensive.

Enlightenment Intensive Monitor (Master's Assistant)

The Enlightenment Intensive monitor is an assistant to the enlightenment master and must always act in the assistant role. The guidelines set down in this manual have been found to be the most helpful for a monitor in his role of supporting the master and are based on the material in *Consciousness of Truth, A Manual for the Enlightenment Intensive*. However, every statement should be considered to have the phrase, 'or as directed by the master', attached to it. The master is responsible for the Intensive and everyone in it, and the monitor assists him in that task. The master's role is to have the absolute certainty that he can get the participants enlightened and to construct the inner and outer environments so as to provide the participants with the greatest opportunity for enlightenment. You as a monitor are to assist him in the construction of these environments. Set aside all other projects while being a monitor. You are engaged in one of the most helpful actions one being can do for another. Do the best that you possibly can. Devote yourself to the participants and to the master for the entire period of the Enlightenment Intensive.

The Classes of Monitors

Silent monitor
Monitor
Chief monitor
Senior monitor

Silent monitor

A silent monitor is a beginner. As silent monitor, you must not speak to the participants but watch, listen and learn from all that goes on during the Intensive. Be particularly attentive to what the monitors say and do, especially the senior and chief monitors. Familiarize yourself with the kitchen procedure. Watch the master very closely. If you have any questions about what the master, monitors or participants are doing, ask the master at an appropriate time. At any time you may be asked to sit in as a participant during the dyads only, or to be a participant full-time in order to make an even number of participants. This is called de-odding. Running errands and doing odd jobs that come up are also included in the job of silent monitor.

In terms of interaction with the participants, the following applies to the silent monitor:

1. If you see or hear any infraction of the rules (see page 25), immediately report it to a monitor, senior monitor, chief monitor or the master.
2. If you perceive a participant adding anything to the Enlightenment Technique (see page 24), or leaving anything out, immediately report this to a monitor, senior monitor, chief monitor or the master.
3. You may listen to a participant during breaks if one speaks to you but you must not say anything or interact nonverbally.

The silent monitor is a student and learns through observation and asking appropriate questions of the Intensive staff. The master may promote you from silent monitor to monitor at any time.

Monitor

As a monitor, you may interact with the participants within certain constraints. Your primary job is to watch and listen to the participants during the Intensive. If any rules are broken, you may remind the participant of the rules and give an appropriate instruction (see page 18). Instructions to participants are always to be phrased positively, never negatively. For example, 'Speak only of enlightenment' is a positive instruction. 'Don't gossip' is a negative instruction.

Know what is happening before you correct something. Many times things are not as they first appear to be. Inexperienced monitors sometimes misinterpret what is happening with a participant because they tend to connect it up with a past experience

of their own or a similar experience of some other participant on a previous Intensive. Realize that each situation is unique. If you make an error, tell the master.

If you observe a participant adding anything to or omitting anything from the technique, tell a senior monitor or the master. Correcting technique errors is a job only for senior monitors or the master.

You may talk about enlightenment with the participants during the breaks and share your own experience of being on an Intensive. However, you should not give any advice or implications of what enlightenment is or is not. You should never tell a participant what is happening to him or be evaluative in any way. Be positive but avoid telling him the value, good or bad, of what he is doing. The purpose and value of you talking and sharing with the participants is to receive what they are saying and to give support and encouragement, primarily by your presence. If a participant asks your advice or evaluation, refer him to the master or a senior monitor.

As a monitor, you may not be promoted to senior monitor during the Intensive. However, the master may do so at the end of the Intensive. While not primarily a student, you should continue to study this manual and learn from the senior monitors and the master.

Chief monitor

The chief monitor is responsible for the physical aspects of the Enlightenment Intensive. This includes scheduling the staff's breaks, handling the food and supplies purchasing, overseeing the setting up of the Intensive environment, and seeing to the smooth running of the Intensive at the physical level. (See page 19 for chief monitor's job list). As chief monitor, your work begins before the Intensive starts with food and supplies purchasing, and ends with cleanup after the Intensive is over.

Chief monitor is the most physically demanding job of the Intensive. It is your job to understand clearly how the master wants every detail of the Intensive handled, and to see that everything necessary gets done accordingly. It is your job to delegate jobs to the monitors and silent monitors effectively.

All logistical problems should be taken to you so that the master is as free as possible from such matters. However, any problems not immediately resolvable should be taken to the master. A good chief monitor frees the master to do his work without distraction.

Important tips for chief monitoring:

- When you delegate a job to a monitor or silent monitor, check to see that the job has been done satisfactorily.
- Stay in open communication with the staff. Avoid letting stacked-up communications get in the way of the staff's effectiveness.
- Bring a dependable wind-up alarm clock.

- Try to accomplish as much as possible before the Intensive begins. Do not plan to handle any important jobs during ‘spare time’ after the Intensive begins.
- Keep lists and write things down, crossing each item off as it is handled. Do not attempt to remember things that need to be done without writing them down.
- Go over the ‘Chief Monitor’s Job List’ on page 19 and use it in conjunction with the master’s instructions.

Senior monitor

A senior monitor is a technician. He has the responsibility of seeing that the participants assigned to him are doing the Enlightenment Technique as well as they can (see page 24). When on the floor, a senior monitor may be placed in charge of watching the entire room from time to time; otherwise, he watches his participants closely to ‘track’ how they are doing with the technique. An additional important duty of the senior monitor is to call changeovers as directed by the master (see ‘Calling Changeovers’ on page 9).

If you see a participant under the charge of another senior monitor making a persistent error in the technique, you should do one of two things:

1. If the senior monitor in charge will be available in a reasonable period of time, he should be informed of the error as soon as he returns to the floor. He can then check the situation and make the correction.
2. If it is necessary to make the correction yourself, do so and communicate the instruction given to the senior monitor in charge of that participant as soon as possible.

The senior monitors should decide by lunch on the first day who will be in charge of which participants. Participants are assigned to senior monitors by agreement among the senior monitors.

Such cooperation and coordination between senior monitors is necessary. Otherwise, a participant can easily be confused if he receives seemingly conflicting instructions.

As senior monitor, you may break into a dyad at any time to make a correction, if necessary. Corrections during the dyads should be succinct and direct. In general, very few corrections should be made during dyads; it is usually best to make corrections during breaks and meals. However, a correctly timed, accurately put correction during a dyad can sometimes be the best support for a participant.

If you are unable to get a participant to do the technique, or if you are having trouble tuning into what is going on with a participant under your charge, talk to the master immediately.

If you are going to make a correction during a dyad, proceed as follows:

1. Lightly touching the participant to be instructed on his right shoulder, say to his partner, 'Stand by'.
2. Give the instruction to the erring partner in a positive form. Restart the dyad in the correct direction, noticing other dyads if necessary. Restart the dyad by saying to the listening partner, 'Give your partner his (or her) instruction'.

To increase rapport, originate communication with your participants whenever the opportunity is available during breaks, meals and rest period. Do not initiate contact during walking contemplation period. When initiating this contact, ask such questions as 'What's happening?' 'What do you do when your partner gives you your instruction?' or any specific question relating to the individual and what you know about how he's doing. While talking with a participant, look for errors in the technique, signs of stress, and distractions.

You, the senior monitor, are the master's greatest tool in getting the participants to do the technique as given. Go to the master about anything that will help the participants toward this end.

There are two errors commonly made by inexperienced senior monitors: over-correcting and correcting prematurely. Over-correcting will occur if you give the participant too many instructions at one time (usually this means more than one), or if you give one instruction with too much explanation or complexity. Note all errors that are being made by a participant, but do not act on them all. Choose carefully what correction to make. Take into consideration what is going on with the participant and what he seems capable of assimilating successfully in terms of instruction. Always correct errors one at a time, even gross errors. Give the participant one instruction and then watch to see that he has received it and has complied. Check back later to see that he is continuing as corrected. After he has assimilated the instruction, consider making further corrections. Give your instructions simply, without unnecessary explanations.

A participant can only be taught so much at one time. Offering him more than he can absorb and put into practice only causes confusion, even though the instructions may be technically accurate.

Correcting prematurely occurs when, in his exuberance and enthusiasm, an inexperienced senior monitor makes a correction that is too difficult for the participant to understand, or that he does not yet have the ability to carry out. The proper way to correct a technique error is to:

1. Spot the error accurately.
2. Determine that the participant is able to correct the error under the circumstances. For example, a participant in an emotional crisis will normally be unable to assimilate a correction without being pulled out of the crisis. Also, a participant who has not yet grasped the basic steps of the technique should not be given corrections for subtle errors.

3. See exactly how to best make the correction, that is, how to phrase it clearly and simply.
4. Wait until an appropriate time before making the correction.

Gross errors are to be corrected immediately. Some examples of common gross errors made are: the listening partner speaking out of turn or responding non-verbally; the listening partner giving the instruction incorrectly; the speaking partner agreeing or disagreeing with his partner's last communications; the speaking partner dwelling on something that is not at all related to his contemplation.

Unless a participant is making a gross error, wait until he has had time to run out some of his mental patterns before correcting him; otherwise, if you correct him too quickly, he will follow your instruction for a few minutes and then revert to the old pattern again. *The participant advances most rapidly with the Enlightenment Technique if allowed to follow his own unique path toward enlightenment, with your support and guidance.*

Knowing what error to correct, when to make the correction, and how to communicate the correction effectively, are three qualities that make for a top senior monitor.

When a participant's case gets very much in the way, guide him toward disconnecting from it. For example, a participant who is obsessed with a personal problem at home, or one who is very irritated with another participant on the Intensive, should be encouraged to disconnect from these problems. *Do not try to resolve these problems yourself through any clearing action, and do not encourage the participant to resolve them himself.* Give instructions such as, 'Set that aside for now' or, 'Work only on enlightenment for now'. Guide the participant unfailingly toward conscious, direct knowledge of himself, rather than resolving life problems.

Let the participant handle himself whenever possible. If a participant falls off a chair and starts to get up by himself, let him. If a participant spills some water during a break and starts to clean it up, let him.

If a participant wants to leave the Intensive, ask what he does when his partner gives him his instruction. Insist on an answer, find the error, and correct it. If this does not remove his urge to leave, instruct him to stay in the format of the Intensive and tell him that you will arrange an interview with the master. Then inform the master immediately. Sometimes it is not possible to keep a participant in the format of the Intensive; in this case, take him personally to the master. If the master is unavailable, stand by with the participant until the master becomes available.

The first day of an Intensive is very important for the senior monitor, especially the first three hours. Watch the participants closely and correct all gross errors immediately. Particularly watch for and correct any deviation from the correct form of a participant giving the instruction in a dyad. Remember the participants' names at roll call during the opening lecture and note what questions each is working on within the first two dyads. During the first day, pay particular attention to participants who are taking their first Intensive. A correct start for a participant will aid him greatly and prevent many difficulties later on. However, do not push the participants. Be firm, steady, patient and friendly. First see that a participant is established in the fundamentals of the technique before considering more exacting corrections.

Listen to every word in a dyad. Do not hesitate to invade the privacy of the dyads. Invade it and listen to the actual words being said. Do not float over their heads or watch from a distance. Be in contact with each and every participant you watch. *Facing this contact with the individual is the key to what makes a good senior monitor.* Be conscious as you move in and out of the energy field of the participants, especially on the second and third days, since by this time their bodies will have become more open and sensitive. Be conscious, gentle and natural in your movements, never abrupt. As senior monitor, always work in harmony with the other senior monitors and with the master of the Intensive.

General Monitoring Jobs

Afternoon and evening before the Intensive begins

The chief monitor will designate the time he wants the monitors present. Monitors of all classes should be willing to do whatever is necessary to get the Intensive environment set up according to the chief monitor's instructions. In addition, all monitors share in the responsibility of making the participants feel welcome. The monitor acting as receptionist and registrar should give clear instructions as to what the participants are to do and where they are to go. They should be told where to park, where to store their gear, where they will be sleeping, and where the bathrooms are. The registrar should also make sure they have paid in full and have with them adequate bedding, rain gear, and a warm coat, if necessary. All monitors should follow the instructions of the chief monitor since he is overseeing the flow of events according to the master's instructions.

Enlightenment Exercises

It is important to run Enlightenment Exercises as perfectly as possible since this is the time of the most power of the Intensive. The staff on the floor should consciously create a safe environment that is free of distraction and conducive to the participants doing the Enlightenment Technique.

The physical environment should always be neat and orderly. Schedules and lists should be kept out of sight of the participants.

To set up for an Enlightenment Exercise, a five-minute call should be given: 'Five minutes to the next Enlightenment Exercise'. This gives the participants a chance to finish their meal, go to the toilet or find a partner. During this time, the monitors should help stragglers to be on time and set up the rows of chairs and pillows so they are straight. If several people are waiting to use the toilet when it is nearly time for the exercise to begin, have them return to the main room and start the exercise on time. Let them know they can go the toilet during their first speaking turn after the exercise has begun. Enlightenment Exercises must always be started on time. If a person cannot be found after fifteen minutes, report this to the master.

Attend to as many of the participants' needs as possible. On a physical level, this includes such help as bringing tissues when they are asked for, arranging an interview when requested, or bringing a glass of water. On other levels, your openness to facing a crisis with a participant is critical to your ability to help. Your guidance and support in disciplining a participant to do the technique will often bring on a crisis.

On the floor, keep your attention on the participants with the attitude that your purpose is to serve them on their path to enlightenment and that they could

break through at any moment. Realize at all times that each participant is a nonphysical individual.

Sometimes in a crisis, the participant's partner becomes sympathetic. Have him set such sympathy aside and continue his job of listening and trying to understand without responding. Sympathy will often cut off a crisis before a participant is through it. As a monitor, be there for the person, keep him doing the technique, and be willing to let him go through whatever he has to. Be sure to avoid cutting him off. For example, if he is crying, pushing tissues on him will often bring him out of whatever he is going through. Wait until the participant requests tissues before giving him some. Do not let his partner give him tissues before requested either.

On the floor, place yourself in a position so that with respect to the other monitors and your function on the Intensive, the entire floor is covered. The chief monitor or senior monitor in charge of the floor should have his attention on the entire floor. Other senior monitors should pay special attention to their participants when they are not in charge. The senior monitor in charge of the floor should handle both functions, giving the entire room his priority.

If you leave the floor, even for a few minutes, let the monitor in charge of the floor know. When you are going off the floor for a break or any other reason, and other monitors are coming on, inform them of anything they need to know about what is happening with the participants and the running of the Intensive. Always be on time when returning from a break; be alert and ready to work.

If you notice yourself becoming fatigued or spacey while on duty, try to ignore it and do your job anyway. If this becomes impossible, talk to the monitor in charge of the floor and request some time off. It may or may not be possible to give you that time off and you should always be willing to put the Intensive first whenever necessary.

Calling changeovers

As with all instructions, the monitor calling changeovers is to direct his instructions to the individuals on the Intensive in a clear, firm voice without any affectation in it. Do not merely get the instruction out in the air; actually get it to the participants as individuals. When you say, 'Thank your partner', direct the instruction primarily to the listening partners. When you say, 'Change over', direct the instruction to all the participants.

There is a proper rhythm or cadence in calling changeovers that can be learned by observation and practice. Say, 'Thank your partner', allow just enough time for a 'thank you' to be said, then say, 'Change over'. If you are using a gong timer tape, the changeovers are called as follows: Gong. 'Thank your partner'. Gong. 'Change over'. Gong.

If a caller's cadence is a fraction of a second ahead of the energy of the Intensive and the pace of the interactions of the participants, he will pick up the energy and move the Intensive along. As the caller, your voice should be vibrant and alive. If you become fatigued or spaced-out, another monitor should call. Calling changeovers is the responsibility of the monitor in charge of the floor.

Walking contemplation

At least one monitor should always be outside during the walks. Participants are to be silent and walk alone. Five minutes before the end of the period, the monitor should give a five-minute call. The boundaries of the walk should be clearly set and communicated to the participants, who should be kept within those boundaries.

A monitor should also be on duty in the main room to see that participants who come in early remain silent and do not lie down until the end of the period. The main room should be vacuumed and cleaned by a monitor right after the participants go out for the walk.

All monitors on duty during the walks should have their attention on the participants at all times.

Sitting contemplation

At least one monitor should be on duty during this time. He should place himself in a position where he can be clearly seen by the master and receive any communication from him. As monitor, you may be called upon to adjust the physical environment (i.e. close a window), or give a directive to a participant. You should not initiate such actions yourself. During the sitting contemplation, have your attention on the master and the participants and be alert.

Work period

The purpose of the work period is to give the participants a change of pace physically and to give them the opportunity to contemplate while doing some work. The work that is actually accomplished is secondary.

When the work period is not properly organized, or is handled in a slipshod fashion, much confusion and unnecessary interaction results. Therefore, the chief monitor should have the period well organized and the monitors involved should do everything necessary to see to the smooth running of the period.

To prepare for the work period, the chief monitor should draw up a job list before the Intensive and have it approved by the master. It should be noted how many people can work on each job and what tools are necessary. Avoid listing jobs which are dangerous or complex.

Before the work period begins, tools and supplies for each project should be set out ready for use at the work sites. The chief monitor should assign monitors to oversee the work on the jobs.

The chief monitor should normally allow the participants to choose the project on which they prefer to work. On Intensives with a large number of participants, it may be necessary to assign projects. If work projects are assigned, the chief monitor should consider the participants' mental and physical conditions in making assignments.

If a job is finished well before the period is over, the chief monitor should direct the participant to another job. A list of extra jobs should be kept on hand for

this purpose.

When the five-minute call is given at the end of the period, the monitors should assist the participants in storing the tools and returning to the Intensive room for rest period.

Rest period

During rest period, lighting should be lowered and conversation on the floor should be subdued. If the kitchen is nearby, noise should be held to a minimum during this time. A monitor should remain on the floor during this period and, depending on the physical layout, a second monitor may be necessary to supervise the taking of showers.

If facilities are limited, it may be necessary for participants to be limited to one shower during the Intensive. In this situation a list should be prepared and participants should be instructed to sign up for shower times. Even where shower facilities are ample, the time of each shower should be limited to a few minutes, just enough time to wash and rinse the body.

The end of the rest period should be announced firmly but quietly before the lights are turned up. If a participant sleeps through the announcement, wake him by gently moving one of his feet and speaking quietly but directly to him. Do not speak loudly or be physically rough to wake him.

Breathing exercises

If you are assigned to lead the breathing exercises taught by Charles Berner, known as the Burmese Technique, proceed as follows. These exercises are designed to charge the participants' bodies with energy, to wake them up in the morning and enable them to get through the final Enlightenment Exercise of the evening.

All breaths are inhaled through the nose and exhaled through the mouth. Begin by having the participants stand in a place where they are able to stretch their arms over their head, in front, behind, and to the sides without hitting anyone or anything. Weather permitting, it is always best to lead the exercises outside, except where there is a strong wind. Open the windows of the main room to clear the room of stale air, whether the exercises are held inside or out.

Remember that many participants may never have done breathing exercises before. Before each exercise, briefly explain it and demonstrate it with your own body.

1. Stand with feet parallel and together, legs and buttocks tight, and arms down at the sides. Keeping the arms straight and hands extended, sweep the arms up at the sides in one swift motion, hands meeting above the head, while inhaling through the nose. Then bring the arms sweeping down at the sides, shooting the air out through the mouth. Repeat this three times, keeping the legs and buttocks tight throughout. Then relax with your attention on the spine.

2. Stand with feet shoulder length apart, feet parallel, hands at the waist with the elbows straight out to the sides. Exhale completely and bend from the waist down to the right side and then straighten up; bend down to the left side and then straighten up. While bending, keep the body in the same plane. Exhale all remaining air while bending to each side. After bending down once to each side, inhale completely after the body is back in the straight up position. Do this exercise five times at your own rate.
3. Same stance as number one (legs and buttocks tight, arms straight down by the sides, feet together and parallel). Inhale, then swing the arms with hands extended in backward circles seven times. Then exhale. Repeat this cycle three times total. The exercise consists of three breaths and twenty-one arm circles. Keep the legs and buttocks tight throughout; relax at the third exhalation and put your attention on your spine.
4. Same stance as number 2 (feet shoulder width apart, feet parallel, hands at the waist). Inhale while bending back from the hips, face looking up; exhale bending forward, face looking down. Do this seven times at your own rate. On the seventh exhalation, remain bent forward, letting the arms drop down and the head relax for a few moments. Then slowly return to a standing position.
5. This exercise is identical to the first except that on the third exhalation, bring the arms only halfway down, shooting only half the breath out. Hold the breath and the position for as long as comfortably possible. Then slowly lower the arms, exhaling the remaining breath, and relax with your attention on the spine.

Pause to allow the participants to contemplate and relax between each exercise. If you notice participants drifting off from their contemplation say, 'Continue contemplating'. In total, these exercises should take about eight to twelve minutes, done once each. Use the exercises only in the above order and amounts.

There is a talent to leading breathing exercises which you will acquire with practice. Keep watching the participants and giving clear instructions, so that they may gain the most benefit from the exercises.

Cook

The cook prepares and/or supervises the preparation of the food for the participants and staff. As cook, always plan the menu in accordance with the master's instructions.

Your main jobs, in order of priority, are:

1. Be on time.
2. Prepare the food with love and attention.
3. Have the food taste good.

During the Intensive, be in communication with the chief monitor. He is your link to the actual running of the Intensive. For example, if you see that you may be late with a meal, tell the chief monitor immediately. He will do whatever is necessary to help get it out on time.

Food is always best when prepared and served with love. The food should be delicious while being simple. When preparing the food, keep in mind that the amounts you will be serving will be moderate, enough to satisfy actual hunger but not so much that a participant will feel full. When in doubt, prepare a little more than you think you will need.

For serving the food, pre-planning will help a lot toward eliminating confusion or long waits. Work with the chief monitor on setting up a food service procedure which allows the participants to pick up their food, utensils and drink as smoothly as possible. Serving pre-measured plates of food is best whenever possible, although this requires good timing to prevent the hot food from getting cold. Small signs indicating what to take are useful for reducing the amount of interactions, for example:

Honey One Teaspoon

Yogurt and Fruit or Cereal and Butter

Each Enlightenment Exercise is scheduled for forty-five minutes. However, if the exercise starts on time, it will end five minutes early because the actual dyad is only forty minutes long. Therefore, if lunch is scheduled for 12:00 noon, for example, the food should be out and ready by 11:55 unless you have word from a monitor that the exercise began late. This is important to remember for calculating the correct serving time for each meal.

Never give a participant extra or special food without first checking with the master. In general, you should not enter into discussions with the participants about the food; tell them nicely and firmly to talk to the master or one of the monitors.

Ignore all remarks about the food, positive or negative.

Normally, the staff will be allowed extra food. It is best to designate certain food as available for the staff, to avoid pilferage of the main supplies.

Each cook has his own style of running a kitchen. Try to articulate in advance what kitchen policies work best for you. For example, some cooks prefer that the staff eat their meals and snacks outside of the kitchen; others don't object to the staff eating in the kitchen. Stay in communication with the chief monitor about what works best for you but be flexible and always put the Intensive first. At times this may mean doing things the way the master or chief monitor wants them done, rather than the way you would like to do them. At the end of an Enlightenment Intensive, the cook usually gets the biggest round of applause. Your service is a direct form of real support which is enormously appreciated by the participants while they are going through the process of the Intensive. Recognize this and devote yourself to the job with your heart as well as with your skills.

See pages 28-29 for sample menus.

General Guidelines for All Monitors and Cooks

1. Come with your body rested. Disconnect from all personal and business matters so you can devote your entire time and energy to the Intensive.
2. Clear any incomplete communications you have with the master or fellow staff members, especially any withholds you may have. Do this before the participants begin to arrive.
3. Do not involve yourself in any sexual activity, including masturbation, during the Intensive. Even on the mental level, restrain yourself as best you can.
4. Avoid overeating during the Intensive.
5. Learn to pace yourself. Work hard, but take breaks in coordination with the other monitors. This is particularly important for inexperienced monitors and cooks to observe, otherwise you will tend to exhaust yourself within a day and a half.
6. Bring an accurate watch and an alarm clock.

Staff's Relationship with the Master

1. The monitor's role is to support the master in doing his job of guiding the participants to enlightenment. Every master is unique and has his own style. Adapt yourself to the tone and style that the master sets and always do things his way.
2. The Intensive should run as a precision instrument with everything on time and in the right place. Everything should proceed with beautiful accuracy, as the master dictates. Always work toward this end.
3. Difficulties with the functioning of the Intensive or with relationships with other staff members are to be solved away from the Intensive activities in consultation with the master only when necessary.

Staff's Relationship with Staff

1. Work in close coordination with other monitors and the cooks, in accordance with your particular assignment.
2. Be willing to help in all work: cooking, cleaning, errands, anything.

Staff's Relationship with Participants

1. Be available to whomever wishes to communicate to you.
2. See that the rules are followed; exceptions are made only by the master.
3. Avoid any sexual intent or acts of favoritism toward the participants.
4. Always be a staff person towards the participants, rather than a personality or a casual friend. Be pleasant but formal, gentle but firm.

Cook's Relationship with Participants

1. Prepare and serve the food on time and with love and attention.
2. Avoid interactions with the participants. Refer all questions to a monitor or the master.

A Final Word

Enlightenment is a divine gift which you as a monitor or cook are entrusted to help give the participants. Treat the participants, the staff, and yourself accordingly.

SUPPLEMENTARY MATERIAL

for

Monitor's Manual

Examples of Correct Instructions

1. 'Good morning. Today is the first day of your Enlightenment Intensive. You have fifteen minutes to get dressed and be ready for the opening lecture by the master.'
2. 'Pick a new partner and get set up for the next Enlightenment Exercise.'
3. 'Keep a balance between contemplation and communication.'
4. 'Communicate only what comes up as a result of your contemplation.'
5. 'Thank your partner' (pause). 'Change over'.
6. 'Thank your partner' (pause). 'Take a five-minute break'.
7. 'Thank your partner' (pause). 'Stand by'.
8. 'Speak only of enlightenment.'
9. 'Good morning. Remember your contemplation (pause). Today is the second (or third) day of your Enlightenment Intensive. You have fifteen minutes to get up and get ready for the first Enlightenment Exercise of the day.'
10. 'There are five minutes until the next Enlightenment Exercise.'

Chief Monitor's Job List

By being in communication with the master and devoting your attention to the job of chief monitor, you will tend to see what needs to be done and how to handle things as they occur. However, the following general reference list will help you take care of as many items as possible before the Intensive begins.

During the week before the Intensive begins, be in communication with the master and find out how he or she wants the following handled:

1. Menu and food purchasing
2. Supplies list and purchasing
3. Contacting any neighbors or authorities who should know about the Intensive so as not to be disturbed
4. The physical layout and logistics of the Intensive, including:
 - sleeping arrangements for the staff and participants
 - bathroom and shower facilities
 - kitchen facilities and food service logistics
 - sound system
 - master's chair and layout of the main floor
 - walking contemplation boundaries
 - what chairs and pillows to use
 - parking arrangements
 - storage areas for participants' gear
 - lighting and heating
 - work period logistics, if there is to be a work period
 - staff schedule during the Intensive
5. Procedure for the first evening arrival of the participants, including:
 - final registration and payments
 - initial interviews and/or questionnaire for the participants
 - time of the Welcoming Talk
 - bedding-down procedure
 - Handling late-comers
6. The basic format of the closing talk and leave-taking to include:
 - final comments by the master
 - any announcements
7. Final clean-up logistics Contact the monitors well in advance and let them know when to arrive for setting up the Intensive environment. Be sure they bring:
 - their own watch
 - bedding gear
 - clean, undistracting clothes for three days
 - an alarm clock
 - rain or snow gear from head to feet, if rain or snow is a possibility

- a rested body
 - an undistracted mind
8. Have on hand before the intensive begins:
- an available vehicle for errands
 - petty cash for errands
 - knowledge of the stores in the area
 - knowledge of how to operate the facility's heating system (check it out in advance)
 - knowledge of the circuit breakers or fuse box
 - a flashlight
 - emergency phone numbers

Review the 'Standard Supplies for an Enlightenment Intensive' list on the following page.

Standard Supplies for an Enlightenment Intensive

Intensive room:

1. Cushions, for more than half the participants
2. Straight-backed chairs for at least half the participants
3. Sound system or timing device
4. Tissues, several boxes; wastebaskets
5. Drinking water with disposable cups
6. Master's chair
7. Zen meditation benches, if available

Interview room:

1. Two cushions or chairs
2. Tissues
3. Wastebasket

Bathrooms:

1. Toilet paper, including extra rolls
2. Non-toxic soap
3. Non-toxic toothpaste
4. Non-toxic shampoo
5. Tampons and sanitary napkins
6. Wastebasket

Kitchen:

1. Adequate storage facilities for the produce and refrigerated supplies
2. Large pots
3. Plates (heavy-duty paper plates are best for hot meals and need not be washed)
4. Cups (re-usable styrofoam cups are good. Participants can mark their own and use one a day)

5. Bowls (heavy-duty paper bowls are adequate)
6. Silverware, chopsticks
7. Big frying pan
8. Sharp knives
9. Muffin tins
10. Baking pans for bread and casseroles
11. Grater
12. Strainer for tea
13. Serving forks and spoons
14. Serving ladle
15. Pitchers for water
16. Cutting boards

Registrar's table:

1. Receipt book
2. Cash box
3. Registration list
4. Participant questionnaires with clipboards on which to write, or the equivalent
5. Pens
6. Envelopes for participants' valuables
7. Knowledge of a safe, locked place to keep participants' valuables

Work period:

1. List of jobs, including how many participants for each one and which staff person will supervise
2. List of necessary supplies for each job and where they are kept
3. A list of back-up jobs for early finishers

Other:

1. First aid kit and book
2. A dependable vacuum cleaner

3. Back-up sound system or device
4. Staff's on-duty schedule lists

Items commonly needed at the last minute:

1. Extension cords, multiple sockets, extra light bulbs
2. Additional lamps
3. Extra rain gear, sleeping gear, and towels for participants
4. Duct tape, tacks, hammer and nails, tapestries for sectioning off areas or for use as a covering
5. Magic marker and material for making signs such as, 'Staff Only', 'Men's Storage Area', etc.
6. Supplementary outside lighting for after dark

The Enlightenment Technique

In any Enlightenment Intensive only the following exact technique is to be used:

1. **Position:** Two individuals (not involved in trying to straighten out their relationship), both sitting on chairs or on the floor, a distance apart that is mutually acceptable to them.
2. **Instruction:** One partner says directly to his partner, 'Tell me who you are'. The only other instruction to be used is, 'Tell me what you are'. Only the 'Tell me' form is to be used.
3. **Reception:** He, the one who has just listened to the instruction, accepts the instruction from his partner.
4. **Contemplation:** Having accepted the instruction, the contemplator sets out or intends to consciously, directly know, in this case, who he is. He is to be open to a conscious, direct knowing of who he is, while keeping his intention to have conscious, direct knowledge of himself. Help the participant to do the technique as well as he can and accept that; do not insist on perfection to start with; gradually work with him toward that. It is the master's job to gradually teach and encourage the person to contemplate.
5. **Communication:** He, the contemplator, is to communicate to his partner as well as he can whatever occurs in his consciousness as a direct result of contemplating. He must use words plus any other method to communicate.
6. **Listening:** His partner is to watch, listen and understand as well as he can. He should say nothing, and should not nod, smile or evaluate his partner in any way.
The contemplating partner is to repeat steps four and five on his own, keeping a rough balance between time spent contemplating and communicating, until the five minute gong sounds.
7. **Acknowledgment:** The listening partner then says to his partner, the contemplator, 'Thank you', or any other words that convey the same meaning as thank you, without putting a value judgment out, so that his partner is acknowledged for his response to the original instruction, number two above.
8. **The roles reverse:** The former contemplator says to his partner, 'Tell me who you are'. Steps three to eight are repeated.

All errors consist of varying the technique, either by leaving out a step, doing it only partially, or doing something else instead.

Enlightenment Intensive Rules for Participants

1. Only the technique given should be used on an Enlightenment Intensive.
2. Participants must follow the schedule.
3. No coffee or caffeine tea.
4. No alcohol of any kind.
5. No smoking of any kind.
6. No illegal drugs of any kind.
7. No gossiping, i.e. talking of anything other than enlightenment (during work period keep talking of anything other than enlightenment to a minimum, just enough to understand the job to be done).
8. No trip laying, i.e. evaluating by word, look, or gesture, or making comments about your partner or other participants.
9. No sex of any kind.
10. No touching unless specifically invited to do so, and then with no sexual intent. No touching at all during the Enlightenment Exercise.

Standard Daily Schedule of an Enlightenment Intensive

6:00 -6:15AM	Arise and dress
6:15 -7:00	Enlightenment Exercise (or Opening Lecture on Day One)
7:00 -7:15	Burmese Breathing Exercises
7:15 -7:30	Tea
7:30 -8:15	Enlightenment Exercise
8:15 -8:45	Breakfast
8:45 -9:30	Enlightenment Exercise
9:30 -10:15	Enlightenment Exercise
10:15 -11:15	Walking Contemplation
11:15 -12:00 Noon	Enlightenment Exercise
12:00 -12:45PM	Lunch
12:45 -1:30	Enlightenment Exercise
1:30 -2:15	Lecture by Master
2:15 -2:45	Sitting Contemplation
2:45 -3:30	Enlightenment Exercise
3:30 -3:45	Snack
3:45 -4:45	Working Contemplation (or EE)
4:45 -5:30	Rest
5:30 -6:15	Enlightenment Exercise
6:15 -7:15	Dinner
7:15 -8:00	Enlightenment Exercise
8:00 -8:45	Enlightenment Exercise
8:45 -9:45	Walking Contemplation
9:45 -10:30	Enlightenment Exercise
10:30 -10:45	Burmese Breathing Exercises
10:45 -11:00	Snack
11:00 -11:45	Enlightenment Exercise
11:45 -12:00	Retire
12:00 -6:00AM	Sleeping Contemplation

On the third day, in order to end earlier in the evening, the schedule changes from dinner on, as follows:

6:15 -7:00	Dinner
7:00 -7:45	Enlightenment Exercise
7:45 -8:30	Walking Contemplation
8:30 -9:15	Enlightenment Exercise
9:15 -9:45	Ending Talk

Note: If an extra Enlightenment Exercise is scheduled in place of Working Contemplation, the rest of the schedule that day will run fifteen minutes earlier than scheduled above.

Enlightenment Intensive Sample Menus

	Day One	Day Two	Day Three
Morning Tea:	Lemon grass w/ 1 tsp honey	Lemon grass w/ 1 tsp. honey	Lemon grass w/ 1 tsp. honey
Breakfast:	Choice of: Oatmeal w/milk or 1 cup yogurt with apple and 1 tsp honey	Choice of: Cream of rice w/milk or 1 cup yogurt with peach and 1 tsp honey	Choice of: Oatmeal w/milk or 1 cup yogurt with apple and 1 tsp honey
Lunch: *	Tomato soup w/grated cheese, bread & butter, salad w/sesame dressing	Corn chowder; bread & butter; salad w/seeds & green goddess dressing	Vegetable soup; bread & butter; salad w/chunk of cheese and lemon/parsley dressing
Afternoon Snack:	Orange-sesame muffin w/butter	Celery stick w/peanut butter	Apple-bran muffin w/butter
Dinner: *	Rice w/butter; mung beans; steamed carrots & broccoli; parsley	Baked potato; broccoli; tofu w/cheese sauce	Lentil loaf, green beans, parsley
Evening Snack:	4 large strawberries	Pear	
	*Salt and pepper available at lunch and dinner		

	Day One	Day Two	Day Three
Morning Tea:	Spearmint with 1 tsp honey	Hibiscus with 1 tsp honey	Lemon Grass with 1 tsp honey
Breakfast:	Choice of: 7-grain cereal w/1 pat butter or 1 cup yogurt w/ peach and 1 tsp honey	Choice of: 7-grain cereal w/1 pat butter or 1 cup yogurt w/ apple and 1 tsp honey	Choice of: 7-grain cereal w/1 pat butter or 1 cup yogurt w/peach and 1 tsp honey
Lunch: *	Rice, baked tofu, steamed broccoli & carrots w/parsley	Macaroni & cheese casserole, steamed chard, sunflower seeds	Rice, red beans, grated cheese, tomato slices, whole wheat tortilla
Afternoon Snack:	Banana smoothie (banana, milk, honey, blended)	Crunchy nut muffin w/1 pat butter	10 raw almonds
Dinner: *	Cream of potato & cauliflower soup, bread w/1 pat butter, small salad	Lentil loaf, green beans, cheese sauce	Tofu & vegetable soup, bread w/1 pat butter, small salad
Evening Snack:	Pear	Peach	

*Oil and tamari
available at lunch and
dinner

Menus may be revised as necessary. Serve moderate amounts.