

Self-Absorption: The Flowering of Self Love

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If there is still any confusion about the difference between me and I - first, the realization of I occurs only in the essential me, never in pure me. Second, the easiest way to define I is as the unity of the observer and conscious me - more than unity; it's an entity which is born from merging of the observer with the conscious me, in other words merging of the secondary center of the conscious me with the primary center.

However, on a deeper level it also includes merging of conscious me with pure conscious me. The correct realization of the I, which we call absolute I, therefore involves merging of the three centers - the observer with conscious me, and then their unity is merging with pure conscious me. The difference between absolute I and primordial I is that in primordial I, we reach a deeper level of absence, and we come to the threshold of the primordial I am. That's why it is called primordial I; it's a place of intersection between absolute I am and primordial I am. So there, I is already beginning to touch the primordial I am. But in order to realize primordial I am, immanent I am has to be awakened, which results from the immanent samadhi on the level of the primordial I - in other words, deeper self-absorption in the primordial I.

So, what happens to the primordial I when immanent I am is realized? And that is a fascinating thing, because here, primordial I becomes the secondary center of the immanent I am. And its main function or role, is to be the primordial center of our intelligence. In other words primordial I transforms into the primordial observer, while our root identity moves deeper into the immanent I am.

We make a distinction between awakening and surrender, where awakening refers to meeting oneself, actualizing the light of me, and surrender refers to reaching unity with the transcendent I am, with the transcendent subjectivity. But at the same time, there is a parallel evolution taking place, which includes both elements - surrender and awakening, where the distinction between surrender and awakening dissolves. And this is the role of self-absorption, the flowering of which is immanent samadhi.

Through self-absorption, we are awakening deeper to who we are, but at the same time we are surrendering to the core of who we are. That element of internal surrender is an indivisible part of self-absorption. We are coming more and more to the center to who we are, and then we are finding a center within the center. And

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then we are disappearing within that internal black hole within the essence of me, where we enter the unborn, immanent I am.

Self-absorption is the deepest expression of self-love, and there is a profound intimacy in that process. You cannot be any more intimate with yourself than through self-absorption. And the word intimacy here, is not just a poetic metaphor; it is actually a very exact description of what is happening there. Without having that sense of intimacy, one cannot experience self-absorption; it's impossible. In self-absorption you disappear in yourself.

In the ordinary experience of me, there is an intimacy between pure attention and essence-me or pure attention and pure me, but it is still just touching that me on the surface; it is just learning how to feel it, how to connect to it in a deeper way. But in self-absorption pure attention is no longer relating to me from outside, coming onto it; it surrenders to it and disappears into it.

You may feel, which is natural, that conscious me and essential me are more personal than pure me of consciousness, for instance. One explanation of course is, that this is because it is closer to your ordinary sense of me, which is the observer, which in turn is closer to your human self. But there is also another explanation. Essence-me is intimately closer to who you are, and there's more potential in essence-me to realize complete intimacy. Absolute intimacy can be realized only in essence-me.

When we are conditioned by the identification with the gross mental observer, it seems unthinkable that we can experience intimacy in this area. But as you awaken more deeply to your essence, and the observer transforms, you will see that things are not what they seem, that the deepest intimacy is experienced in the place where you would never even have conceived as possible. Self-absorption is the essence of love. In fact, it transcends self-love in the sense that it transcends the internal duality within oneself.

Before self-absorption can occur, conscious me and the observer need to be embodied. There has to be a sense of solidity; a certain requisite centralization has to happen. Then, you need to learn how to transcend or to go beyond experiencing conscious me or the observer as some kind of a presence. You need to feel these centers. The one which is feeling is pure attention. When pure attention is feeling, and not just concentrating, it is linked to the soul. And when it is feeling, it means that it is already in an intimate relationship with that particular center. Feeling as deeply as possible - sometimes you can feel, but then you can feel more; you can learn how to feel more, already activating a sense of intimacy.

Now, what is it that you feel? You feel essence-me, but it is more than this; you feel the bare attention of the conscious me or the observer - meaning the essence-me has already formed in itself a certain energetic center of presence. And you surrender to that bare attention. Here is the thing, when you feel bare attention of conscious me, you actually feel two things; you feel bare attention and you feel pure attention - meaning pure attention is also feeling itself. And in order to facilitate this merging, you need to put the weight of your feeling into bare attention; you need to feel bare attention more than pure attention. And this will allow pure attention to disappear into bare attention, just by the fact that the weight of recognition and feeling has been transferred more to the bare attention. In this way, pure attention identifies with bare attention, and in that process it forgets itself in bare attention; it disappears in bare attention. And this is self-absorption.

And in self-absorption, feeling bare attention and feeling pure attention become one; they're infused into one feeling, one recognition. This has to be done with the greatest sensitivity. There is a tenderness in it. It's only this tenderness and loving surrender that can bridge the gap between pure attention and bare attention, dissolving the distance between them.

And you should never forget that this has to happen in the context of vertical surrender - meaning you must simultaneously be one with pure conscious me and fundamental me; and pure conscious me has to be in the mode of vertical letting go. Without that foundation, our capacity for self-absorption is just very limited; you can have just a glimpse of it, but in a rather shallow way.

