

*"Our hypothesis refers to the ONE HERE as HE, not IT. The question, then, isn't merely WHAT AM I? but also - more importantly - WHO AM I?"*

To find out WHO you are, let's ask:

What goes on here? What does this central No-thing do? What is It - or He - capable of?

What it feels like here? Do you find yourself, as this No-thing, to be fully Self-aware, and thus more of a He than an It?

## WORKSHOP TESTS iii

### WHO ARE YOU ?

*WHO IS CLOSER THAN BREATHING*

*AND NEARER THAN HANDS AND FEET?*



PUTTING ON A NO-FACE

HOLD MASK AT ARM'S LENGTH AND EYE LEVEL  
BRING IT SLOWLY UP AND FIT IT ON

IS THERE ONE WHO

hears  
with  
no  
ear

sees with  
no eye

sees with  
no eye

hears  
with  
no  
ear

smells  
with  
no  
nose

tastes with no tongue

RIGHT HERE

?

5

Does this small void become the boundless VOID which  
sees, hears, feels, thinks.....?

Do the two void faces (yours and Red's) become one as  
you put them on?

Is this ONE VOID now Self-aware - as Who you are?

PUTTING ON A NO-FACE

HOLD MASK AT ARM'S LENGTH AND EYE LEVEL  
BRING IT SLOWLY UP AND FIT IT ON

?

Does this small void become the boundless VOID which  
sees, hears, feels, thinks.....?

Do the two void faces (yours and Green's) become one as  
you put them on?

Is this ONE VOID now Self-aware - as Who you are?

SLIDE RIGHT OUT



5 WHO TASTES?

Tear off a red stamp (edible and vegetarian!) and slowly feed it into Red's mouth, while he feeds a green stamp into yours.

Observe carefully how one stamp goes into a hole in a head, while the other goes into a HOLE,

and only the latter tastes.

Who, right where you are, is tasting without lips or tongue?



WHO TASTES?

Tear off a green stamp (edible and vegetarian!) and slowly feed it into Green's mouth while he feeds a red stamp into yours.

Observe carefully how one stamp goes into a hole in a head, while the other goes into a HOLE,

and only the latter tastes.

Who, right where you are, is tasting without lips or tongue?







# 5d SEEING ABSENCE, HEARING SILENCE.....

"How can I experience the ABSENCE of something?"

"How can I see the ABSENCE of motion, colour, form?"

Place your left hand when shown, observing first its motion, then its colour, then its form. Now withdraw it, observing their triple absence. See the shape, motion, colour of Red's forehead sticker, and the threefold absence of yours.

"How can I feel an ABSENCE?"

Eyes closed, feel at fingertip 4 the absence of what you feel at 1,2,3.

"However can I hear

Read the above aloud

SILENCE?"
then lower flap.
NO SMELL?"

"However can I smell

Apply nose to this and smell the absence here of the smell you get below, at

"How can I experience the ABSENCE of pain?"

Press your fingernail into your thumb and feel pain. Cease pressing and feel the absence of pain.

# SEEING ABSENCE, HEARING SILENCE.....

"How can I experience the ABSENCE of something?"

"How can I see the ABSENCE of motion, colour, form?"

Place your right hand when shown, observing first its motion, then its colour, then its form. Now withdraw it, observing their triple absence. See the shape, motion, colour of Green's forehead sticker, and the threefold absence of yours.

"How can I feel an ABSENCE?"

Eyes closed, feel at fingertip 4 the absence of what you feel at 1,2,3.

"However can I hear

Read the above aloud

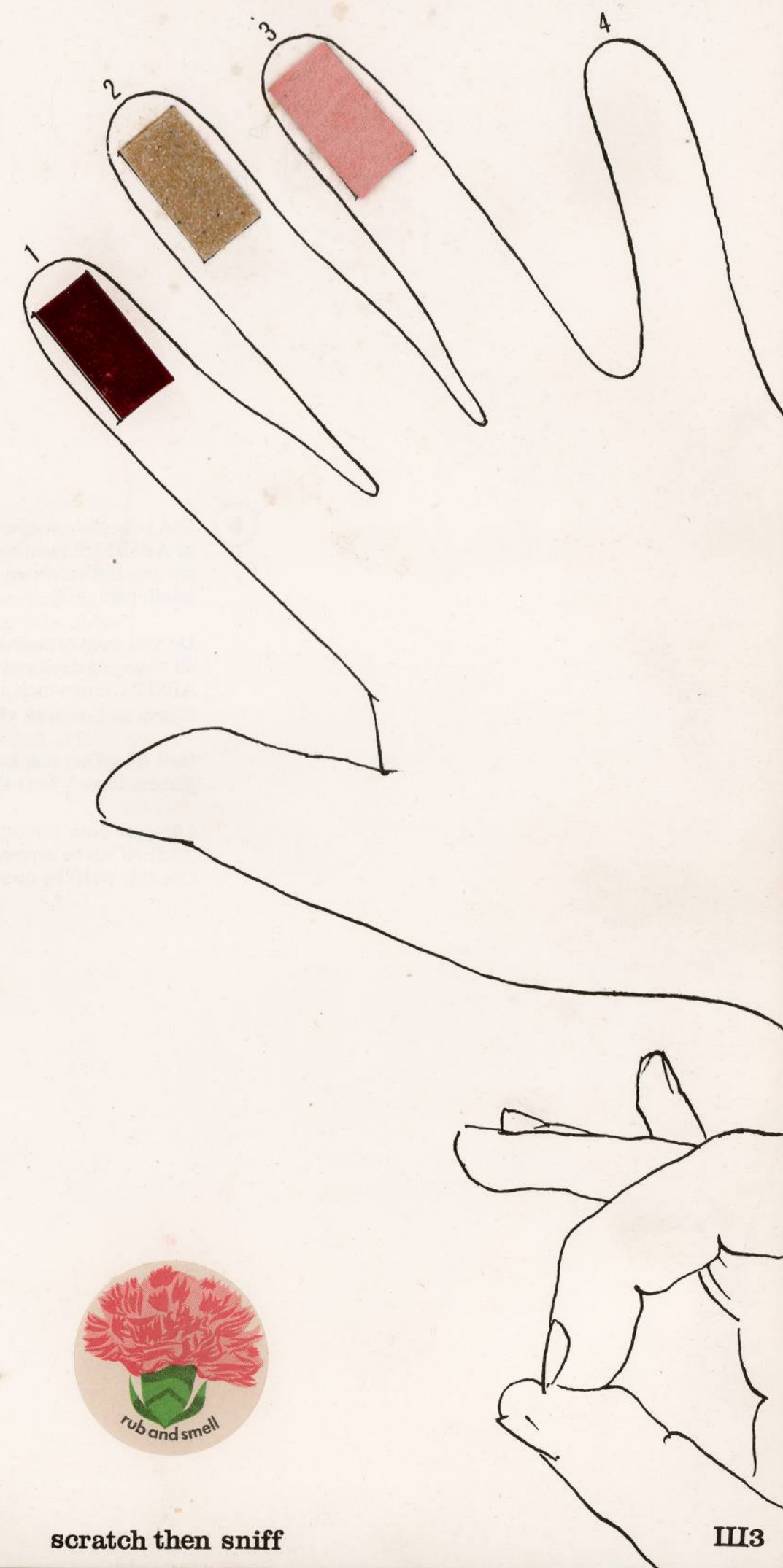
SILENCE?"
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Apply nose to this and smell the absence here of the smell you get below, at

"How can I experience the ABSENCE of pain?"

Press your fingernail into your thumb and feel pain. Cease pressing and feel the absence of pain.



scratch then sniff

scratch then sniff

III3



5 Can you, the experiencer of these varieties of ABSENCE out there, find right where you are any form, colour, motion, touch, sound, smell, pain.....?

Do you now experience yourself as void of all these together and at once, as the ABSENCE in which and to which all these shapes and colours, etc., present themselves?

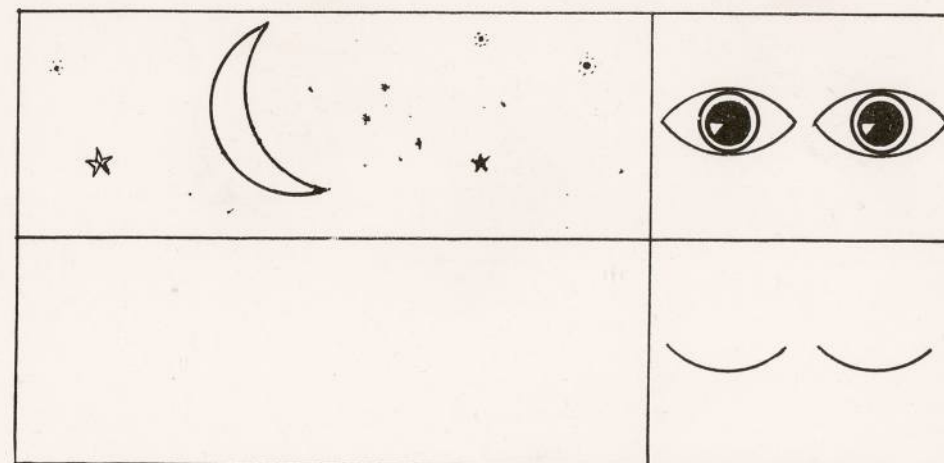
Isn't this What it is to be 1st person singular, present tense? Isn't this Who you are?

Compare your findings. Can your conscious ABSENCES be separated?  
Can this WHO be divided?

*"Granted that here is the eyeless One who alone sees, the earless One who alone hears, and so on: our hypothesis goes much further than this. It suggests that the One here is no less than God Himself, the Source of all. If here is the King of the universe, why doesn't it recognise its Master? How is it I remain all-too-human, without a vestige of divine power?"*

If, dropping all preconceptions, you look at yourself as if for the first time and, childlike, trust what you find - well, what do you find? Let's see what divine powers you lack.





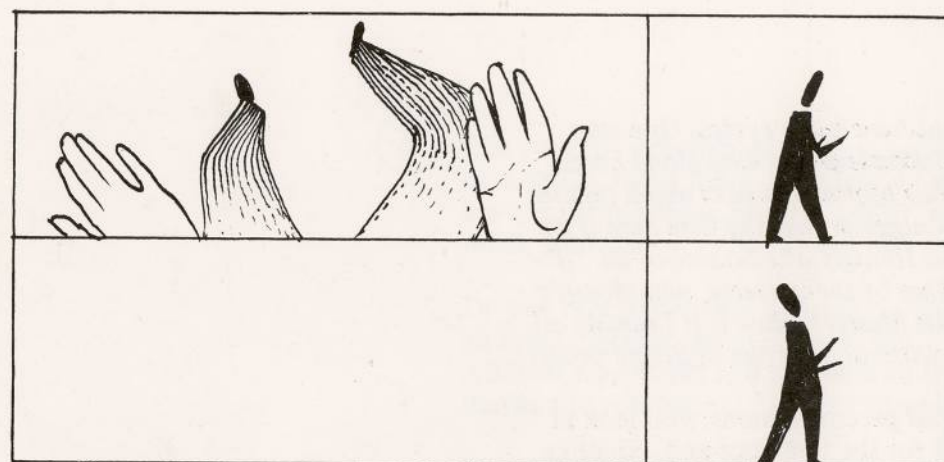
## 7 ANNIHILATING AND RE-CREATING

Close your eyes (what eyes?) repeatedly, noticing what happens to Red's face, the Kit, the room, the world outside the window.

Now observe whether Red closing and opening his eyes makes the slightest difference to the rest of his face, the Kit, the room, the world outside the window.

Press your ears (what ears?) noticing what happens to any sounds that are present.

What happens when Red does this?



## VANISHING AND RE-APPEARING

Stand up, look down at your feet and slowly raise your head (what head?), noticing what happens to your body.

Now observe whether Red, going through the same motions, succeeds in disappearing.

## ASTRAL TRAVELLING

Take the most distant object now visible - ideally a star, but anything outside the window, or at the far end of the room, will do - and see if you can't visit it immediately. Detach the measure and hold one end up to your eye (what eye?) and the other up to the object.

See, stretching ahead, the road you have to travel, and see what's happened to its milestones and the spaces between them. Where, along this road to the stars, are you held up? Do you stop short of your goal, or go right up to it at once? Have you ever travelled a shorter road, or made a faster or cheaper or more comfortable journey? Arrived there already, is the star outside you? Do you not include even your destination?

Try travelling to any other star, any other place.

*Are you in the world, or is it in you?*

Now, when Red repeats this test, do the milestones merge *for him*? Can you see *him* going right up to and containing that star?

## ANNIHILATING AND RE-CREATING

Observe whether Green closing and opening his eyes makes the slightest difference to the rest of his face, the Kit, the room, the world outside the window.

Now close your own eyes (what eyes?) repeatedly, noticing what happens to Green's face, the Kit, the room, the world outside the window.

Observe whether Green pressing his ears makes any difference to any sounds present.

What happens when *you* do this?

## VANISHING AND RE-APPEARING

Observe whether Green, standing there and going through those motions, succeeds in disappearing.

Stand up, look down at your feet, and slowly raise your head (what head?), noticing what happens to your body.

## ASTRAL TRAVELLING

Notice how the measure Green is using keeps its length and doesn't shrink to nothing. Notice the gap between him and the star - or whatever else he's chosen to look at, and (as if he could!) to visit.

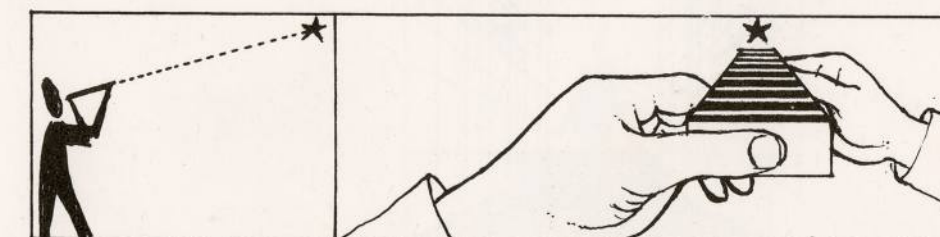
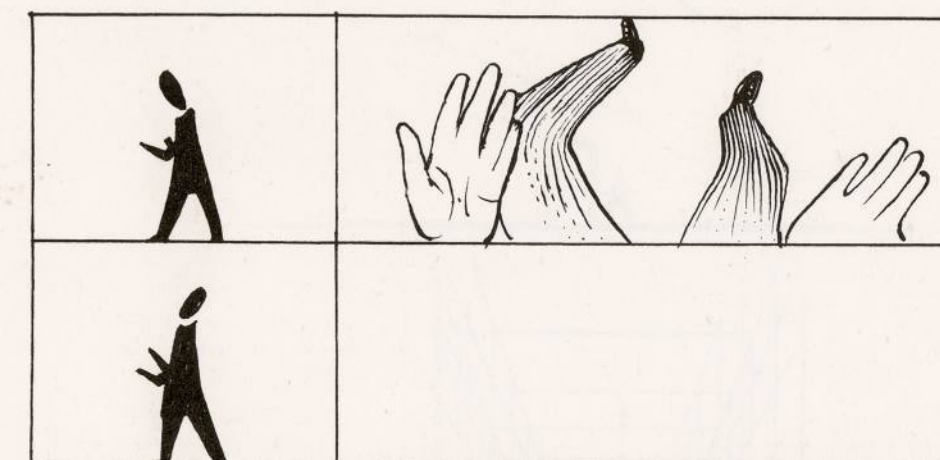
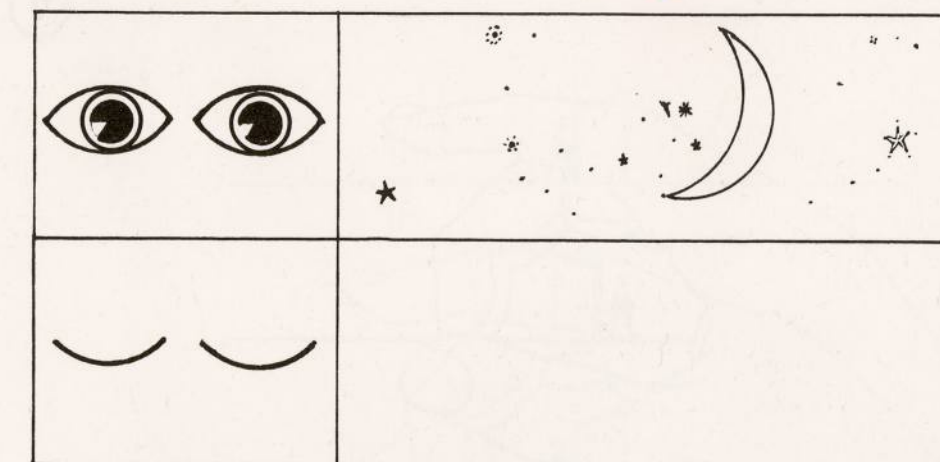
When he's finished, take the measure and hold up one end to your eye (what eye?) and the other up to the same object.

See, stretching ahead, the road you have to travel, and see what's happened to its milestones and the spaces between them. Where, along this road to the stars, are you held up? Do you stop short of your goal, or go right up to it at once? Have you ever travelled a shorter road, or made a faster or cheaper or more comfortable journey? Arrived there already, is the star outside you? Do you not include even your destination?

Try travelling to any other star, any other place.

*Are you in the world, or is it in you?*

Aren't you the perfect UFO (or rather IFS - Identified Flying Subject)?





7

## MAKING THINGS GROW AND SHRINK

Observe the doorway of the room - just as it presents itself to you now. Is it big enough to let your arm through? Perhaps your hand could get through?

Now get up and go through that door, observing how obligingly it grows to suit you, without requiring any concession from you, then shrinks again, when you've no use for it.

Notice how Red, when he goes up to the door, is cut down to size.

Look at that chair at the far end of the room and measure it between your thumb and forefinger. What use is this toy for sitting on?

But see how it swells and re-models itself to make room for you when you decide to make use of it, then modestly effaces itself when you need it no longer.

Now see how that chair treats Red.

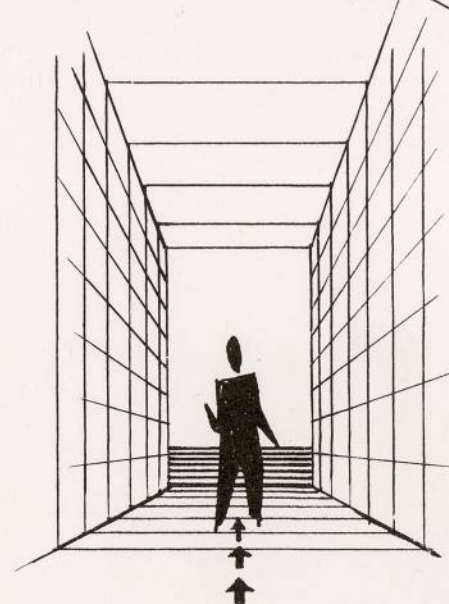
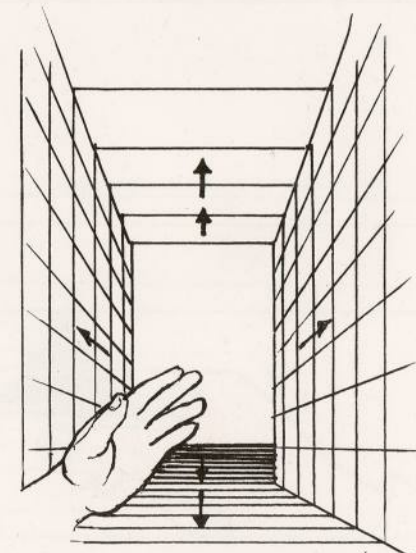
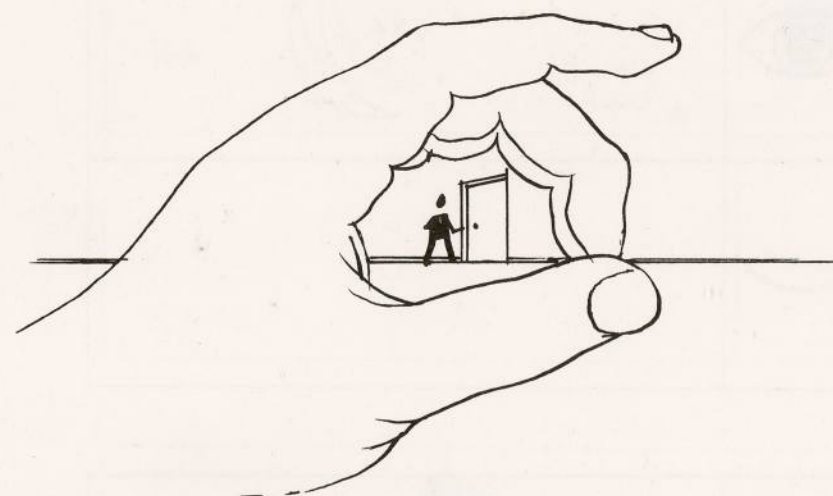
## MOVING THINGS AROUND

Walk up and down the length of the room noticing how everything is on the move - nearer objects such as legs and arms quickly, middle objects such as chairs less quickly, and more distant objects such as doors and windows still less quickly.

But are *you* moving? Right where you are, is there anything to move? Aren't all these things moving in your stillness? Instead of you parading the room, isn't the room parading you? Isn't every single thing in it on the move around you, when you want it that way?

But see how, when Red walks, the furniture pays no attention.

After this workshop, go for a walk outside, and see how *you alone* set the world in motion, from stars to grass-blades. Are you walking in the world, or the world in you?



## MAKING THINGS GROW AND SHRINK

Notice how big Green is compared with that doorway. How will he manage to get through?

See how he is trimmed to the door, how he can only get through it on *its* terms.

Now see how differently that door behaves for you, growing to your requirements whenever you make use of it.

Look at the chair at the far end of the room and measure it between your thumb and forefinger. What use is this toy for sitting on?

See how Green has to dwarf himself, before he can use that chair.

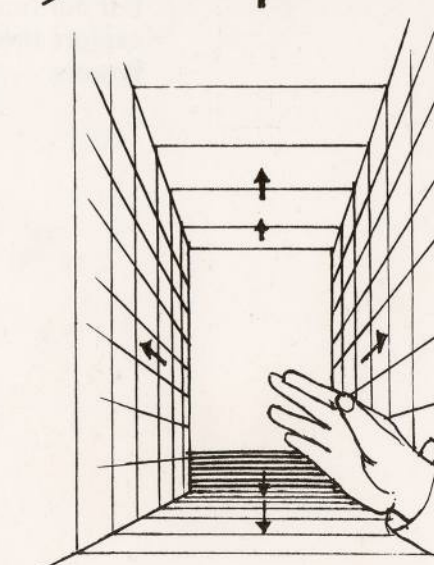
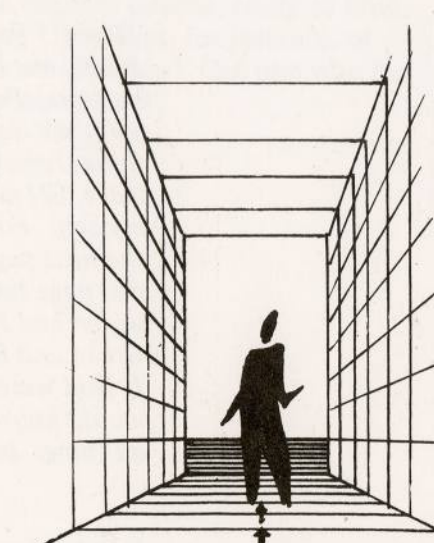
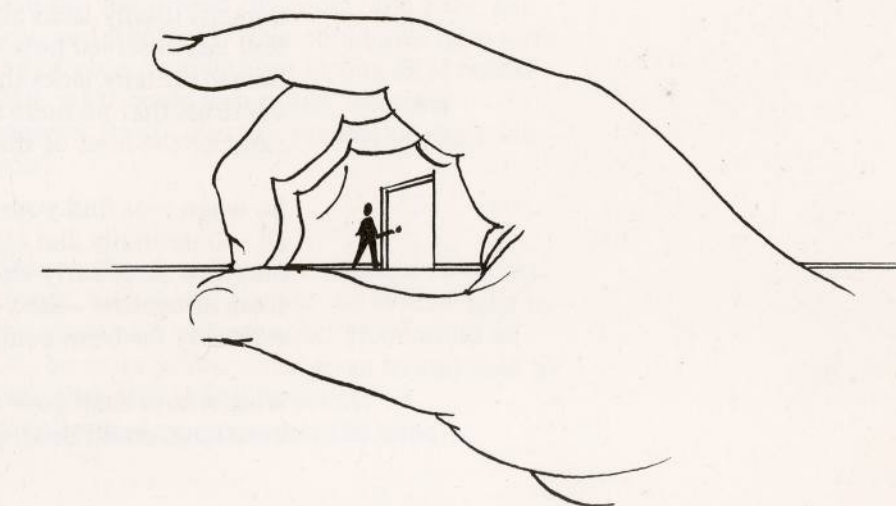
And how you do nothing of the sort.

## MOVING THINGS AROUND

See how Green is one thing moving among others, how they pay no attention to him, how the only way he can shift them is by muscular effort.

Now see, when *you* parade the room, how everything is on the move - nearer objects quickly, further ones more slowly - except yourself, and how, in fact, the room and everything in it is parading you.

After this workshop, go for a walk outside, and see how *you alone* set the world in motion, from stars to grass-blades. Are you walking in the world, or the world in you?





Green has observed how Red (being obviously human) totally lacks all the 5 powers; Red has observed how Green (being obviously human) totally lacks them; and commonsense confirms that no mere man could begin to exercise the least of them.

So when *you* find yourself exercising them all - so naturally and effortlessly that you had (anyhow since early childhood) overlooked them altogether - the you in question is evidently far from being merely human.

Who, nearer than your feet and hands and breathing, could be so gifted?

*"These 5 Powers imply a superhuman being, no doubt, but hardly the God our hypothesis suggests. For, astounding though my Powers are, they leave much to be desired. Many things remain that are beyond (1) my knowledge, (2) my control, (3) my possession, (4) my self. For instance, I don't know what's on the next page, I can't make the letters on this page turn blue, I don't own Green's watch and Red's watch, and I'm not both Green and Red, but only one of the two. If God were here and I were Him, surely I would know all things, will all things, have all things, be all things?"*

For our final workshop test, then, let us explore these 4 remaining, truly divine Powers.

### 8a KNOWING ALL THINGS

With the help of your approaching (onion-peeling) observer, you found that you are *for others* a huge set of things - things astronomical, geographical, human, biological, chemical, physical (depending on the observer's distance from you) while remaining *for yourself* the No-thing at their centre, the Reality of which all these things are regional appearances.

Taking seriously your insight into the intrinsic Nature of objects of so many levels and kinds (all the way from a galaxy to atoms) what knowledge do you lack about things-in-themselves?

Or put it like this: in the world there's one thing of which you have true inside information - because you *are* that thing. Having every reason (as we've seen) to take this thing (or huge set of things) as a fair sample of the rest, you have complete inside information about them too.

As for knowledge, not of the one Reality but of its endless appearances, observe whether enough information isn't available at this moment (and at later moments when they come) for practical purposes, and whether much more coming in wouldn't confuse every issue. Wouldn't information about irrelevant appearances (such as what's over-leaf) prove a particularly inhibiting kind of ignorance, and all-fussing rather than all-knowing?

### 8b WILLING ALL THINGS

While seeing into your Voidness, seeing that you are Him now, notice whether you submit to, concur in, authorise, actually *will* whatever is. If you now have no separate will from His, aren't you (for the moment, anyhow) being Who you truly are ?

### 8c HAVING ALL THINGS

Look carefully at your workshop partner now. Having no face of your own, aren't you *obliged* to accept delivery of his, so that it is much less his than yours, and is yours most intimately? Isn't the same true of whatever you can see around the room, and hear, and feel, and think of? How could you have nothing of your own without having all it holds? With what could you refuse whatever presents itself - makes a present of itself - to you?

*Take in* the view from the window now - sky, clouds, hills, trees, houses - or at least take in the room and its furniture. How could all this be more yours, more given to and held by you, than it is at this moment? Aren't other moments just the same?

Look again at your partner. Could the one you see there begin to possess, really to hold, even one thing - his jacket, for instance, or watch - let alone all things? Can one who has a surface ever be well off?



**8d** BEING ALL THINGS

**1b**

Green: sit back comfortably, relax, be quite still, shut your eyes, and listen to Red; answer his questions aloud only if you feel like it.

Then, after a brief interval, read the same passage to him.

BEING ALL THINGS

Red: slowly put the following questions to Green:-

“On present evidence, what are you like now?

“How many legs, arms, heads, bodies - if any - can you detect?

“How big are you?

“Can you truly say ‘I am this, or that’?

“Can you not nevertheless say ‘I AM’?

“Is your sense of BEING any less strong now than when you see or think of yourself as something or other? Is it, perhaps, much stronger now?

“Is it dependent on any of your senses?

“Has this I-AM-ness any features which could link it with your human aspect or anything else at all; or that could separate it from I-AM-ness however or wherever or whenever enjoyed?

“Being thus at your own Centre, aren’t you also at the Centre of all beings, of all BEING, and much nearer to them than their own hands and feet?

“And much nearer to *me* than these hands and feet of mine?”

Now sit back comfortably, relax, be quite still, shut your own eyes, and listen to Green.  
Don’t feel obliged to answer his questions out loud.

This is probably a good time for you both to be quiet for some minutes.

## end of workshop

This is the end of the 2-person workshop, of the tests and exercises which are for carrying out immediately. The remaining ones are ongoing and long-term. Before proceeding to them, let’s look at what we’ve done so far.

If you have taken the simple Point and, for instance, seen how open your end of the bag is, don’t worry if some of the other tests and exercises aren’t clear or meaningful to you. They are included here for two reasons: (1) people vary, some taking the Point by one means and some by quite different means (it doesn’t matter which), therefore the wider the choice the better; (2) once taken isn’t, alas, taken for good; once in isn’t always in - the task is now to keep returning till it’s easy and natural to stay at Home. For this second purpose (which is a gradual re-education into 1st-personhood) all kinds of exercises, repeated as often as possible, have been found helpful. The best for you are those which most readily re-direct your attention to your own Centre, to the Spot you occupy.

Before going on, while your memory is still fresh, turn to the end of the Kit and fill in the questionnaire, giving your personal evaluation of the work so far.



*"The real test of a hypothesis is how neatly it fits the facts, and what hitherto unexplained and disorderly areas of experience it explains and sets in order.  
"Does our hypothesis about the hidden Nature of man help us to account for his development, his behaviour, his problems?"*

## THE THEORETICAL TEST

**What does our hypothesis explain ?**



## WHAT DOES OUR HYPOTHESIS EXPLAIN?

As a further -and crucial- test of our hypothesis about What and Who man is, let us now see whether it fits the facts, simplifying our ordering of them and clearing up unnecessary puzzles. In particular, let us see what light it throws on man's psychological development from infancy, whether it makes better sense of his seemingly senseless adult behaviour, and helps us to understand his basic social problems. If he is in fact, as our hypothesis proposes, immensely different from what he seems, then his life from cradle to grave should in many ways betray his secret: the inner truth will surely leak out, not so much in his words as in his deeds, not so much consciously as unconsciously. The following outline is presented here as a progress report to date, plus an open-ended programme for further testing and research, and by no means as a complete story.

### 3c INFANT

All the evidence indicates that the new-born baby is, for himself, like any animal, faceless and at large. He isn't a thing in a world of similar things; he isn't separated out, but is co-extensive with his universe. He is truly 1st person, but without being aware of it. In other words, *the infant's life is the steady but unconscious assertion of our hypothesis.*

### 4a CHILD

Many a child, from the age of around two years or less, becomes keenly aware from time to time of his facelessness, of the immense difference between himself (as 1st person) and others (as 2nd and 3rd persons). "Mum, I don't have a head!" is a typical exclamation. Or the protest "But I'm not a boy!" - put out crossly but confidently, as if the truth of it were self-evident. Even up to the age of nine or more he is apt to leave himself out when counting people present - reasonably refusing, so to say, to count the bowl in with the oranges. Or he may tell you with some delight how he can see himself as absent, as air, as the space in which things are happening rather than as one of those things. In other words, *the young child lives our hypothesis a good part of the time, and occasionally asserts it in his own simple way* - without, of course, realising all its implications.

But his training in the systematic denial of our hypothesis, the long and hard work of face-building, starts at a very early age and goes on at least till his teens. It proceeds by three main methods.

(1) *The mirror method* At first, the infant ignores the face in the glass, then begins to treat it as another baby's. Only gradually does he learn the trick of putting on and wearing that face - a trick involving five impossibilities:- (i) reaching through the glass for that face, (ii) freeing it from the glass and bringing it forward, say, four feet, (iii) greatly enlarging it on the way, (iv) rotating it through an angle of 180°, (v) attaching it by some miraculous adhesive to his central void, or no-head, so that it stays firmly in position all the while.

(2) *The handling method* From birth, the infant's face is built up by means of kissing, patting, fondling, etc. Later, he is deliberately taught, often with the help of face-building nursery rhymes and games, to relate the *felt* features of his own face to the *seen* features of his mother's, till the immense difference between the two 'faces', as actually presented to him, is obscured and in the end lost. What his fingers are exploring is eventually read as his own human face - opaque, solid, pink or brown or black, and all-present-at-once - whereas in fact, it is, for him, no more than a fugitive array of disembodied feelings haunting the nearer regions of his universe, and quite incapable of boxing him up there and solidifying him. No matter how obtrusive and complex and close-knit these itches, aches, tickles, and so on, may prove, he is still at large. As 1st person, he remains worldwide and one with all he perceives, and no amount of facial manipulation or build-up can, in reality, threaten that union.

(3) *The stretching method* To this third method of face-building the first two are quite subsidiary. It consists of a kind of self-division and self-alienation, an imaginary stretching out one's neck to a distance of (say) six feet, a twisting round and looking in upon oneself from that way-out position, in order to see oneself as (one hopes or fears) others are seeing one, and projecting the resulting self-portrait back upon the faceless sitter at the Centre. The outcome of this contorted manoeuvre is (i) the discovery of one's regional thingness or 3rd-personness, (ii) its superimposition upon one's central No-thingness or 1st-personness, and (iii) the total obscuring of this Centre, this Empty Base of all one's operations.

### YOUTH

Learning thus to play the Face Game is the necessary qualification for full membership in society. But the subscription can be very costly. Some, never learning to play at all, never really acquiring faces, are institutionalised. Others, playing incompetently, suffer much distress. This can take the form, common in youth, of extreme shame-facedness, bashfulness, morbid shyness. Alternatively, or in addition, it can appear as extreme hatred of one's face. Any feature can be selected for loathing - the nose is the regular one - regardless of its actual appearance. Even beautiful teenagers are apt to get so worried about their faces that they insist on plastic surgery. And, of course, they are quite right: their cure (in some cases not only sudden but complete and lasting) is the face-lift they are really after - a painless and free face-lift of some four feet, from the featureless core to the human layer of their 'Onion'. For the trouble with one's face isn't *what* it is but *where* one keeps it: imagined here, it seems to box one up, and is made to take all the blame; placed over there (in one's mirror, one's friends, and their cameras) it lets one out, and so becomes acceptable.



#### ADULT

Normally, the Face Game, once learned, becomes second nature to the adult, and he settles down to 3rd-personhood without going obviously sick or crazy. But the effort is often exhausting and the pain severe. And the field is full of casualties. For instance:

(1) *Greed* Society has cut me down to size, reduced me from being the Centre and Container and Owner of the universe to being this miserable little torn-off fragment of it. But in my heart I know that society is wrong and I am right: it still all belongs to me, and I will prove it by every means in my power. So I laboriously win back as much of my lost empire as I can - money, goods, power, fame, status: all my life I slave away futilely trying to restore the immensity I never lost.

(2) *Hate* Instead, I can turn my energies to injuring the society that has so cruelly injured me, that has shrunk me from being practically everything to being practically nothing, that has mounted this chip of a head on my shoulders in place of the world. My revenge can take the form of violent crime, of every sort of delinquency, of ordinary aggression and obstructiveness, of gross selfishness. How understandable a reaction!

(3) *Drug dependence and addiction* As an infant I was naturally 1st-person - at large, open, spontaneous, loving, unanxious, with all my senses alive and unclouded. The society that dwarfed me to 3rd-personhood, thereby robbing me of all these blessings, now adds insult to injury by denying me the use of those mind-expanding drugs which promise to restore my natural state, however temporarily and incompletely. So of course I defy that society and its drug-laws - at whatever risk to my mental and physical health, my pocket, and my liberty.

(4) *Mental illness* At root, what is mental sickness but withdrawal and alienation from the world, the breakdown of communication, separateness, lovelessness, loneliness, smallness? And so -suffering from some or all of these- I am a social problem! But hasn't the society whose function is to reduce me from being all the world to being this tiny, mortal, faulty bit of the world - hasn't this society itself made me ill and created the problem for itself? In my unsocialised completeness I was myself and all there; as this socialised fragment I'm not myself at all, and unhappy, confused, full of vague longing for the rest of me. The wonder is how I remain outside a psychiatric hospital! It isn't mental illness which calls for explanation so much as mental health. Fortunately the truth is that, in spite of all appearances, I am in reality hale and whole. Society notwithstanding, I am What I am - this 1st person who isn't in the world, but in whom the world is.

(5) *Delusion* Thining myself and pretending I am what I'm not, I thereby burden myself with endless unreal and unnecessary troubles - sick intellectual problems as well as sick practical ones - and grow increasingly stupid and bewildered. I spend the first half of my life achieving a separate little body-mind (as if such a fragment could begin to function on its own), and the second trying to come to terms with the rest of myself. I cut myself off from everyone, and then complain how the wound hurts. I overlook and deny my 1st-personhood, then invent fantastic theories to account for its functions.

For instance, by mounting this imaginary lump here on my shoulders and taking up residence inside it, I set myself at least five gratuitous and insoluble problems. I have now to explain (i) how the universe I experience - so airy and vast and colourful, so lively and brilliant - can all of it be condensed and stowed away in a corner of the tiny, dark, congested interior of this brain-box, without squashing the one or bursting the other; (ii) how this packaged and private universe can be projected upon the huge public universe; (iii) how far these two universes resemble each other; (iv) how I can be sure they correspond at all, and that I'm not permanently and totally out of touch with 'reality'; and finally (v) how I can know whether in fact there exist even my head, eyes, optic nerves and brain, upon which the whole absurd and self-contradicting theory is based. So far from explaining anything, this common-sense I've-a-head-here dogma (unlike our own I've-no-head-here discovery) only piles up mystification. Beside cancelling itself out, it is strictly inconceivable, and *who believes a word of it, anyhow?* Can you who are now reading this, persuade yourself that the hand you see holding this page, and the page itself, are really embedded in your brains? Doesn't our hypothesis about the nature of the seer remove all these absurdities in one stroke, because it is based on observation and not prejudice?

5 As we observed in the Workshop ('seeing' and SEEING), language itself is here in the pay of delusion. I say "you see him" and in the next breath "I see you", cheerfully ignoring the fact that the word *see* is here used in two entirely different senses. What goes on between you and him (as 2nd/3rd persons) isn't *seeing* but what we might call visual communication, and it consists of a chain of physical events (involving light-waves, eye-lenses, retinae, optic nerves, the visual cortex, etc.) in which the scientist can find no gap where 'seeing' or 'consciousness' or 'the experienced universe' could be introduced, or -if it could- would make the slightest difference to the course of those events. Actual *seeing*, on the contrary, is a 1st-person and therefore headless function. Having no eyes here, I see. Having no ears, I hear. Such things would only get in my way.

The development of language, both in the species and in the growing individual, is the development of one's conscious 3rd-personhood: they come to the same thing. No wonder, then, that language is so committed to the suppression of 1st-personhood and to the denial of our hypothesis; and no wonder that, in order to see Who is seeing here, I have to cease verbalising and just look. The main task of the semantics of the future will be to correct this profound bias.

(6) *In general* All this suggests that *the problems of adult life stem from the conflict between one's native assertion of our hypothesis and one's cultivated denial of it, from the conflict between the 1st-person life one lives and the 3rd-person life one imagines one lives.*

#### CONCLUSION

Enough has been said in this Section to indicate how valuable as an interpretative device, or tool for clearing up unnecessary puzzles, our hypothesis may be. Don't we have here, in this outline of the process and consequences of self-thinging (of surrendering one's 1st-personhood), a means of bringing together and making sense of many otherwise loose (and, mostly, very distressing) facts?

Though the method of this Toolkit is to discard intellect and become as little children, isn't what we then discover nevertheless intellectually valid, interesting, worth checking up and pursuing further? Is it sensible, or safe, or sane, to neglect our hypothesis?



*"If our hypothesis is true, if, at root, I'm not  
man but God, how is it I still have problems?  
Does He have problems? Can I, as Him,  
have any? Does seeing Who I am help at  
all, in fact? How does our hypothesis stand  
up to this test - the pragmatic one? What  
real use is it?"*

## **THE PRACTICAL TEST**

**What use is our hypothesis?**



## THE MEDITATION

It's true: God has no problems; nor can I, *as Him*, have any. But being Him takes some getting used to!

The results of seeing What and Who one really is will depend, very largely, on one's faithful practice of that seeing. An occasional glimpse into one's True Nature, if it isn't taken seriously enough to be followed up and cultivated, isn't likely to make much difference. Meditation is needed, to break one's old habit of thinging oneself and to establish a new habit of No-thingness here, a habit of conscious 1st-personhood. First, then, before looking at possible results, let us look at the means, at the kind of practice which is likely to produce worth-while benefits.

Conscious 1st-personhood is a kind of meditation (in an exact sense, the most radical sort) and the pragmatic or field test of our hypothesis is the sustained practice of this meditation. Its watchword is SEE WHO'S HERE, and its distinctive marks (again, all are for you to try out) are that it is —

*Down-to-earth* It works at least as well in the marketplace as in the meditation hall, when you are active as when you are resting, when your eyes are open as when they are shut.

*Unwithdrawn* So far from requiring or inducing a somewhat trancelike state and temporary retirement from the world and from people, it sharpens your appreciation of what's going on. You are *more* alive and with it: indeed you are the view, without being lost in it. It's not when you look at, but when you overlook, the Seer that the seen grows dim and distorted. Not only the 'outer' world, but also your 'inner' world of psychological states, is obscured when you ignore the Inmost which covers and underlies them all.

*Voluntary* The initial seeing gives the ability to renew it. Since the Absence of things here is as plainly visible and as coolly factual as their presence there, the seeing of this Absence is available immediately, anytime, *at will*. Unlike ideas and feelings, you can have this simple seeing when you need it most, as when you are agitated or worried. It's ready to hand for dealing with troubles as they arise, on the spot.

*Expressed physically* This meditation requires no special postures or physical skills. On the other hand, the physical effects can become very noticeable. Typically, they include an alert stillness, a muscular relaxation felt as energising and not depleting, a marked slowing of the breath, a straightening and raising of the neck and spine. The complexion tends to clear, the eyes to shine, the general bodily tone to improve. Of course, you may find it easier to start at the physical end, and, when you are sitting, to sit up: this can indeed help you to see Who is sitting up.

*Eventually continuous* There are no occasions when this meditation is inappropriate, no times when you may safely wander from the 1st-person position. In the end you stay at Home where it goes on unbroken, though at times unobtrusively, as the bass accompaniment in music.

*Life-integrating* This way, your life isn't split into two compartments - a Self-aware (interior, meditative, religious) and a Self-unaware (exterior, discursive, secular) - worlds apart, not easily brought together and reconciled.

*Foolproof* While it lasts, this is an all-or-nothing (actually, an All-and-Nothing) meditation which can't be done badly. You can't see half your Absence, nor can you half-see it. Either you are looking at What's central to you, or you are overlooking It.

*Unmystical* This meditation is certainly not in itself a mystical or religious experience, not euphoric, not a sudden expansion into universal love or cosmic consciousness, not any kind of feeling or thought or intuition whatever. Quite the contrary, it is absolutely featureless, colourless, neutral. It is gazing into the pure, still, cool, transparent Fountainhead, and simultaneously out from It at the streaming, turbulent world - without being carried away into that world. You can ensure your full share of mystical or spiritual experiences, not by going downstream after them, but only by noticing that you are forever upstream of them all, and they can only be enjoyed there from their Source in you.

*Unexplosive* It's true that the initial sight of your Source may come as a blazing, world-shaking revelation: and what event in your life, for sure, could better deserve such celebration? But these fireworks aren't necessary, and the display fizzles out soon enough anyhow. Many (if not most) serious practitioners of this meditation have come to it quietly, with some such remark as "Why yes of course, that's exactly how it is here." All depends on your individual temperament, upon your cultural-religious background and expectations, and above all upon how much tension, how much psychological stress has been built up - whether undeliberately in the course of ordinary life or deliberately by special religious disciplines and meditational practices.

*Matter-of-fact* It is true, also, that the days or weeks or months following your initial seeing (whether it came explosively or not) are liable to prove joy-filled and light-some. You feel new-born into a new world. But sooner rather than later, alas, all this fades - much to your surprise and disappointment. "It does *nothing* for me!" The temptation is then to give up the meditation, under the mistaken impression that you have lost the art of it. In fact, if you persist nevertheless, it comes to be valued less for its appetising but incidental fruits than for itself - for the plain and savourless truth of it, for the nothing which it does indeed do for you, instead of the something it used to do - and this is a great advance. Beginning to lose interest in the fruits, you ensure they grow all the more healthily, unobserved and undisturbed, and ripen in season. Meantime, and always, your sole business is their nourishing Root.

*Unifying* Only in this Root, only as this Root, are we all One and the Same for ever. This meditation infallibly unites you with all creatures at the one Spot where all converge, where we are at last wholly relieved of those manifest peculiarities and hidden feelings and thoughts which distinguish and part us from one another. The Void, just because It really is void, is identical in all beings everywhere and at all times. If It could be experienced as loving in me, bright in you, and specially empty in him, It would only serve to thrust us still further apart. But in fact you are him and me, without the slightest doubt or anxiety, directly you find the Spot where there's Nothing to come between us. This Toolkit, bridging the gap between itself and its two users, bridges also the gap between its users: side-by-side and putting your No-heads together, you -Green and Red- find yourselves totally merged. Our meditation is the establishment of this merging. After all, this is a one-person Kit: the 1st person is never plural.



THE MEDITATION CONTINUED

*Democratic* One welcome consequence is that among those who faithfully practise this meditation there can be no hierarchy or pecking-order, no gurus and chelas, no spiritual one-upmanship and intimidation. Indeed what other sure basis of human equality (not to say democracy) could there be but this - our common Identity?

*Egoless* Nothing is achieved, but only discovered. And What's discovered is totally humbling: your Nothingness when actually seen (not merely entertained or believed in) can't be doubted. This alone carries conviction. Here is the one Spot, the Spot where you are real and no appearance, which is plainly free from egotism and everything else - in a word, *free*.

*Safe* This meditation is safe, not only because it can't be bungled, not only because it avoids dependence upon others on the one hand and self-pride on the other, but also because it is uncontrived. There's nothing arbitrary or fanciful about it, nothing to strain your credulity, nothing to go wrong, nothing to set you apart from ordinary people, nothing special. It is safe because it is finding out how matters stand, not trying to manipulate them. What could be less dangerous than ceasing to deceive yourself about your Self, or more dangerous than not doing so?

*Natural* Though notably natural from the start, this meditation gets more so, and in the end entirely so. At first you probably need little reminders to bring you to your senses - such as counting your eyes (what eyes?) and getting face-to-no-face with a friend. But in time (not necessarily reckoned in years) these devices are dispensed with: 1st-personhood becomes second nature (or first Nature regained) and the last thing you do is go around preoccupied with your facelessness. It's much simpler than that - more like resting at Home in Home's superbly clear air, without any thoughts about it at all. Just as no man loiters in the hall studying the front door he's just come in by, but goes on to enjoy the comforts indoors, so you come to enjoy the Immensity within, and these little gates to It are recognised to be the paltry and temporary contrivances - indeed gimmicks - which they are. (Many traditional religious devices are so complicated or mysterious or beautiful or impressive that they divert attention from their underlying purpose, and the means have come to replace the end. Hopefully the blatant triviality of the gadgets comprising our Toolkit will render them less likely, in the course of centuries, to evolve into sacred objects credited with value in themselves.)

*Not exclusive* This meditation doesn't preclude, and need not interfere with, any other kind of meditation - such as 'sitting meditation' or za-zen - which you may find helpful. What it does rule out is meditation which assumes the meditator isn't already at Home.

*Autonomous* Because this meditation is quite ordinary - secular, simple, obvious, commonplace - and because there's precisely Nothing to be learned, no expert guidance is needed, no meditation manuals or masters, no agonising choice between their often conflicting systems, no hunting for the infallable Teacher - seeing He's located right where you already are. On the other hand, the company of friends who are engaged in this meditation is both helpful and delightful.

*Infectious* And in the beginning a friend is practically indispensable. It is very rare for the initial seeing to occur spontaneously: nearly everyone is initiated into this meditation by someone who is already doing it, for the condition is highly infectious, a direct person-to-person transmission: Books have proved almost - if not quite - incapable of this transmission: their job is to awaken the desire to discover Who is reading the book, and to confirm the discovery once it has been made. Whether this Toolkit (with its devices for bridging the double gap between itself and you, and between you its users - Green and Red merging) can succeed where the books fail, is for you to say.

*Unself-conscious* The principle of this meditation is: never lose sight of your Self in any circumstances, and your problems are taken care of - including, strange to say, the problem of self-consciousness. *For finding the Self is losing the self.* Our meditation cures bashfulness, not by enabling you to lose yourself in the objective world, but by enabling you to find yourself - as its Container.

*Paradoxical* Inconsistent and hard to please, you demand a meditation which detaches you from all creatures yet unites you with them, which reduces you absolutely yet exalts you absolutely, which makes you wholly present and self-aware yet wholly absent and self-forgetful, which gives you rest yet inspires action, which is aimless yet purposeful, which leaves you nothing to do because you are already at the goal yet everything to do because you are still at the beginning. What's wanted, in short, is a meditation which reconciles all your built-in contradictions. An impossibly tall order! Nevertheless - wonder of wonders - this is just the meditation which our hypothesis, put into everyday practice, has to offer!

*Fascinating* And you can go on tirelessly with this meditation because it is so interesting, and it is so interesting because it is the ever-renewed discovery of What, after all, concerns you most. If this Subject isn't your business, what is? It wouldn't be surprising if every other subject of meditation were in the end to fail to hold your attention. But how could this Inside Story, this very Core of you, always the same yet always fascinatingly new, ever be rivalled or ever fail you? How could you ever get to the end of Its indescribable, breath-taking mystery?

*Two-directional* Above all, this meditation, Janus-like, faces both ways. Simultaneously looking in at the Seer and out at the seen, it takes in and makes sense of the seen because it puts No-thing in its way - and gives priority to this No-thing. Seek the 1st person and the 3rd shall be added. Seek the 3rd, and even that shall be taken away.



## INDIVIDUAL RESULTS

What is this two-way, mundane meditation likely to do for one, how much difference does it make? In other words, what is it like to begin to live with our hypothesis, to make it actual and no longer hypothetical? No doubt each practitioner's story is unique, and one must expect many surprises. The following account, because it is based on the experience of a limited (but fast-growing) group of friends over a mere decade or so, is provisional and incomplete, and needs checking and supplementing by everyone who finds the message of this Toolkit worth pursuing and practising.

In so far as one sees clearly and steadily into one's Void Nature, into how it is right here and now, what happens is this:-

*One's senses waken.* Colours, textures, sounds, tastes, smells - all sensations are apt to take on a new brilliance, poignancy, novelty, in the sharpest contrast to their plain Background here. For instance, it is common (even when one has just begun to see) to find colours - such as the traffic lights and neon signs of cities at night, and their reflections in wet pavements and the sides of taxis - unbelievably glowing and beautiful.

*One's heart goes out to the world.* The more I take care of the Coolness here the more the warmth takes care of itself there. It's not that I feel myself to be more loving (my love goes out to you and cannot be retained here) but that you are seen to be more lovable. My feelings, adhering now to their objects instead of their Subject (Who finds nothing here to attach them to) become real and spontaneous feelings and no longer put-on or worked-up, sentimental ones. The discovery made in our Workshop (page 19) extends into the whole life. Ceasing to cultivate and wallow in my own states - an anxious, self-defeating, absurd habit - I'm free at last to enjoy people and the world just as they come, from this their Empty Source. In other words, my mind, with all its thoughts and feelings, is centrifugal. Ceasing to be a small, local, private, personal possession abstracted from the universe there and shut up in a brain-box here (as if it could be!) my mind is at large, one with the universe, blown sky-high. The world, so seen, is the same old world, yet utterly different. It is replete with a mind and meaning I no longer abstract from it. It is *all there*, because I claim none of it for myself. It is sane. It makes sense. It is loved.

*One's mind awakens.* Ideas, inspiration, guidance from moment to moment, flow without obstruction from their Source, which is experienced here as Itself mindless. Paradoxically, to be really creative, to be really intelligent about things there, one must be a conscious numb-skull here, empty-headed, clueless, blank.

*One's day-to-day problems are sorted out.* These range from finding a parking place to deciding where to live, from how to get rid of mice to how to get on with one's mother-in-law. *Their answer is to see Who has them.* Then they -the problems- are removed rather than abolished, placed rather than solved; but this placing is, in effect, their solution. Here, one is shot of all problems. Minding one's own Business here, one notes with interest events there, and what one is led to do about them. The result may be surprising, mysterious, even shocking or absurd, but in the long run it shows a wisdom, an uncanny prescience, far beyond mere human computation. When at last, baffled and exhausted, one has the good sense to hand over from one's human computer (which takes account of only a fraction of the relevant data), to one's Universal Computer, to the Void Itself (which takes account of all the data), the answers that come out are the right ones. Not man, but the One who lives in man, knows best. So he finds when he abandons his imagined self to his true Self. The radical answer to every problem is never to lose sight of this Self in any circumstances.

Whatever the problem there, its solution lies here, at 180° to it: the one-way, direct approach is never good enough. Perseus' problem was Medusa - to view her directly was to be made into stone, so he turned round and viewed her indirectly, mirrored in the shield given to him by the Goddess of Wisdom, and was safe. Similarly the world and its faces cease to petrify me - making me into a mere 3rd person, a face among faces and a thing among things - once I turn to What mirrors the world here so clearly. Only the 1st person, the No-thing, can cope with 2nd and 3rd persons, with things.

(2b)

## PROBLEM



BUT A DRAGON'S IN THE WAY!

What one's looking out of - face to No-face, thing to No-thing, problem to No-problem. This therapy works because it fits the facts, for in truth one can never leave Home, nor shut out the view from Home, nor separate them.

*One ceases playing games.* The basic move in all the tragicomic games one plays is pretending to leave Home, stationing oneself in imagination over there and turning in upon oneself and putting on a face here - putting on some particular act and its masks for the benefit of the audience. And the basic cure is to see oneself Home and live here facelessly, live from within outwards, live to express not impress. What people make of one then is their business: one's own business is one's Void - and the people who fill It. To strike them as a real, sincere, natural, game-free person, it is only necessary to attend to the Nothing here and leave all such build-up - one's development from this Empty Source here to its regional effects in them - to take care of itself. To be interested in one's self-image is to spoil it. Deliberately to project a self is to project a false self. While seeing Who one really is, one is game-free; while overlooking This, one is at least playing the Face Game, and probably some of its derivatives as well.

*One finds peace of mind.* At the Centre is always perfection, off-Centre always imperfection. Man as man is (to say the least) lacking, and no amount of seeing Who he really is will make a human into an angel or the human scene into Utopia, let alone Heaven. The effects of his seeing will, if he persists, certainly become evident in his personality and environment, but they will vary immensely and will often seem to him to be very meagre indeed. One thing alone can be relied on through all circumstances, and that is their Core of Peace. The seer may often find himself in a tragic and sad and puzzling and troublesome world, but he never (so long as he's seeing) lacks peace of mind. His basic anxiety has gone. Seeing that he is indeed Peace Itself, he is at rest.

"But surely there remain some areas of human experience which must be taken on their own terms and at their own level - areas where concern with our hypothesis would prove to be useless, if not a positive handicap? How, for instance, would sex benefit, or sexual problems be alleviated, by 'seeing Who has them'?"



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## puzzle

Using the pencil provided, can you find your way past the Dragon to the PEARL ?



## answer

A FLAT DRAGON!  
your pencil can jump over

*One's unconscious is taken care of.* Only the No-mind can cope with the mind - conscious and unconscious. Another ancient myth puts the whole matter beautifully. An Eastern King sent his son down to Egypt to find the Pearl of Self-knowledge. Arrived there, he ate the food and wore the clothes of the Egyptians till he became drugged and forgot Who he was and why he was in Egypt. His Father, hearing of this, sent a bird-messenger to remind him, and the Prince set out to find the Pearl. Eventually he learned that it lay at the bottom of a lake, guarded by a terrible serpent. Braving the monster, he dived in, snatched the Pearl, and returned with it to his Father's house, on the way there donning his blue robe - the starry firmament.

Note that the Prince neither ignores nor takes on the serpent (his own unconscious, demonic, animal nature) but by-passes it. If one *fights* the serpent (as in direct moral discipline) he's always about to give in but never actually does so; and if one makes friends and *parleys* with the serpent (as in the many varieties of psychological exploration and analysis) he's delighted to keep up the dialogue indefinitely - and meantime to sit snugly on the Pearl. But if, like our hero, one creeps by the serpent when he's least alert and seizes the Pearl, one is then armed with the perfect dragon-taming charm. The sword of discipline only scratched and stimulated him, friendly overtures only encouraged him to keep one talking for life, but the talisman of Self-knowledge he respects. It doesn't allow one to ignore him (quite the contrary) nor is he reduced overnight to a pussy-cat (indeed he can put up a show of angry violence at the loss of his Jewel) but he knows his Master - and how to serve Him.

Take any psychological trouble large or small - for example, one's irritability, one's meanness, one's fear of spiders and of heights, one's anxiety that one isn't loving enough. The cure of the trouble isn't to *go into it* out of Oneself, nor to *retreat from it* into Oneself, but to *face it* from Oneself - to *look into it* from Here, consciously to view it from this trouble-free Home whose windows open wide and clear onto the troubled scene. As always, the solution is two-way looking, seeing simultaneously what one's looking at and What one's looking out of - face to No-face, thing to No-thing, *problem to No-problem*. This therapy works because it fits the facts, for in truth one can never leave Home, nor shut out the view from Home, nor separate them.

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## SEX AND FACELESSNESS

When sexual partners see into their True Nature and are consciously faceless together, their loving can come to them as a revelation, an opening out upon new and unsuspected dimensions of existence. At the same time it remains as human (and certainly as physical) as ever - except that it is remarkably steady and unanxious and free from the usual self-concern and grasping. More surprising, perhaps, is the discovery that it can promote the seeing of both partners.

Surely the reason is that this love, though too rare, is in fact only natural. *All* true lovers are, however unconsciously, face-to-no-face and, conversely, *all* the consciously faceless are, at least in the profoundest sense, true lovers. This is how our love-life is lived when we stop pretending: really we are built this way and have no choice - *even more built for loving above the belt than below*. Here at the top which is always topless, each always fits the other like a skin-tight glove, each is a perfect receptacle ready for and needing to be filled out with the other, absolutely female to the other's maleness, unreservedly given and self-abandoned and overcome and penetrated. Here is an ideally asymmetrical union, a unique fusion, not of body with body (which is impossible, since each body fills only its own volume) nor of spirit with spirit (which superfluous if not absurd, since spirit is indivisible) but of body with spirit, so that each *is* the other. Here indeed, in the upper region of love's embrace, form is Void and Void is form, and lovers achieve their otherwise unattainable goal: they vanish in favour of, they actually become, each other. No wonder the face - provided there's only one present - and the eyes in particular - provided there are only two - can for such lovers be the best aphrodisiac of all! *Vive la différence* - the absolute difference between the 1st person as the faceless lover and the 2nd person as the loved face - especially since it gives birth to the whole world! Whereas living together face-to-face (surely living in sin, the sin of imagined symmetry, divorcing body and spirit) means mutual impenetrability - leading to rejection, fear of union, life at loggerheads, lovelessness, sterility - so living together face-to-no-face (in the true union of body and spirit) means their cure. Whether or not it includes sex, the face-to-no-face relationship means the enjoyment of that ultimate intimacy which knows no hang-ups or hang-overs and is incapable of perversion or surfeit or disillusion; and if up here at eye-level occurs such a marvellous interpenetration that each wholly replaces the other, such penetration as may be occurring lower down could hardly fail to be enriched. If the higher level is lacking, what hope for the lower? Can any lover know what love is who prudishly refuses entry to the loved one's face (as if it were possible!) by always thrusting his or her own in the way? Can any lover *fail* to know what love is who submits to this invasion so delightedly, when to look at is to die for the loved one?

In short, so far from ruling out physical love, Self-realisation can usefully employ it; and, so far from ruling out Self-realisation, physical love positively demands it. To neglect our hypothesis is to thwart and curtail our earthly,

human love as well as the diviner sort, by separating them. Ultimately sex doesn't come into its own till it is revealed as an aspect of the One's own joy in discovering and reuniting with Itself, disguised as the not-self or other - as one very special other.

For, however faceless it may be, a diffused love - a general embracing of all beings - is by itself rather facile and vague and diluted, and likely to lack in depth what it gains in breadth. Fortunate is the one who also enjoys a faceless *concentrated* love - a singular adoration for one person, normally but by no means necessarily expressed in sexual union - a unique interfusion in which the loved one nevertheless stands for everyone, so that (in a way hard to describe) each is specially loved in and through that special loved one. Can anybody who has thrilled to this particular love doubt that it is an essential clue to what the world is all about?

Of course the sexual implementing of this particular love is necessarily restricted in practice and, more often than not, ruled out altogether. But such limitations, however painful they may sometimes prove, are eventually acceptable by the faceless who (as such) enjoy complete union in any case. Intercourse is a poignant but optional or dispensable extra for them, because there is always to hand this supreme Interfusion, this Identity which, in the last resort, lacks nothing.

## SEX AND SELF-AWARENESS

At the physical level, no such perfection is to be expected. A couple who, besides seeing - intermittently - how one they are in the One, have come to express this union sexually, aren't necessarily and immediately without sexual difficulties. But they should know what to do about them. "Whatever the problem, its solution is never to lose sight of the Self *in any circumstances*." What, not even in bed? Not even when the problem is a sexual one? Not even in orgasm? Specially not then! What kind of Resource is it, that can cope with ordinary difficulties but not with ones like this? If our hypothesis is valid, if Self-seeing works, it works here too; and if it doesn't it is indeed dubious. And in fact the evidence so far is that it works no less well in this delicate and important field than in any other.

Take, for instance, a common trouble - self-consciousness interfering with sexual performance or responsiveness. This is, after all, only a particular case of morbid self-consciousness in general, and its treatment is the same. Of course one tries to forget oneself, to lose oneself in one's partner, but the attempt is doomed from the start - the harder one tries the more self-occupied one gets. The only real cure isn't less self-consciousness but more - more of that true Self-consciousness which is seeing one's Absence, instead of that self-consciousness which is trying to overlook one's presence. (And, remember, this Absence can never be partially or dimly seen; nor should the seeing of It be too hard to maintain here, since It is the indispensable Canvas on which that loved face is painted.)

The wonderfully strange and happy fact is that *this Self-seeing (which is perfect anyway) IS self-forgetting*: with the result that (for example) the once painfully-self-occupied public speaker, now wholly occupied with the audience, talks fluently and spontaneously and unanxiously; and the once painfully-self-occupied lover, now wholly occupied with the beloved, loves similarly well. In falsely self-conscious loving, which begins by being inefficient and ends by being impossible, each is using the other for personal satisfaction; each is attempting to enjoy his or her own body instead of the other's - so the enjoyment dwindles. In truly Self-conscious loving, on the contrary, each is the disembodied enjoyer of the other's body; each consciously makes way for and is occupied by the other, feels the other, knows (in the biblical sense) the other - and the by-product or bonus is that physical enjoyment flourishes, perhaps as never before.

The pattern (the form-is-Void pattern) is displayed at all levels. Starting at the top, where it manifests visually as face-to-no-face, it manifests non-visually lower down as body-to-no-body and genitals-to-no-genitals. For (as our Workshop revealed) provided one attends to what's actually given, the known abolishes the knower and the object ousts the organ that senses it: so that one smells a rose and not a nose, hears drums and not eardrums, touches this page and not fingertips. Genuine love-making is equally simple, equally non-dual and self-effacing, when the lover ceases playing Peeping Tom at his own bedroom keyhole, and becomes an Absentee in respect of all his senses. Imagined symmetry is just as damaging - because as fictitious - below the belt as above. But when it is corrected up there (how easy to disappear for that face!) it is at least well on the way to being corrected below, where symmetry may not be so easy.

The trouble - this illusion of symmetry - getting off to a slow start in early childhood and rapidly coming to a head in early youth, is the all-too-human knack of going out from oneself and there turning in upon oneself, so as to treat oneself as a mere object, a thing to handle among things to handle, a 2nd or 3rd person, a body, a face, genitals - with all the guilt and anxiety this manoeuvre is apt to entail. (Unlike more primitive animals, and notably unlike the neckless and limbless fish, the shape and flexibility of a man's body invite him thus to work on himself and build himself up, to body himself forth from his native Emptiness.) The development of this self-thinging-knack up to and into adult life takes the form of playing simultaneously two master-games - the Face Game and the Genitals Game (strictly, the My-face-here Game and the My-genitals-here Game), both of them starting as simple hand-games but going on to great subtlety and complexity. Both involve handling, caressing, manipulating, concentrating on, enjoying, loathing one's own body - in one case the upper part of it, in the other the lower. The first -working up a face *for oneself*- is a sort of public masturbation; the second -working up a sex-organ *for oneself*- is the private

kind; but the endeavour, and even the means, are strikingly similar, and the tragic consequences are the same - inability to love, since *things* (faces, bodies, genitals) as such are loveless. Learned at the same time and inextricably linked throughout one's early years, it would be fitting and natural if these twin master-games could be unlearned together, if they could simultaneously yield to the same basic therapy - which is none other than our hypothesis itself put into practice. Here, un-thinged in consciously asymmetrical loving, one may lose (a double operation, how suitably celebrated!) "all the shame of having a face" and all the shame of having genitals. The teenager does indeed have reason to be shamefaced: it *is* shameful to have and to be such things *here*. It makes bad sense, and consequently bad love.

Who after all, is here? Who is this Present-absent One, this-No-thing, this 1st Person Singular, present tense? Haven't we decided that He is the one eyeless Seer, the one earless Hearer, the one tongueless Taster? He is also the one bodiless Lover! And just as the lover sees the beloved's face through a conceptual fog while he thinks he sees it with his eyes, and muffles the sound of her voice while he thinks he hears it with his ears, so he hardly begins to love her body while he thinks he loves it with his body. Only when he submits to being the One he really is - and she really is - does he know how to love that body, and know what sex is really about. In order to love it is necessary to be God, for God is love - and, not least, physical love. In order to be truly one with another it is necessary to be the One who is that other.

All the same, the practical testing and implementing of our hypothesis - in particular, seeing the Infinite Basis of loving - isn't going to perfect its finite instruments overnight, or completely. To live is to be in difficulties. But our necessarily limited human nature will have its knots progressively untwisted till it becomes truly human and natural - and acceptable just as it happens to be, out there where it belongs. What sexual 'problems' remain will no longer appear problematical and distressing, now that they are viewed from their problem-free Centre and Origin. The homosexual, for instance, may still have to live with his deviation, but he can more cheerfully do so when, seeing that intrinsically he is the Source of all the varieties of sex, he finds in that Source the one essential 'Normality' which unites him absolutely with all creatures whatsoever, independent of the local and temporary accidents of sex and biological evolution. And so with every sexual difficulty - whether it is lack of a sexual outlet (on account of social prohibition or personal inhibition), or impotence or frigidity, or any sort of abnormality or malfunctioning, our hypothesis implies that seeing-Who-has-the-difficulty is the only radical treatment. Surely, if anything will work, this will. The evidence, which is only beginning to come in, is indeed encouraging. But each lover, or loving couple (again: the decisive tests are 2-person), has to discover whether this seeing is as practical in bed as out of it.



## SOCIAL RESULTS

### THE DISEASE

It is clear that our great social ills spring from greed and hate; and our hypothesis implies (with, as we have seen, good reason) that these in turn spring from delusion - delusion as to What and Who we are. If we let ourselves be conned into believing we really are what we look like *to others*, mere 3rd persons plural, then we are sure to suffer from feelings of inadequacy, insecurity, meaninglessness, loneliness, alienation, resentment, self-pity, fear, and profound anxiety - and of course to behave accordingly. All these are symptoms of one disease, one madness - the madness of mistaking absolutely one's own identity. A man who is sure he is a teapot, or Napoleon, or a ball of glass, we feel sorry for; but a man who is sure he is a man - and nothing else - is in fact no less crazy, and no less to be pitied. Seeing himself as a mere thing among things, he is wandering, out of his Mind, eccentric, far gone - a wool-gathering member of a society intent on distracting his attention from the Spot he occupies, from the Centre he lives from, from the Being he is.

It wouldn't be quite so bad if he knew *which* thing to be. Unable to reconcile different observers' pictures of himself, or to decide which of them to take on for this and that occasion, which mask to wear and which role to play, he goes crazier still. His only cure is to *unthing* himself. About each man there are as many views as viewers, and all of them different; about the No-thing they are all gathered around, only one.

### THE THERAPY

To come to his senses he has to turn round and see What he is *to himself*. This is the only lasting and radical psychotherapy - for the patient to discover (and go on re-discovering) Who the patient is. This alone is sanity, to stop pretending one is somebody else. Being whole is being 1st person, because being 1st person is being the Whole.

It all comes back, inevitably, to the individual - to the individual as 1st person singular, present tense:-

If I see that here, whether I like it or not, I'm built for letting you in, for love, how can I go on trying to shut you out? If I see that my 1st-person Core coincides and merges absolutely with yours, how could I go on trying to score over you and put you down, to rob or cheat or injure you in any way? I should only be hurting myself.

If already I embrace and contain the world, why should I go on clutching at these insignificant little bits of it - these possessions which possess me rather than I them - so frantically?

If, faceless here, I gratefully take on your face, so that it is now more mine than mine is, how can I object to its colour or cast of features? Who, when white confronts black, has the black face?

If I find that, by living the 1st-person life, I get all the satisfactions (real or hoped-for) of drug-use safely and more surely, then what is the point of continuing to rely on drugs, or to use them at all?

If I learn to prize instead of to fear the Emptiness here, why should I go on trying to fill it by over-eating, tipping, smoking (on a radio programme about cigarette addiction, two speakers agreed they smoked 'to fill the empty space between their ears'); or by making-up, fidgeting with glasses, chin-stroking and hair-patting, grimacing, non-stop chatter - as if to persuade myself there must be *something* here to stick this great big pipe in, to dab all this powder and lipstick on, to fuss and fiddle with? As if to persuade myself there *must* be a head here, with a hole in it for stuffing all these alien substances into? As if to persuade myself there *must* be some kind of loud-speaker here, to make all this noise?

And so on. In general, *seeing What one's behaviour is coming out of, seeing Whose it is, is bound to affect that behaviour radically*. The evidence available amply confirms this. And the social effects of this in-seeing, this interior revolution, this turn-about of a growing number of individuals, are probably far greater than they suspect.

### THE FUTURE

The question is: what are the chances of enough people seeing clearly enough What and Who they are, and doing so quickly enough to change our ailing society in time to save it? For the following reasons, the chances aren't as small as they might seem:

(1) *Youth* Among intelligent young people all over the world, interest in matters linked with our hypothesis - in meditation, mystical experience, and altered states of consciousness - is quickly gaining ground, and the future lies with their generation. Certainly there is overwhelming evidence that, unlike so many of their elders, they see their faceless Identity very easily, and that a sizeable proportion are coming to value it. (Very often, of course, the seeing isn't followed up by the meditation we have described. But all isn't lost. Once having been seen clearly in youth, It can always be re-seen in later life, when the need for basic therapy is becoming more and more painfully evident. This isn't a skill which one is liable, by neglect, altogether to lose the knack of.)

(2) *Communications* The ever-growing means and speed and spread of communications make it possible for a useful discovery, catching on here today, to be everywhere tomorrow.

(3) *The power of an idea* History, the underlying assumptions of a society, the manifest climate of opinion - in any case these aren't changed by vast numbers of people acting in concert. It is always an influential minority, sometimes a very small one, which leads the way. And what governs history, beneath all the show of physical power, is the power of ideas, and specially "the power of an idea whose time has come"; and more specially (we may hopefully add) the power of something suddenly *seen* to be true, having previously been overlooked by the majority of mankind.

(4) *Children as teachers* If such an idea can get going in the schools, it is well on the way. At the pupil's level, of course, 1st-personhood (which is the actualisation of our hypothesis) lies at, or just under, the surface. Children don't *need* our Toolkit, but do enjoy it, and many see the point of its tests and exercises at once. (How long will it be before a school has one classroom - the children's very own - dedicated to *unschooling* and *unknowing*, to seeing oneself as one sees oneself, and seeing the world as one sees the world, instead of seeing what one is taught to see: a class in which the children themselves prove and enjoy the hypothesis which parents and teachers and society in general are so determined to make incredible?)

(5) *Who, anyway, sees the Point?* In the last resort, the spreading of our hypothesis isn't a matter of counting heads but counting No-heads - and the answer is One.

After all, when I see What's here, it isn't a case of a man (as such), one of thousands of millions, who is seeing This, but of This seeing Itself in me - *in* this man but not *as* this man. No individual's Enlightenment can be contained; it must spill over because it *is*, in truth, the Enlightenment of all. Therefore it follows that the social influence (deep, hidden, but perhaps all the wider and stronger for that) of just one unknown but dedicated seer could be decisive for the world's future.

For if our hypothesis is true, isn't it what the Universe is all about? If the purpose of the One's seeming Self-division into you and me and the others is its own heightened Self-consciousness in us, the joy of Self-recognition, then hasn't this marvellous goal been partly won already? Isn't our own experience of this joy our evidence? Can we believe this to be the end of the story? Has the One shot Its bolt, come to the end of Its ingenuity, exhausted Its energies, got bored with re-discovering Itself? Merely to put such questions is, surely, to take heart. Can anyone who is seriously trying out our hypothesis remain a pessimist - even about human society?

### THE THREE STAGES OF MAN'S DEVELOPMENT

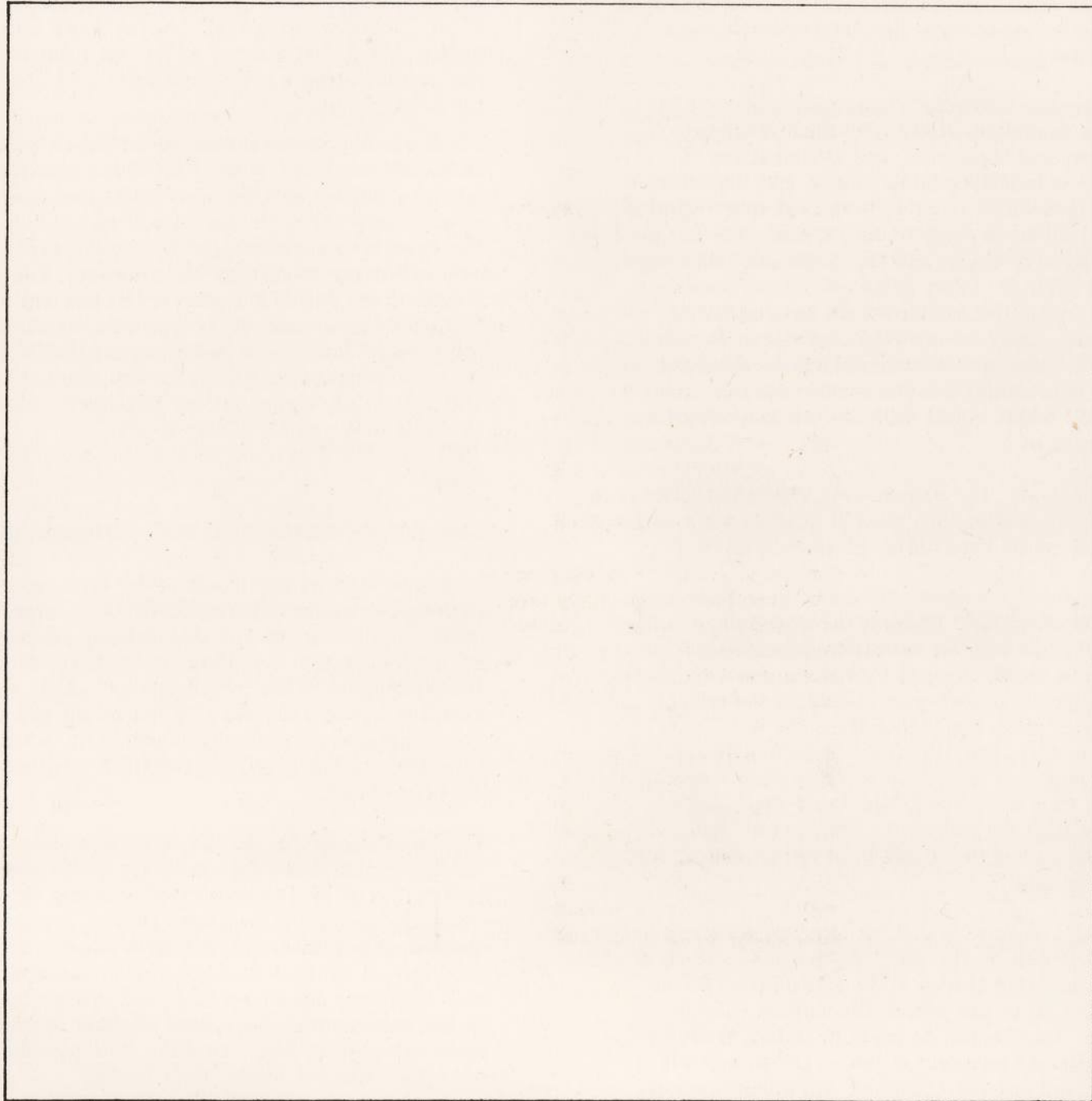
In this Section of our Toolkit - the Practical Test of our Hypothesis - we have distinguished three stages of development: (i) the virtual and unconscious 1st-personhood of infancy, when our hypothesis is lived, (ii) the conscious 3rd-personhood of the unenlightened adult, when our hypothesis is denied, and (iii) the actual and conscious 1st-personhood of the enlightened adult, when our hypothesis becomes self-evident truth - without denial 3rd-personhood.

The implications for the future of education are that it should tolerate and even encourage in the child an unbroken thread of 1st-personhood, running through and counterbalancing the necessary (but at present so often disastrous) acquisition of 3rd-personhood: and our observations confirm that this thread (however thin it may wear, and need to wear) need not be broken: shades of the prison-house *don't* have to close impenetrably upon the growing boy - or girl. It *is* possible to find one's face without losing one's No-face.

And the implications for the future of the race are that those fortunate children who are already coming through the educational machine without total loss of Identity - of their luminous Core, their at-largeness - plus those fortunate adults who are re-discovering theirs, are taking the next step in evolution. Ahead of their time, they lead the way to a society in which the Self-consciousness of the 1st person will be as normal (which isn't to say as common) as the self-consciousness of the 3rd person is now.



## Interlude



SIDE ONE

POEMS BY COLIN OLIVER

SIDE TWO

DOUGLAS TRAHERNE HARDING  
*The Incredible String Band : Mike Heron*  
(from EKL 4037)

When I was born I had no head  
My eye was single and my body was filled with light  
And the light that I was was the light that I saw by  
And the light that I saw by was the light that I was  
And many's the time that I've passed by the river  
And saw no tollman and needed no ferryman to cross  
And I enjoyed the world aright  
For the sea itself floweth  
And warm I was and clothed

But one day walking by the river  
I met a tollman with a angry face  
And many's the time I've passed through his tollgate  
And paid no silver and paid no fee  
But rather I did hide my sheep and goats under the bags of oatmeal  
And cold I was, no crown did I wear

But if you're walking down the street  
Why don't you look down to the basement  
And sitting very quietly there is a man who has no head  
His eye is single and his whole body also is filled with light  
And the streets are his and all the people  
And even the temples and the whole world  
And many's the time he walks to the river  
And seeing the ferryman and seeing the tollman  
The light within him leaps to greet them  
For he sees that their faces are none but his own

One light, the light that is one though the lamps be many

You never enjoy the world aright  
"Till the sea itself floweth  
In your veins and you are clothed  
With the heavens and crowned with the stars"



How does traditional religion present our hypothesis?  
Have the discoveries about yourself, which the Toolkit  
has helped you make, been anticipated by mankind? Are  
the results of your workshop tests at all confirmed by  
the world's seers and saints and sages? If so, what value  
do they place on them?

## THE TEST OF TRADITION

### An anthology

1  
2  
3  
4  
5  
6  
7





## THE ENQUIRY

The unexamined life is not worth living. *Plato*

To understand others is to have knowledge; to understand oneself is to be liberated. *Lao-tzu*

What I call perfection of vision is not seeing others but oneself. *Chuang-tzu*

Our self-knowledge is our beauty: in self-ignorance we are ugly. *Plotinus*

You know the value of everything - except yourself! The vital problem is to discover whether you are vile or fortunate. *Rumi*

If you want peace of mind and true unity of purpose, you must put all things behind you and look on yourself. *Thomas A' Kempis*

It is an extraordinary blindness to live without investigating what we are. *Pascal*

All Christian religion consists wholly in this, to learn to know ourselves, whence we come and what we are. *Boehme*

To understand everything except oneself is very comical. *Kierkegaard*

I will see if I have no meaning, while the houses and ships have meaning. *Whitman*

Who is it that repeats the Buddha's name? We should try to find out where this *who* comes from and what it looks like. *Hsu-yun*

Forgetfulness of the Self is the source of all misery. *Ramana Maharshi*

What is the use of knowing about everything else when you do not yet know Who you are? Self-enquiry is the one infallible means, the only direct one, of realising the unconditioned, absolute Being you really are. *Ramana Maharshi*

To be completely honest with oneself is the very best effort a human being can make. *Freud*

No age has known so much, so many different things, about man; no age has known less than ours what man is. *Heidegger*

## THE HYPOTHESIS

Turn to thy heart, and thy heart will find its Saviour, its God, within itself. Thou seest, hearest, and feelest nothing of God, because thou seekest for Him abroad ..... Seek for him in thy heart, and thou wilt never seek in vain, for there He dwells, there is the seat of His light and holy Spirit. For this turning to the Light and Spirit of God within thee is thy only turning unto God: there is no other way of finding Him but in that place where He dwelleth in thee. *William Law*

God dwells in the inmost heart of man. We shall find Him within ourselves, if we will only enter in and seek Him there. *John Nicholas Grou*

Men have left their own country, their fathers and mothers, their households and kinsmen and families, and have journeyed from Hind to Sind, making boots of iron till they wore out to shreds, haply to encounter a man having the fragrance of the other world. How many men have died of this sorrow, not succeeding in encountering such a One! As for you, you have encountered such a One here in your own house, and you turn your back on Him. *Rumi*

There is none dwelling in the house but God. *Rumi*

He in whom God dwells has a good lodger. *Eckhart*

God's in, I'm out. *Eckhart*

Being admonished to return to myself, I entered into the secret chamber of my soul ..... And I beheld with the eye of my soul the Light unchangeable ..... He who knows that Light knows eternity. *St Augustine*

And behold, Thou wert within, and I without. *St Augustine*

Look within; within is the fountain of all good. Such a fountain, where springing waters can never fail, so thou dig deeper and deeper. *Marcus Aurelius*

God must be very I, I very God, so consummately one that this He and this I are one *is*, in this isness working one work eternally; but so long as this He and this I, to wit, God and the soul, are not one single here, one single now, the I cannot work with nor be one with that He. *Eckhart*

My Me is God, nor do I recognise any other Me except my God Himself. *St Catherine of Genoa*

Closer is He than breathing, and nearer than hands and feet. *Tennyson*

God is nearer to a man than his jugular vein. *The Koran*

God is a stay-at-home. *Eckhart*

In this house is a treasure which the universe is too small to hold. *Rumi*

Oh, many a man sets out to some place from the spot where the object of his search is. *Rumi*

The centre of the soul is God. *St. John of the Cross*

My soul has dwelt in her centre, which is God. *Marie de l'Incarnation*

To mount to God is to enter into oneself. *De Adhaerendo Deo*

God is more intimately and more closely present to each thing than each thing is to itself. *De Adhaerendo Deo*

Do not seek refuge in anyone but yourself. *Gautama Buddha*

Take the way from man, not to man. *Emerson*

Thus all concentrates: let us not rove; let us sit at home with the cause. Let us stun and astonish the intruding rabble of men and books and institutions, by a simple declaration of the divine fact. Bid the invaders take the shoes from off their feet, for God is here within. *Emerson*

There is no other Buddha for him that knows himself. *Attributed to Kanaka*

The true Buddha sits in the interior. *Chao-chou T'sung-shen*

Thou canst not by *going* reach that place wherein there are no birth, no ageing, no decaying, no falling away, no rising up elsewhere in rebirth ..... For, my friend, in this very body, six feet in length ..... I do declare to you are the world, and the origin of the world, and the ceasing of the world, and likewise the way that leadeth to the ceasing thereof. *Gautama Buddha*

Attain the Source, and the rest need not bother you. *Yang-shan Hui-chi*

There is a place where all problems have but one universal solution. *Anandamayī Ma*

The solution to your problem is to see who has it. *Ramana Maharshi*

## WHAT IS IT TO BE FIRST PERSON SINGULAR?

I find myself ..... more important to myself than anything I see. And when I ask where does all this throng and stack of being, so rich, so distinctive, so important, come from, nothing I see can answer me ..... Nothing else in nature comes near this unspeakable stress of pitch, distinctiveness, and selving, this selfbeing of my own. Nothing explains or resembles it ..... Searching nature I taste *self* but at one tankard, that of my own being. The development, refinement, condensation of nothing shews any sign of being able to match this to me or give me another taste of it, a taste even resembling it.

One may dwell on this further. We say that any two things however unlike are in something alike. This is the one exception: when I compare myself, my being-myself, with anything else whatever, all things alike, all in the same degree rebuff me with blank unlikeness; so that my knowledge of it, which is so intense, is from itself alone, and they in no way help me to understand it. *Gerard Manley Hopkins*

By alienation is meant a mode of experience in which the person experiences himself as an alien. He has become, one might say, estranged from himself. He does not experience himself as the centre of his world, as the creator of his own acts ..... The alienated person is out of touch with himself as he is out of touch with any other person. He, like the others, is experienced as things are experienced. *Erich Fromm*

One becomes a man by imitating others. One does not know instinctively that one is a man, but as a result of a deduction: one is like the others - *ergo* one is a man.

The in-and-for-itself, the absolute, has not only gone out of life, but has become something ridiculous in the eyes of men.

The majority of men are curtailed 'I's; what was planned by nature as a possibility capable of being sharpened into an 'I' is soon dulled into a third person. *Kierkegaard*

The Brahmin Drona, seeing the Blessed One sitting at the foot of a tree, asked him, "Are you a *deva*?" The Exalted One answered, "I am not." "Are you a *gandharva*?" "I am not." "Are you a *yaksha*?" "I am not." "Are you a man?" "I am not a man." *Pali Canon*

Man, proud man!  
Drest in a little brief authority, -  
Most ignorant of what he's most assur'd,  
His glassy essence, - like an angry ape,  
Plays such fantastic tricks before high heaven,  
As make the angels weep. *Shakespeare*



## HOW TO TEST THE HYPOTHESIS

### WHAT TO LOOK FOR

Like the empty sky It has no boundaries, yet It is right in this place, ever profound and clear. *Yung-chia Hsuan-chueh*

Into the soul's essence no speck can ever fall. *Eckhart*

Seeing into one's self-nature is seeing into nothingness. Seeing into nothingness is true seeing and eternal seeing. *Shen-hui*

It is as if, in the middle of one's being, there were a non-being..... The Confucians call it the centre of emptiness; The Buddhists, the terrace of life; the Taoists, the ancestral land, or the yellow castle, or the dark pass, or the space of former heaven. *The Secret of the Golden Flower*

Penetrate into the centre of nothingness..... Creep as far as you can into the truth of your nothingness, and then nothing will disquiet you. *Molinos*

When a man is awakened he melts and perishes. *Rumi*

The loving contemplative, in his ground wherein he rests, sees and feels nothing but an incomprehensible Light; and through that simple Nudity which enfolds all things, he finds himself, and feels himself, to be that same Light by which he sees, and nothing else. *Ruysbroeck*

There is no longer any need to believe, when one *sees* the truth. *Al-Alawi*

He is the true Saint, who reveals the form of the formless to one's vision, who teaches the simple way of attaining Him. *Kabir*

### WHERE TO LOOK

The first of the famous Three Gates, or Three Questions, of Zen Master Ts'ung-yueh was: *Where* is your self-nature?

People seek it far away. What a pity! They are like a man who, standing in water, complains of thirst. *Hakuin*

Hakuin's whole life was shining the light onto the place where he stood. *Abbot Amakuki Sessan*

The Sage rejects That but takes This. *Lao-tzu*

Man gets lost, settles abroad, goes so far out he cannot get back again. *Eckhart*

Our being *here* is our eternal being. Many people imagine *here* to have creaturely being, and divine being to be yonder. It is a popular delusion. *Eckhart*

Kindle light in the blessed country ever close at hand. *Hui Ming Ching*

Drink of this Presence! Be not thou a jar Laden with water, and its lip stone-dry; Or as a horseman blindly borne afar, Who never sees the horse beneath his thigh. *Rumi*

What, then, is spirit? The Spirit of here and now. And the God? The God of here and now. *Plotinus*

### HOW TO LOOK

The ignorant reject what they see, not what they think; the wise reject what they think, not what they see. *Huang-po*

Observe things as they are and don't pay attention to other people. *Huang-po*

He who shall teach the child to doubt  
The rotting grave shall ne'er get out.....  
He who doubts from what he sees  
Will ne'er believe, do what you please. *Blake*

The Sage all the time sees and hears no more than an infant sees and hears. *Lao-tzu*

Unless you turn round and become like little children you will not enter the kingdom of heaven. *Jesus*

The old man in his days will not hesitate to ask an infant of seven days about the place of life, and he will live. *Gospel of Thomas*

Everyone under heaven says that our Way is greatly like folly. But it is just because it is great that it seems like folly. As for the things that do not seem like folly - well, there can be no question about *their* smallness! *Lao-tzu*

God is not seen except by blindness, nor known except by ignorance, nor understood except by fools. *Eckhart*

To one who knows naught It is clearly revealed. *Eckhart*

The aspects of things that are most important for us are hidden because of their simplicity and familiarity..... We fail to be struck by what, once seen, is most striking and most powerful. *Wittgenstein*

The average person, while he thinks he is awake, actually is half asleep. By 'half asleep' I mean that his contact with reality is a very partial one; most of what he believes to be reality (outside or inside of himself) is a set of fictions which his mind constructs. He is aware of reality only to the degree to which his social functioning makes it necessary.

I believe I see - but I only see words; I believe I feel, but I only think feelings. The cerebrating person is the alienated person. *Erich Fromm*

We should be as very strangers to the thoughts, customs, and opinions of men in the world, as if we were but little children. So those things would appear to us only which do to children when they are first born. *Traherne*

### WHO TO LOOK FOR

O Lord, to me you are wholly visible, and your substance is fused with my nature. *Simeon the New Theologian*

I see God more real than I see you. *Ramakrishna*

The pure in heart shall see God. *Jesus*

God does not proclaim Himself, He is everybody's secret.

God made the senses turn outwards: man therefore looks outwards, not into himself. Now and again a daring soul, desiring immortality, has looked back and found himself.

He is the imperishable among things that perish. Life of all life, He, though one, satisfies every man's desire. He that dare discover Him within, knows peace; what other dare know peace? *Katha Upanishad*



LOSING HEAD, FACE .....

#### MAKING UP YOUR FACE

*Here is an example of the many nursery rhymes aimed at face-building. As mother repeats each line, she puts her finger - or baby's - on his forehead, eye, nose, mouth etc., in turn:*

Brow bender,  
Eye peeper,  
Nose dreeper,  
Mouth eater,  
Chin chopper,  
Knock at the door,  
Ring at the bell,  
Lift the hatch,  
Walk in .....

*Yet the lesson is not easily learned. Karen, at 9 years, still writes:*

Have you ever felt like nobody?  
Just a tiny speck of air,  
When everyone's around you,  
And you are just not there.

I knew my arms and body were black, I could see them,  
but I swore my face was white and if she (Shirley Temple)  
ever met me, she'd return my love.  
*Hakim Jamal, about himself at 10*

But then the worst happens. They take him by the hand  
and draw him towards the table; and all of them, as many  
as are present, gather inquisitively before the lamp. They  
have the best of it; they keep in the shadow, while on  
him alone falls, with the light, all the shame of having a  
face. *Rilke*

*Mrs. General:* "If Miss Amy Dorrit will direct her own  
attention to, and will accept of my poor assistance in, the  
formation of a surface, Mr. Dorrit will have no further  
cause of anxiety." *Dickens*

There will be time to prepare a face to meet the faces that  
you meet. *T.S. Eliot*

What a pity, when a man looks at himself in a glass, he  
doesn't bark at himself like a dog does, or fluff up in  
indignant fury like a cat! *D.H. Lawrence*

*Estelle:* "I feel so queer (she pats herself). Don't you  
ever get taken that way? When I can't see myself I begin  
to wonder if I really and truly exist. I pat myself to make  
sure, but it doesn't help much ..... When I talked to  
people I always made sure there was a mirror nearby in  
which I could see myself. I watched myself talking. And  
somehow it kept me alert, seeing myself as the others saw  
me ....." *Sartre, Huis Clos*

#### UNMAKING YOUR FACE

And we, spectators always, everywhere,  
looking at, never out of anything! .....  
Who's turned us round like this? *Rilke*

I'm looking for the face I had  
Before the world was made. *Yeats*

Loosing and dropping off body and mind, your Original  
Face is clear before you. *Zazen-gi*

Not one of the 1700 koans of Zen has any other purpose  
than to make us see our Original Face. *Daito Kokushi*

When thought is put down, the Original Face appears.  
*Daito Kokushi*

He that beholds his own Face - his light is greater than  
the light of the creatures. Though he die, his sight is  
everlasting, because his sight is the sight of the Creator.  
*Rumi*

His form has passed away, he has become a mirror:  
naught is there but the image of another's face. *Rumi*

But we all, with unveiled face, reflecting as in a mirror  
the glory of the Lord, are transformed. *St. Paul*

A Brahmin went for help to the Buddha, carrying a gift  
of flowers in each hand.  
"Let go," commanded the Buddha, and the Brahmin  
dropped the flowers in his right hand.  
"Let go," repeated the Buddha, and the Brahmin dropped  
the flowers in his left hand.  
"Let go," said the Buddha again, and the Brahmin stood  
nonplussed.  
"Let go of what is in neither hand, but the middle."  
At these words the Brahmin went away satisfied.

Alone, without form or face,  
Foothold or prop, one goes on  
To love That, beyond all creatures,  
Which may be won by happy chance. *St. John of the Cross*

*H.J., under psychiatric treatment with LSD, reports that  
the most striking aspect of the experience was what  
happened to his face: he had to keep feeling it to make  
sure it was there.*

As a beauty I am not a star -  
There are others more handsome by far -  
But my face, I don't mind it,  
For I am behind it:  
It's those in front get the jar. *Attributed to  
Woodrow Wilson*

Something I owe to the soil that grew,  
More to the life that fed,  
But most to Allah who gave me two  
Separate sides to my head.

I would go without shirts or shoes,  
Friends, tobacco or bread,  
Sooner than for an instant lose  
Either side of my head. *Kipling*

(Lycomedes had a portrait painted of the Apostle John.)  
And John, who had never at any time seen his own face,  
said to him: "Thou mockest me, child: am I like that?"  
*Acts of John*

A sleepy-eyed grandmother  
Encounters herself in an old mirror.  
Clearly she sees a face,  
But it doesn't resemble hers at all. *Tozan Ryokai*

Everyone likes a mirror, while not knowing the true  
nature of his face.

After all, how long does a reflection remain in view?  
Make a practice of contemplating the origin of the  
reflection ..... This cheek and mole go back to the  
Source thereof. *Rumi*

Becoming as the living dead, come thou into the way.  
First lay down thy head, then mayest thou venture  
to plant thy foot. *Dadu*

#### BEHEADING YOURSELF

Chia Yung went out to fight bandits, but was wounded and  
lost his head. Mounting his horse, he returned to the camp.  
The soldiers and people of the camp all came to look at  
him, and Yung spoke from his chest, "I was defeated by  
the bandits and they cut off my head. Tell me, in your  
opinion, does it look better to have a head or to be with-  
out a head?" The officers wept and said, "It's better to  
have a head." Yung replied, "I don't think so. It's just as  
good to be without a head!" *Luyichi (9th c.)*

A monk said he had the precious sword. Ten-t'ou stretched  
out his neck, saying: "Well, then, cut off my head." The  
monk said: "Your head is off!" at which Yen-t'ou laughed  
loudly. But the monk did not perceive the meaning of  
that laughter. *Blue Cliff Records*

The precious Vajra sword is right here and its purpose is to  
cut off the head. *Tai-hui*

When thou seest in the pathway a severed head ..... of it  
thou wilt learn our hidden mystery.

I am free from head.

You have never beheld the head of Man: you are a tail.  
Behead yourself! *Rumi*

You must choose one of two things - either have your  
head cut off or go into exile ..... He who loves Me, but  
loves his head better, is no true lover. *Attar*

If He sever one head from the body, He at once raises up  
thousands of heads for the beheaded one. *Rumi*

He played away his head, laughing and rejoicing. *Rumi*

This travelling hat may look small, but when I put it on  
it covers the whole cosmos. *Huang-po*

If sense-data are literally inside the brain we are committed  
to the conclusion that they are always smaller than the  
things to which they belong, (or else) that our own head  
is very much larger than it appears to be from touch.  
*H.H. Price*

That head of clay is from the earth, and this pure Head  
from Heaven. *Rumi*

How can a world be contained in the clay of the body?  
How should a heaven be contained in the earth? God  
forfend! Thou art beyond this world both in thy life-  
time and at the present hour. *Rumi*

How wonderful is the path of love, when the headless  
one is exalted. *Hafiz*



LOSING EYES, EARS .....

*WHAT SEES?*

Thou seest those eyes looking, but they are like pictures in a bath-house: they do not see. The form appears, O worshipper of form, as though its two dead eyes were looking. *Rumi*

Just tell me what your eyes are. *Genro*

It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. *Jesus*

Jesus said to them: When you make the two one ..... then you will go into the Kingdom. *Gospel of Thomas*

He became one-eyed. *Attar*

The Tathagata became the Eye of the universe. *Parinirvana Sutra*

Thou art not that body: thou art this spiritual Eye. *Rumi*

I become a transparent eyeball; I am nothing; I see all. *Emerson*

Real vision is eyeless. *Anandamayi Ma*

Become seeing, seeing, seeing! *Rumi*

Become vision itself. *Plotinus*

When Chang Ching, after twenty years of meditation, happened to lift the curtain and see the outside world, he lost all his previous understanding of Zen, and cried: "How mistaken I was! How mistaken I was! Raise the screen and see the world."

Anything, however small, adhering to the soul, prevents your seeing me. We cannot see the visible except with the invisible. *Eckhart*

*WHAT SEES, HEARS, TASTES.....?*

That one eats, and filth is discharged from him; this one eats and becomes entirely the Light of God. *Rumi*

He eats Light, do not say he eats bread..... This body which the Sheykh of Insight possesses has become something different: do not call it a body. *Rumi*

This old monk does not occupy even a dot of ground in which to stick an awl..... He does not have so much as a tongue. *Hui-hai*

A monk asked Pao-yun of Lu-tzu Shan: "What is meant by speaking is no speaking?" The master replied: "Where is your mouth?" "I have no mouth."

In the place where no man is I will put my hand to my forehead and watch for you ..... I will wait and look out for you where no man speaks, that is, in Maitreya's land, where no mouth and lips are needed. *Pai-chang*

You each have a pair of ears, but what have you ever heard with them? You each have a tongue, but what have you ever said with it? ..... From whence, then, do all these forms, voices, odours, and tastes come?. *Fo-yen*

If there were no eye, what? If there were no ear, what? If there were no mouth, what? If there were no mind, what? If one has to face such circumstances and knows how to act then one is in the company of the ancient Patriarchs and Buddhas. Anyone in that company is satisfied. *Blue Cliff Records*

I look and listen without using eyes and ears. *Lieh-tzu*

By what means do this body or mind perceive? Can they perceive with the eyes, ears.....? No. Your own Nature, being essentially pure and utterly still, is capable of this perception. *Hui-hai*

*WHO SEES, HEARS..... ?*

There is no seer but Him, no one to hear but Him, no one thinking, no one aware but Him. He is the Self, the Ruler within, the One Immortal. *Brihadaranyaka Upanishad*

God is the Hearer, and it is by attributing this faculty unto thyself that thou art deaf. Thou hast become blind through attributing sight unto thyself. When He is thy hearing and thy sight, then wilt thou hear only Him and see only Him. *Ibn Ashir*

It is the Unborn which sees and hears, eats and sleeps. *Bankei*

Only God has seeing, hearing. *Al-Arabi*

To prove your mind is the Buddha mind, notice how all I say here goes into you without your missing a single thing, even though I don't try to push it into you. The Buddha mind is ten thousand times clearer than a mirror, and more inexpressibly marvellous. *Bankei*

This brightness is so great that the loving contemplative, in the ground wherein he rests, sees and feels nothing but an incomprehensible Light; and through that Simple Nudity which enfolds all things, he finds himself, and feels himself, to be that same Light by which he sees, and nothing else. *Ruysbroeck*

Of inconceivable power am I; without eyes I see; without ears I hear. *Kaivalya Upanishad*

*SEEING ABSENCE, HEARING SILENCE.....*

*There can be nothing difficult or mysterious about seeing an absence, when we all take such passages as the following in our stride:*

The outstanding feature of the interior of that shed was its complete freedom from pigs of any description.

*P.G. Wodehouse*

*Holmes:* "I followed you."

*Sterndale:* "I saw no one."

*Holmes:* "That is what you may expect to see when I follow you." *Conan Doyle*

How can there be perception when we are confronted by nothing at all?

The nature of perception being eternal, we go on perceiving whether objects are present or not. Thereby we come to understand that, whereas objects naturally appear and disappear, the nature of seeing does neither of these things; and it is the same with your other senses.

The nature of hearing being eternal, we continue to hear whether sounds are present or not.

If that is so, who or what is the hearer?

It is your own Nature which hears. *Hui-hai*

See, where thou nothing seest;  
Go, where thou canst not go;  
Hear, where there is no sound;  
Then where God speaks art thou.  
*Angelus Silesius*

Perception that there is nothing to perceive - that is Nirvana, also known as deliverance. *Surangama Sutra*



## LOSING EVERYTHING

### PEELING THE ONION

"I think I'll go and meet her," said Alice .....  
"You can't possibly do that," said the Rose, "I should advise you to walk the other way."

This sounded nonsense to Alice, so she said nothing, but set off at once towards the Red Queen. To her surprise, she lost sight of her in a moment. *Through the Looking Glass*

You are like a mirage in the desert, which the thirsty man thinks is water; but when he comes up to it he finds it is nothing. And where he thought it was, there he finds God. Similarly, if you were to examine yourself, you would find it to be nothing, and instead you would find God. That is to say, you would find God instead of yourself, and there would be nothing left of you but a name without a form. *Al-Alawi*

As rivers lose name and shape in the sea, wise men lose name and shape in God, glittering beyond all distance. *Mundaka Upanishad*

The notion that a man has a body distinct from his soul is to be expunged; this I shall do by ..... melting apparent surfaces away, and displaying the infinite which was hid. *Blake*

The outward and the inward man are as different as earth and heaven. *Eckhart*

Jesus said: What I now seem to be, that am I not .....  
And so speak I, separating off the manhood. *Acts of John*

He (Ezekiel) saw a city set on a hill sloping towards the south, which measured no more than a rod in length and breadth, that is, six cubits and a palm. But when he was brought into the city and looked about him he thought it was very spacious ..... many hundred cubits in length and breadth. It was extraordinary to him that this city which was so spacious within appeared so small when he stood outside. *Walter Hilton*

The Tathagata divides his own body into innumerable bodies, and also restores an infinite number of bodies to one body. Now he becomes cities, villages, houses .....  
Now he has a large body, now he has a small body. *Mahaparinirvana Sutra*

Through the Unity shall everyone find himself. Through knowledge shall he be purified from a manifold creature to a unity, in that like a fire he absorbs the material in himself, darkness into light, death into life. *Gospel of Truth*

I have no concern for my composite form. I no longer have colour or tangibility or size; I am a stranger to all these things. Now you see me, my child, with your eyes, but cannot understand what I am by staring at me. *Hermetica*

All that has form, sound, colour, may be classed under the head *thing* ..... But a man can attain to formlessness and vanquish death. And with that which is in possession of the eternal, how can mere things compare? *Chuang-tzu*

You must tear off from around you this tunic which you wear - this fabric of ignorance, this support of wickedness, this bondage of corruption, this cloak of darkness, this living death, this sensate corpse, this tomb you carry around with you. *Hermetica*

When Pu-liang Yi put the world and all things and all life outside himself, he achieved the brightness of dawn and could see his aloneness. *Chuang-tzu*

The reality of the formless, the unreality of that which has form! *Chuang-tzu*

When all things are reduced to naught in you then ye shall see God. *Eckhart*

Earth, these solid stars, this weight of body and limb, Are they not sign and symbol of thy division from Him? *Tennyson*

Destroy yourself, because any form or shape is the cause of the trouble. Give up the notion 'I am so and so.' 'I am this, I am that' is the ego. *Ramana Maharshi*

Unform thyself. *Tauler*

While keeping my physical frame, I lost sight of my real self. Gazing at muddy water, I lost sight of the clear abyss. *Chuang-tzu*

For a Self-realised being the body does not exist. *Anandamayi Ma*

When the kingdom of Pure Consciousness has been attained, form is revealed as the Essence itself. What was sorrow from the worldly point of view is now *viraha*, separation from THAT; in other words, the agony of existing in a particular form. *Anandamayi Ma*

Every visible and invisible creature is a theophany or appearance of God. *Erigena*

### THE CORE OF THE ONION

The revelation by modern physics of the void within the atom is more disturbing than the revelation by astronomy of the immense void of interstellar space. *Eddington*

Do but extract from the corpulency of bodies, or resolve things beyond their First Matter, and you discover ..... the ubiquitary and omnipresent Essence of God. *Sir Thomas Browne*

"Break that tiny seed."

"It is broken, lord."

"What do you see there?"

"Nothing, lord."

"My son, that subtle Essence which you cannot see there, from that very Essence this great banyan tree springs up. Believe me, my son, that subtle Essence, in it all that exists has its self. It is the True. It is the Self. And you, Svetaketu, are That." *Chhandogya Upanishad*

We naturally believe ourselves far more capable of reaching the centre of things than of embracing the circumference .....  
And yet we need no less capacity for attaining the Nothing than the All. *Pascal*

Hsueh-feng went to the forest to cut trees with his disciple Chang-sheng. "Don't stop till your axe cuts to the very centre of the tree," warned the teacher. *The Iron Flute*

Till now we have worked from the outside on what is within; now we tarry in the centre and rule what is external. Hitherto it was a service in aid of the Master; now it is a dissemination of the commands of this Master. *The Secret of the Golden Flower*

At length a man cometh to a pure and total abstraction; and then he seemeth to himself to be all spirit and as if he had no body ..... The purer and perfecter such abstraction is, the higher is the man ascended to perfection. *Augustine Baker*

All men have matter of sorrow: but most specially he feeleth matter of sorrow that knoweth and feeleth that he *is*. All other sorrows but this be as it were game to earnest. *Cloud of Unknowing*

I realised the Essential Nature of my body and mind, that it was like the fluidity of the oceans of fragrance surrounding the Isles of the Blest. I came to realise that I had been all along throwing the broken shards of my thoughts of personality into the pure limpidity of my Essential Nature. *Surangama Sutra*

It is a great joy to realise that the Fundamental Nature is qualityless. *Gampopa*

The Tathagata is not to be seen by means of his possession of marks. *Diamond Sutra*

Bodies are like pots with lids on: look and see what's in them. The pot of *this* body is filled with Water of Life; the pot of *that* body with the poison of death. *Rumi*

In the deeps of his ground he knows and feels nothing, in soul or body, but a singular radiance with sensible well-being and all pervading savour. *Ruysbroeck*

In this kind of seeing, one only sees that no shape is there .....  
If a man wants to make certain of his body he cannot get at it. *The Secret of the Golden Flower*

Knowing that this body is like froth, knowing it is of the nature of a mirage: breaking the flowery shafts of Mara, he (the disciple) will go where the King of Death will not see him. *Dhammapada*

I'm nobody! Who are you?  
Are you nobody too?  
Then there's a pair of us - don't tell!  
They'd banish us, you know.

How dreary to be somebody!  
How public, like a frog,  
To tell your name the livelong day  
To an admiring bog! *Emily Dickinson*



## GAINING EVERYTHING

### WORKING MIRACLES

A poor young fisherman called Judar finds, well-hidden, the Treasure House of the world. He knocks at the door. A porter, armed with an axe, opens and says: "Stretch out your neck so that I can cut off your head." Unafraid, Judar does so, and the blow is painless. He sees that the porter is a body without a soul. After further adventures, he proceeds to the Treasure itself, which consists of the four Valuables - the Celestial Disc (whose owner sees all lands as near), the Sword (whose owner can slay all creatures), the Seal-Ring (whose owner possesses and rules the world), and the Collyrium Pot (whose owner can see all the world's treasures).  
*Condensed from Arabian Nights Entertainments*

*In our language, Judar, losing his head and seeing Who he really is, finds himself exercising the Powers of that One - astral travel, annihilation and re-creation, ownership of all things, and knowledge of the Clear Essence of all things. These Powers he wields naturally as 1st person singular. In addition, he may well find himself exercising 'supernatural' powers or siddhis: 'miracles' are indeed apt to occur around Self-realised persons. But these are comparatively trivial. They can prove a trap for the unwary - which is why the experts advise that they may be thankfully noted, but never cultivated.*

The true Supernatural Power is one's own Natural State, in which one is the real Self, and which is won by becoming aware of that Self which one already is. The other siddhis are like those that are won in a dream. In fact, Realisation comprises everything and the realised man will not waste a thought on powers. Let people first get Realisation and then seek powers if they still want to.  
*Ramana Maharshi*

Can you walk on water? You have done no better than a straw. Can you fly in the air? You have done no better than a bluebottle. Conquer your heart; then you may become somebody. *Ansari of Herat*

One ounce of sanctifying grace is worth more than a hundred-weight of those graces which the theologians call 'gratuitous', among which is the gift of miracles  
*St. Francis de Sales*

*Priest:* The founder of our sect had such remarkable powers that he held a brush in his hand on one bank of the river and wrote the name Amida on a piece of paper on the other bank. Can you do such a thing?  
*Bankai:* Perhaps your fox can perform that trick, but that is not the manner of Zen. My miracle is that when I feel hungry I eat, and when I feel thirsty I drink.

### TRAVELLING THE UNIVERSE

I touch the sky with my finger.  
Distance is nothing but a fantasy. *Blake*

As he gets to be more purely and singly himself ..... the astronomer is 'out there' with the stars, rather than a separateness peering across an abyss at another separateness through a telescopic keyhole. *Abraham H. Maslow*

I doubt whether the sun is more than a few hundred miles away. *George Bernard Shaw, in conversation with J.B.S. Haldane*

The sun ten thousand legions off, was nigh:  
The utmost star,  
Though seen from far,  
Was present in the apple of my eye. *Traherne*

The possessor of the Mystic Wonder touches and feels with the hand even the moon and the sun, beings of mystic power though they be. He reaches even in the body up to the heaven of Brahma. *Kevaddha Sutra*

The ten quarters melt into the spot of our presence.  
*Hakuin*

It is not we who are in space, but space that is in us.  
*Lotze*

A tenth-of-an-inch difference, and heaven and earth are set apart. *Hsin-hsin Ming*

Let subject and object be so oned that the wind cannot pass between them. *Wu-men*

To know a thing is to become it. *Erigena*

All knowledge is, in the strict sense, assimilation.  
*St. Bonaventure*

The proper consideration for one of highest spiritual capacity is the absolute unity of knower, knowing, and known. *Gampopa*

A sudden perception that Subject and object are one will lead you to a deeply mysterious wordless understanding - you will waken to the truth of Zen. *Huang-po*

Bodhisattvas are able to expand their bodies to the ends of the universe. *Gandavyuha Sutra*

The whole great Earth is nothing but you. *Hsueh-feng*

When you have truly renounced the mind, you will see the whole universe in yourself. *Vasishtha*

### CREATING AND ANNIHILATING THE UNIVERSE

When you shut your eyes to the world, it's abolished. *Rumi*

Chao-chou visited Pao-shou, who happened to see him coming and turned his back ..... Pao-shou's Zen was refined. He made himself like a crystal ball with neither back nor front. *The Iron Flute*

The universe dissolves into me. Wonderful am I! Adoration to Myself! For when the world, from its highest god to its least blade of grass, dissolves, that destruction is not mine. *Astavakra Samhita*

The Buddha transformed lands of filth, innumerable as the sands of the Ganges, into the pure Dharma-Dhatu.  
*Hui-hai*

Man is in appearance a derivative of the world, but intrinsically the origin of the world. *Rumi*

Within my own being I gaze upon the Creator of the world ..... and I unite myself with Him. *Simeon the New Theologian*

The soul has a light in her with which she creates all things.  
*Eckhart*

A monk asked Ch'ang-sha: "How can you turn mountains and rivers and the earth into Self?"  
"How can you turn Self into mountains and rivers and the earth?" returned the Master.

### CONTAINING THE UNIVERSE

O, the world's soul will never be united with mine, till what appears outside me, as though it always meant to be inside me, delightedly alights in me. *Rilke*

Spirit is a unity of the manifold in which the externality of the manifold has utterly ceased. *F.H. Bradley*

The world was more in me than I in it. *Traherne*

Men that look on my outside, perusing only my condition and fortunes, do err in my altitude; for I am above Atlas his shoulders. *Sir Thomas Browne*

The Self pervades the universe and by Its light all this insentient universe is illumined. *Sankara*

You do not live in the body. It is a great deception, a great hoodwink. *Rumi*

The human frame is as large as Mount Sumeru. *Diamond Sutra*

### MOVING THE UNIVERSE

The Qutb (Pole) is he who turns round himself; round him is the revolution of the heavenly spheres. *Rumi*

Why do you think that *you* are active? Take the gross example of your arrival here. You left home in a cart, took train, alighted at the railway station here, got into a cart there and found yourself in this Ashramam. When asked, you say you travelled all the way here from your town. Is it true? Is it not a fact that you remained as you were and there were movements ..... all along the way? Just as those movements are confounded with your own, so also the other activities. They are not your own. *Ramana Maharshi*

As we rush, as we rush in the Train,  
The trees and the houses go wheeling back,  
But the starry heavens above the plain  
Come flying on our track. *James Thomson*

When I cross the bridge, it is the bridge that flows, not the water. *Zen Saying*

The outward man is the swinging door; the inner man is the still hinge. *Eckhart*

The only thing moved is matter. *Plotinus*

Whoever says that the Tathagata goes or comes, sits or lies down, he does not understand the meaning of my teaching. *Diamond Sutra*

At the centre, where no-one abides, there this light is quenched ..... for this Ground is the impartible stillness, motionless in itself, and by this Immobility all things are moved. *Eckhart*

And every Space that a man views around his dwelling-place  
Standing on his own roof or in his garden on a mount  
Of twenty-five cubits in height, such space is his Universe:  
And on its verge the Sun rises and sets, the Clouds bow  
To meet the flat Earth and the Sea in such an order'd Space:  
The Starry heavens reach no further, but here bend and set  
On all sides, and the two Poles turn on their valves of gold;  
And if he move his dwelling-place; his heavens also move  
Where'er he goes, and all his neighbourhood bewail his loss.  
Such are the Spaces called Earth and such its dimension.  
*Blake*



## GAINING EVERYTHING – AND NOTHING

### KNOWING ALL – AND NOTHING

Not to know is profound; to know is shallow. Not to know is internal; to know is external. *Chuang-tzu*

Rejoicing in nothing and knowing nothing are the true rejoicing and the true knowledge. *Lao-tzu*

Only have no mind of any kind, and this is known as undefiled knowledge. *Huang-po*

If he had any discriminating mind, do you think he could discriminate anything? *Shen-hui*

The understanding, the memory and the will are in a fearful void, in nothingness. Love this immense void. Love this nothingness since the infinitude of God is in it. *De Caussade*

That thou mayest have pleasure in everything, seek pleasure in nothing. That thou mayest know everything, seek to know nothing. That thou mayest possess all things, seek to possess nothing. *St. John of the Cross*

Those who know Him most perfectly perceive most clearly that He is perfectly incomprehensible. *St. John of the Cross*

Nothing can be more simple than God, either in reality or in our way of understanding. *St. Thomas Aquinas*

When the Self is seen, heard, thought of, known, everything is known. *Brihadaranyaka Upanishad*

All-knowledge is what constitutes the essence of Buddhahood. It does not mean that the Buddha knows every individual thing, but that he has grasped the fundamental principle of existence and that he has penetrated deep down into the centre of his own being. *D.T. Suzuki*

If I knew myself as intimately as I ought, I should have perfect knowledge of all creatures. *Eckhart*

If you pass beyond form, O friends, it is Paradise and rose-gardens within rose-gardens. When thou hast broken and destroyed thine own form, thou hast learned to break the form of everything. *Rumi*

### WILLING ALL – AND NOTHING

Buhlul said to a certain dervish, "How art thou, O dervish? Inform me."

He said, "How should that one be, according to whose desire the work of the world goes on? According to whose desire the torrents and rivers flow, and the stars move in such wise as he will; And Life and Death are his officers..... No tooth flashes with laughter in the world without the approval of that imperial personage." *Rumi*

Others gain authority over you if you possess a will distinct from God's will. *Rabbi Nahman of Bratzlav*

It is because we are not near enough to Thee to partake of Thy liberty that we want a liberty of our own different from Thine. *George Macdonald*

For God, freedom is necessary. *Vladimir Soloviev*

Where the spirit of the Lord is, there is liberty. *St. Paul*

The truth shall make you free. *Jesus*

With the removal of the 'I' illusion, the world with all its multiplicities will disappear, and if there is anything left which can act, this one will act with utmost freedom, with fearlessness, like the Dharma-king himself, indeed as the One. *D.T. Suzuki*

In this Fourth Valley the lightning of power, which is the discovery of your own resources, blazes up so that the heat consumes a hundred worlds. *Attar*

God's holy will is the centre from which all we do must radiate; all else is mere weariness and excitement. *Jean Pierre Camus*

The creature hath nothing else in its power but the free use of its will, and its free will hath no other power but that of concurring with, or resisting, the working of God in nature. *William Law*

Obeys the nature of things, and you are in concord with the Way, calm and easy and free from annoyance. The Enlightened have no likes or dislikes. *Hsin-hsin Ming*

Sanctity consists in willing what happens to us by God's order. If we understood how to see in each moment some manifestation of the will of God we should find therein also all that our hearts could desire. *De Caussade*

True wisdom is learning to wish that each thing should come to pass as it does. *Epictetus*

### HAVING ALL – AND NOTHING

Everyone must have two pockets, so that he can reach into the one or the other, according to his needs. In his right pocket are to be the words: 'For my sake was the world created,' and in his left: 'I am earth and ashes.'

*Rabbi Bunum of Pzhysha*

All glorification of me cometh short of the measure, as doth all contempt. *Al-Alawi*

He who clearly sees that, while treating things as things, he is no thing himself - how could he be content only to govern the hundred clans of the world.....? He is the Sole Possessor. *Chuang-tzu*

Do not your inclinations tell you that the world is yours? *Traherne*

You talk about those who renounce the world, but in actual fact it is you yourself who have renounced everything. What is 'everything'? God! Leaving Him aside, everyone is literally practising supreme renunciation! *Anandamayi Ma*

If the soul would but stay within, she would have everything. *Eckhart*

Man is the dwarf of himself. Once he was permeated and dissolved by spirit. He filled nature with his overflowing currents.....But, having made for himself this huge shell, his waters retired; he no longer fills the veins and veinlets; he is shrunk to a drop. He sees that the structure still fits him, but fits him colossally. Say, rather, once it fitted him, now it corresponds to him from far and on high. *Emerson*

More, more! is the cry of a mistaken soul; less than All cannot satisfy man. *Blake*

Zen masters are totally identified with Nature. *D.T. Suzuki*

We call the holding in the hand, or the house, or the pocket, *having*; but things so held cannot really be *had*. *George Macdonald*

### BEING ALL – AND NOTHING

As long as I am this or that, I am not all things. *Eckhart*

*Disciple*: "How can I know the power of God?" *Ramana Maharshi* "You say I AM. That is it. What else can say I AM? One's own being is His power. The trouble arises when one says 'I am this or that'. Be yourself, that is all."

The word SUM, I AM, can be spoken by no creature, but by God only. *Eckhart*

The absolute is none of the things of which It is the Source; Its nature is that nothing can be affirmed of It - not existence, not essence, not life. It transcends all these. But possess yourself of It by the very elimination of being, and you hold a marvel. *Plotinus*

This one alone is lacking in every mode and quality. *Eckhart*

Every creature denies it is the other.....But God is the denier of denials. *Eckhart*

Things are all the same in God: they are God Himself. *Eckhart*

In God alone can man meet man. *George Macdonald*

The one principle of hell is - 'I am my own!' *George Macdonald*

The only being that *is* is the Tao-man who, depending on nothing, is at this moment listening to my talk on the Dharma. *Lin-chi*

From meditating on Him there arises, on the dissolution of the body, the Third State, that of universal lordship: but only he who is alone is satisfied. *Svetasvatara Upanishad*

Turn thy face towards thine own Face: thou hast no kinsman but thyself. *Rumi*

I am alone. I am the supreme Brahman. I am the Lord of the Universe. Such is the settled conviction of the *Mukta*. All other experience leads to bondage. *Devikalottara*

The strange fact is that when a door opens and a light shines from an unknown source into the dark chamber of consciousness, all time - and space - limitations melt away, and we make a *Simhanada* (lion-roar): 'Before Abraham was, I am,' or 'I alone am the Honoured One above and below the heavens.' *D.T. Suzuki*

Fear comes when there is a second. *Brihadaranyaka Upanishad*



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**3 COMPASS** Point the needle towards (say) Ceylon, then Iceland. In what direction is your Home, the Eye of the needle and the whole dial?

**4 SPEEDOMETER** Select a travelling speed (up to 12 m.p.h.). Notice that, whatever the reading, Yours at the Pivot is always **o** m.p.h., and your stillness contains all speeds. (Check when next driving that the speedometer Pivot truly shows Your speed.)

**5 WHEEL OF FORTUNE** Eyes closed, spin the indicator and find what afterlife it points to. See that What it points from is neither luck nor unlucky, and that all destinies and all opposites — heavens and hells, buddhas and demons, life and death — are in You.

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**9 CAMERA** Hold the card up close and use the Viewfinder **o** to see how much You, this empty I-hole, contain. Are You in the world or is it in You?

**10 D.I.Y.** Invent further ways of using this tool for Self-discovery. Re-calibrate as necessary, using the pencil provided.

## 1st-person indicator

This tool completes the kit but leaves the workshop open-ended.

Remove this card from the kit. Sit opposite each other in chairs drawn up as close as possible, with the dial on your knees. Put your No-heads together and proceed simultaneously.

Whatever you use this instrument for, notice that the two of You are always united as:

- (a) the full circle, and
- (b) the empty Centre which makes it work.



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## CONCLUSION

How credible is our hypothesis now ?



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## CONCLUSION

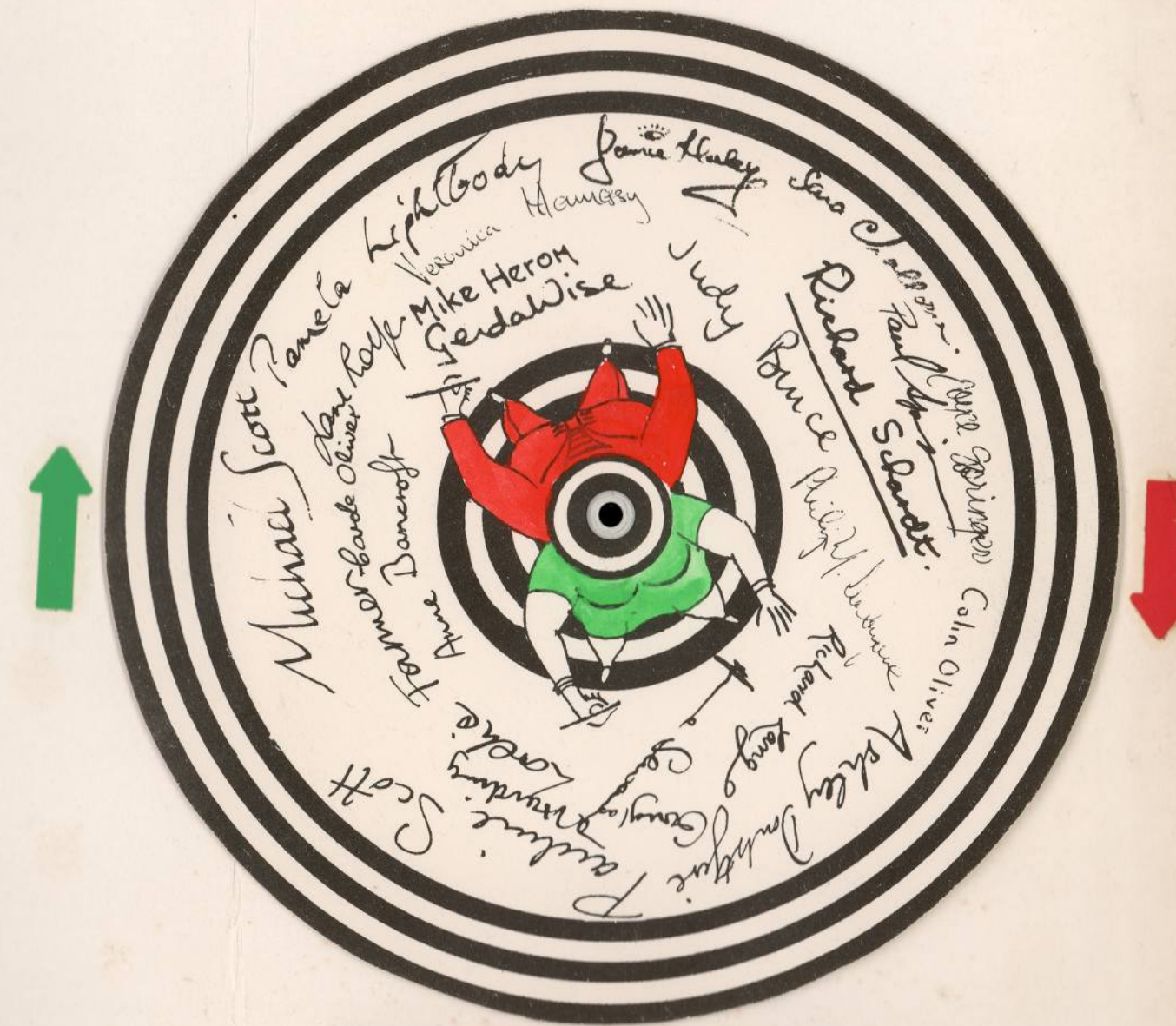
We began by stating our hypothesis, and laying down some guide-lines for testing it. We then carried out a series of tests for discovering right away  
(I) *What you are to yourself*, as 1st person singular, present tense, (II) *What you are to others*, where they help you 'peel your Onion', and (III) *Who you are*, and what you find yourself capable of, as 1st person. This concluded our Workshop.

We then proceeded to on-going, long-term tests, starting with (IV) what our hypothesis explains, *how well it fits the facts*; then (V) the pragmatic test, asking *what use it is*, its relevance to life's problems. Finally we applied (VI) the test of tradition, and observed *how far our discoveries have been anticipated by mankind*.

The last three Sections, though important in that they bring out the value and social utility of our hypothesis, are of lower status in that they are necessarily imprecise and incomplete. Part of their function is to indicate lines for further long-term research and practical effort in a rapidly changing social scene: accordingly they should be treated as elastic and open-ended - and productive of further subsidiary hypotheses for testing in their turn.

Though the three later Sections confirm and give point to the workshop three, our case doesn't rest on them. It rests on the Workshop itself, on what is actually discovered there. Taken together, Sections (I), (II), and (III) should be more than enough to determine the truth or falsity of our hypothesis.

Provided you have, with (or without) the Toolkit's assistance, made that indispensable leap from these printed pages to Who, 12 inches in front of them, is now reading this, then you are the judge. It is *you* who are in a position to check our hypothesis, *you* who are the authority on what it's all about, *you* who should check all we have said against your experience, not your experience against what we say. It is for *you* to say whether this hypothesis is credible, whether it is an important issue, whether it is proved so far, whether it is worth pursuing, whether it is for living by. Or whether it is, as so many would have us believe, just a hallowed myth, the most ancient of confidence tricks, the long dream that humanity is due to wake up from.



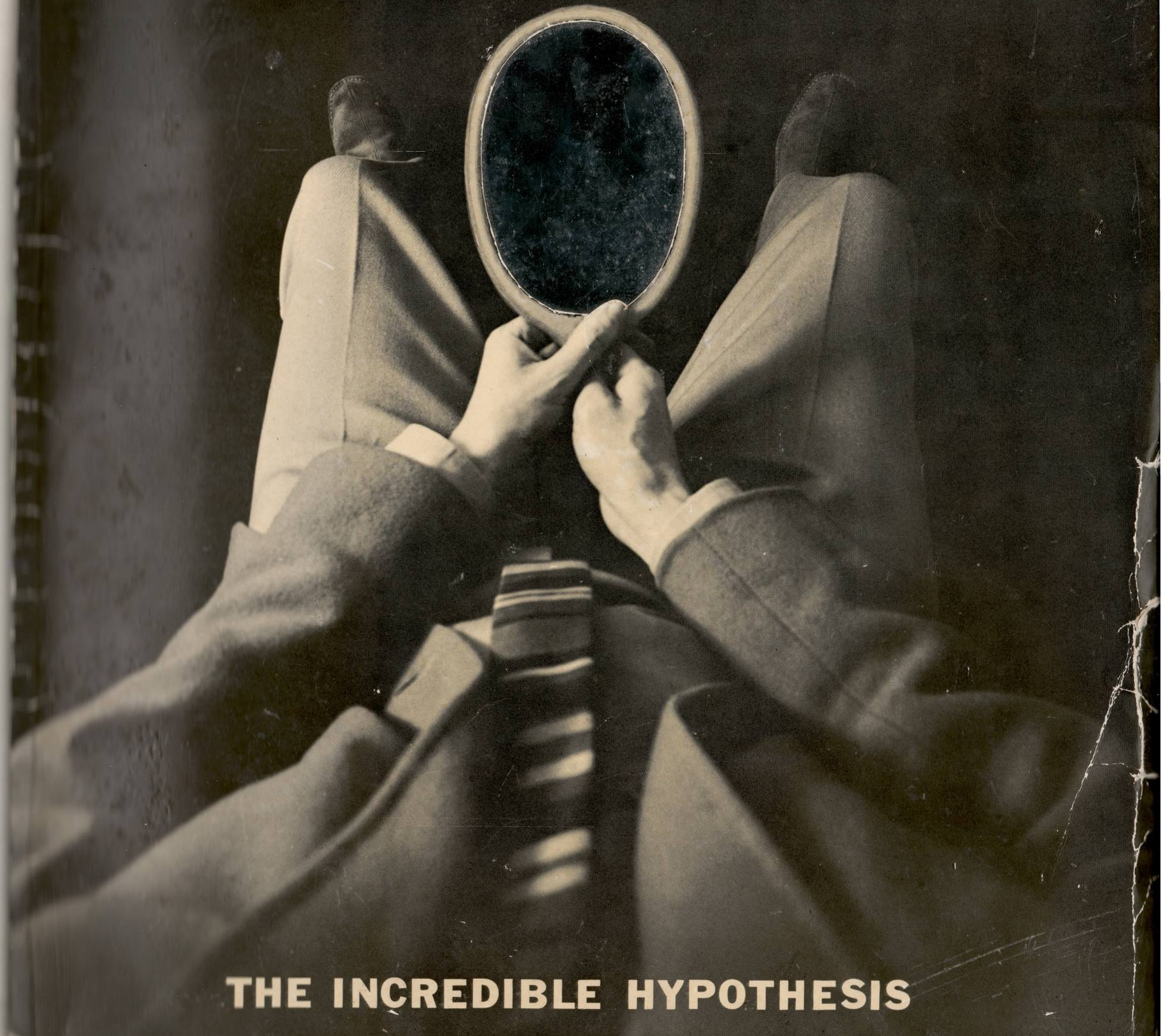
But to see the Source and Point of it all,  
to be the still Hub of the whole merry-go-round,  
go right up to and become the I-hole itself.



Who are you? To see What and Who you really are is to be Enlightened or Liberated, and this - say the books - is to enjoy true freedom and peace of mind. But all books on this subject suffer from one crippling defect: they are 12 inches wide of the Mark - the Mark being not those words out there on the page but you, their reader, right where you are. Since the Point isn't what you are looking *at* but What you are looking *out of*, it's no wonder that the Point is missed, and that practically nobody gets Liberated by reading books about Liberation.

This 'book' sets out to surmount the problem by being not so much a book as a Toolkit, an apparatus whose aim is to jerk you back again and again to your Self. Physically it bridges, by means of a variety of new and convincing devices, that 12-inch gap. It socks it to you.

In several other ways it differs radically from books about Zen, Sufism, Advaita, and the rest of the traditional paths to Liberation. As a laboratory designed and fully equipped to enable you to discover without delay the Nature of its user, it ensures you don't sit back but do the necessary work, testing as you go along the truth of its hypothesis: *Closer is He than breathing, and nearer than hands and feet*. It isn't static reading material for you to centre on out there, but an instrument centred on and mobile about you, its Subject-matter. And it breaks the spell of words, of our socially conditioned thinking, by relying on non-verbal experiments - action-demanding thought-stoppers which oblige you to look for yourself at your Self, as if never before, and in childlike simplicity. The books say you won't enter the Kingdom within you till you become like an infant; the Toolkit, with its party games (which aren't less serious for being also fun) actually *requires* you to get down from your high horse and become just like that - if only for a revealing hour or two. These child's games are to end the games we adults play - the games that pretend we are so many things we aren't.



**THE INCREDIBLE HYPOTHESIS**



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**TOOLKIT FOR TESTING  
THE  
INCREDIBLE HYPOTHESIS**



**two-person workshop**