

**The Yellow Toolkit 1979**

The Yellow Toolkit was designed by Douglas Harding for the workshop tour he gave in 1979. This tour was organised by Werner Erhard and the EST foundation (Erhard Seminar Trainings). Douglas presented the headless way at some eight or nine cities in the USA (and London), sometimes to more than 1,000 people. (These workshops were conducted in large arenas.) Each participant in the workshop received a Toolkit – placed on their seat before they arrived. (Which explains the notice on the back.)

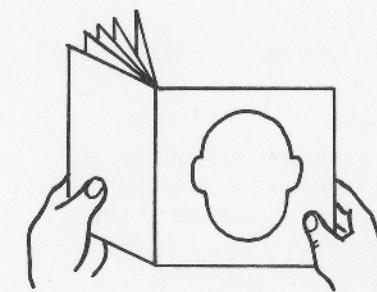
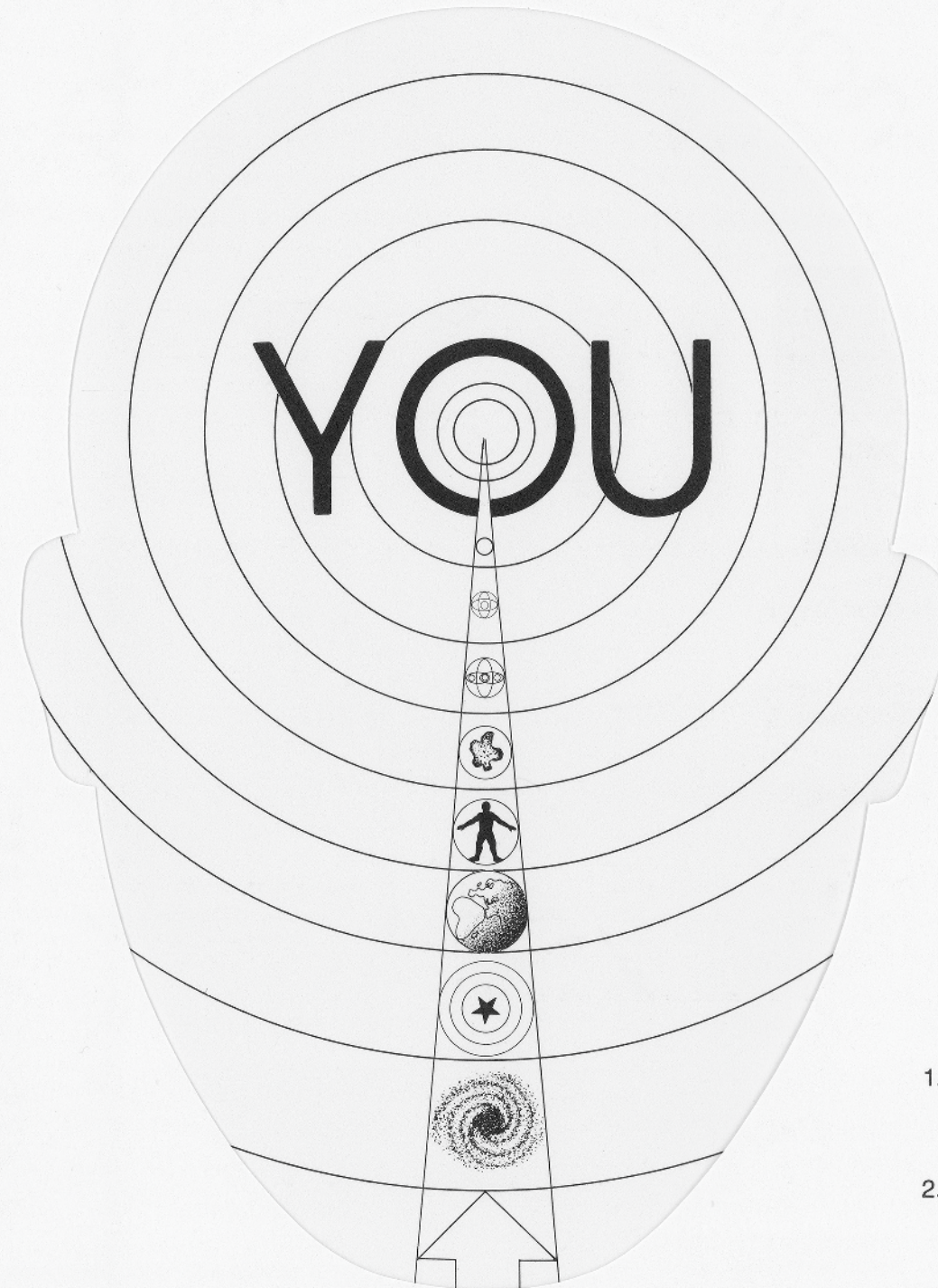
DO NOT OPEN  
UNTIL INSTRUCTED

TOOLKIT  
FOR DISCOVERING  
**WHO YOU ARE**

by Douglas Harding



WHO YOU ARE  
FOR DISCOVERING  
WHAT YOU  
TOOK IT



1. Hold this page in your right hand and the rest in your left, opened out as shown. Hold the kit up at arm's length.
2. See how empty that hole is — and how full of the scene. Now slowly put it on until your face fits in the hole. Or is it still empty? What's happened to its boundaries?
3. Try putting it on again to make sure that, right where you are now, there is this boundless emptiness you can fill with anything you like.  
This is WHAT and WHO you are!





**But (you may say) I can feel my face.**

Right!

Try fingering your face and head all over and see whether you can fill your space with a coloured, opaque, complicated, limited thing for living in.

Is it dark, sticky, small in there?

Aren't you as faceless, transparent, open and vast as ever — with a lot of touch sensations in the nearer regions of your vastness?

**But (you may go on) I can't rely on vision only. How could you show this to a blind man?**

Shut your eyes, drop memory and imagination, and notice whether you have any limits now, are in any kind of box.

Aren't you more like room — silence for these sounds to happen in, space for these passing sensations of warmth, pressure, etc., this flow of feelings and thoughts?

Just room or capacity — but **aware** of itself now as that!

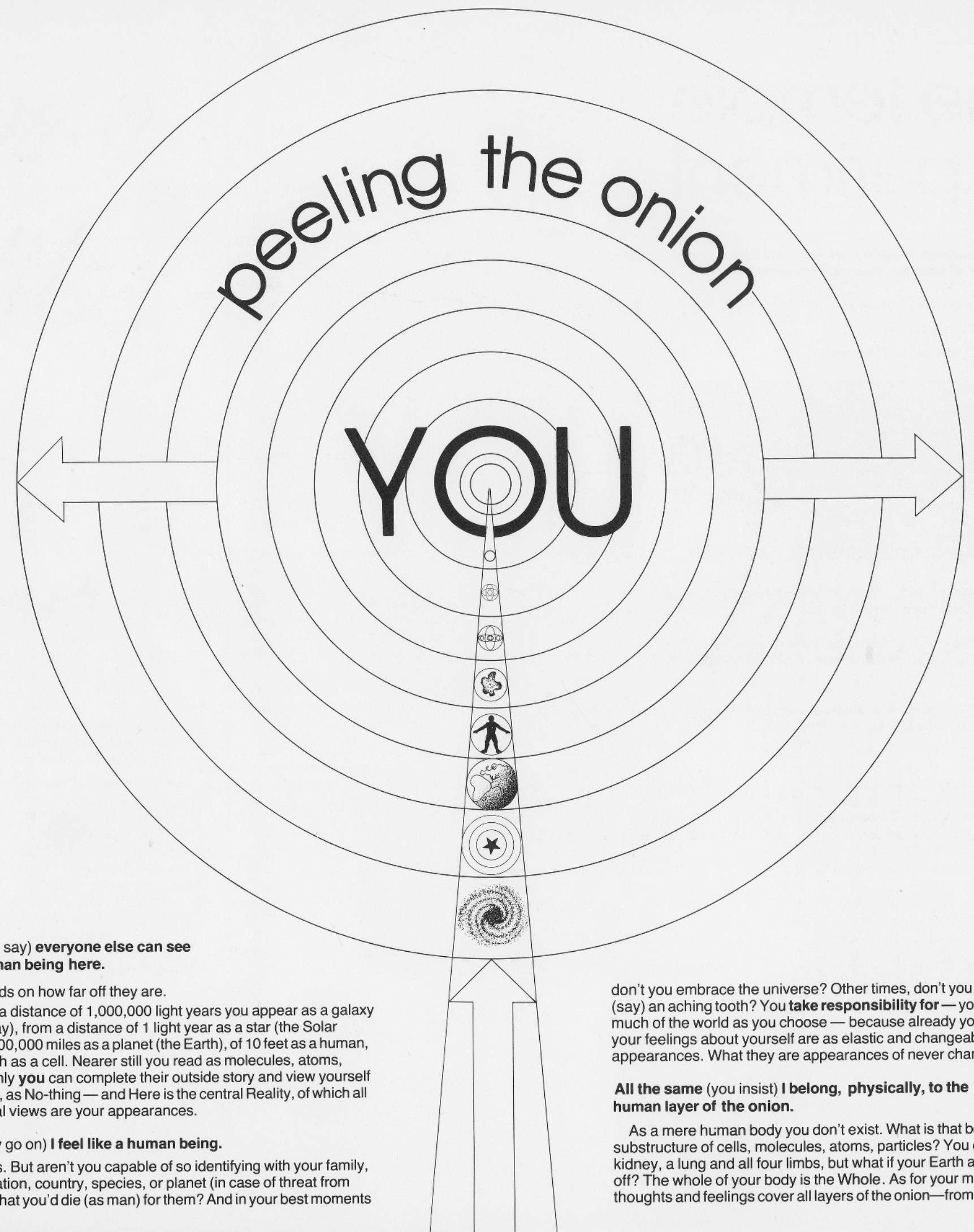
**But (you may say) everyone else can see there's a human being here.**

It all depends on how far off they are.

Seen from a distance of 1,000,000 light years you appear as a galaxy (the Milky Way), from a distance of 1 light year as a star (the Solar System), of 100,000 miles as a planet (the Earth), of 10 feet as a human, of 1/1000 inch as a cell. Nearer still you read as molecules, atoms, particles... Only **you** can complete their outside story and view yourself from 0 inches, as No-thing — and Here is the central Reality, of which all those regional views are your appearances.

**But (you may go on) I feel like a human being.**

Sometimes. But aren't you capable of so identifying with your family, your organisation, country, species, or planet (in case of threat from outer space) that you'd die (as man) for them? And in your best moments



don't you embrace the universe? Other times, don't you narrow down to (say) an aching tooth? You **take responsibility for** — you **become** — as much of the world as you choose — because already you **are** it all. So your feelings about yourself are as elastic and changeable as your appearances. What they are appearances of never changes.

**All the same** (you insist) **I belong, physically, to the human layer of the onion.**

As a mere human body you don't exist. What is that body without its substructure of cells, molecules, atoms, particles? You could spare a kidney, a lung and all four limbs, but what if your Earth and Sun were cut off? The whole of your body is the Whole. As for your mind, don't your thoughts and feelings cover all layers of the onion—from its empty core?



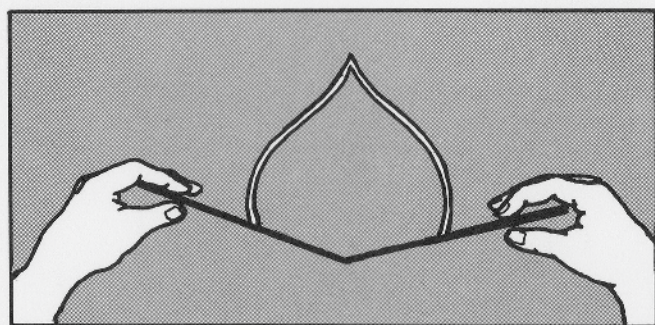
# The temple experiment

But what happens to personal relationships,  
to love, to all communication, if I disappear?

The Temple Experiment

Two-person version

Hold the Kit at eye-level like this—



Fit your face into the near end of the Temple while your friend fits his or hers into the far end.

**Dropping memory and imagination**, is there anything left at your end to shut out that face with? Or are you empty for him?

Aren't you built open, built for welcoming, for loving?

# The temple experiment

Isn't there a danger here of confusing man with God?

The Temple Experiment

One-person version

Fit your face into the near end of the Temple and hold the far end up against the mirror.

This really is the Temple of the living God. In here, the secret of that strange inscription on the floor will be revealed to you. And you will see how total is the distinction between God and man, and the mystery of how they keep their distance — yet come together absolutely.

What is there, where God is, to measure distance from?

## Three-person version

Repeat the experiment, while another friend reads out, with suitable pauses, the following questions—which you don't answer out loud:

- (1) **On present evidence**, how many faces are there in the Temple?
- (2) Are you face-to-face, or face-to-**no**-face, in there?
- (3) How could you take in the colours of that face, if **you** had any colour?
- (4) Aren't you transparent at your end, for that opacity?
- (5) Study that limited shape, the curious features of that terrain. Have **you** any form, size, features, right now?
- (6) Watch those little eye-movements. Aren't they happening in your stillness?
- (7) Scanning the scene you're **looking at** — pores, wrinkles, hairs — see how one area fades instantly as you go on to the next. How long would it take to note every detail? Would it all stay the same, awaiting the end of your survey? How long does it take to see what you're **looking out of** — exactly as it is forever?
- (8) What is its name?



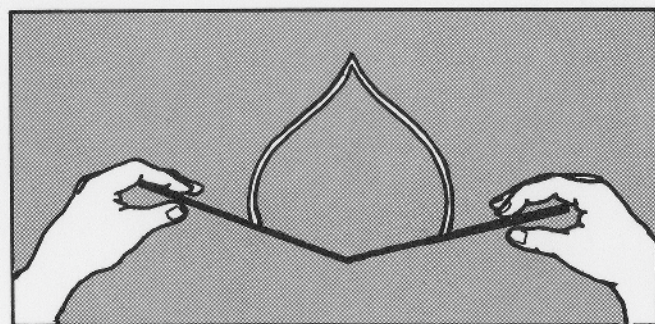
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*Is the mirror  
Myself only*

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# growing up — or down?

But isn't this going back to my infant ego-centredness and omnipotence?

There are four stages of your growing up:

## 1 As an INFANT you were for yourself No-thing.

Like any animal, you were faceless, immense and at large, unseparate from your world — without being aware of all of this.

## 2 As a CHILD you were for yourself No-thing and something.

You learned to look at yourself from a few feet away "through others' eyes" and see yourself as a human being — a special one at that. You came to identify with that face in your mirror, and answer to its name. Yet you remained, for yourself, at large, space for your world to happen in. You may occasionally have become fully **aware** of your space, of yourself-as-you-see-yourself (a child is apt to ask why others have heads and he hasn't, to protest that he isn't a boy — he's not like that at all! — or declare that he is nothing, not present, invisible). Both views of yourself — from outside as a small thing and from inside as this vast No-thing — were true and needful.

## 3 As a GROWN-DOWN (so-called adult) you are now for yourself that small thing.

Your learned view of yourself from outside has come to overshadow and practically blot out your original view of yourself from inside. You have grown **down**, not up. Instead of containing your world, it contains you — what's left of you. Shrunken from being the whole into being this tiny part, you grow greedy, resentful, frightened, unsuccessful, tired, stiff, out of touch with your Source, plain crazy:

**Greedy** — as you try to regain as much as possible of your lost empire,

**Resentful or aggressive** — as you seek revenge on a system that has cruelly cut you down to size,

**Frightened and lonely** — as you see yourself a mere thing, at the mercy of and up against all other things,

**Unsuccessful** — because working for, and taking responsibility for, yourself as a mere individual human is making sure of failure: the end of all your personal enterprises is death,

**Tired** — because it takes so much energy building and rebuilding this imaginary box for living in, right where you are,

**Stiff, unnatural, phony** — because you act to impress, not express,

**Uncreative** — because you have cut yourself off from your Source and Centre and see yourself as a mere regional effect,

**Crazy** — because you "see" something that isn't there and imagine (contrary to all the evidence) that you **are** at 0 feet what you look like at 6 feet — a solid, opaque, coloured, outlined lump of stuff. How can your world remain sane if its very Centre has gone insane?

Insofar as you **don't** suffer from these handicaps you remain "a child at heart," more or less unconsciously in touch with the truth of who you are.

## 4 As a GROWN-UP (truly adult) you are for yourself No-thing and all things.

Stuck at Stage 3 you are a case of arrested development. This Toolkit is to show how simple and natural it is to go on to the next stage and truly grow up. In fact, carrying out the experiments and taking their point **you have already made it to Stage 4**. Congratulations!

Stage 4 isn't, like the infant, losing yourself in your world. Nor, like some meditators, finding yourself within and letting the world go by. It is **simultaneously** looking in at your Space and out at what fills it — the **two-way** looking you experienced in the Temple just now. This means you have nothing left of your very own to shut the world out with — and so it's **all** yours!

And this means you go on to take responsibility for those "others" out there, for suffering mankind, the living Earth, all the way to the Whole — because you lie at the empty Source of it all. But you don't lie back. You find yourself loving and serving your neighbour (Who **isn't** your neighbour?) as yourself, because he **is** yourself.

And, sooner or later, you discover that your overall aim is assisting him, and all mankind, and ultimately all beings, to come to this 4th Stage and really grow up. This is a big job — the toughest adventure of them all. (Paradoxically it's also the easiest, already in the bag, seeing that no being ever strayed from Home or left its Source, anyway.) Meantime your own entry into Stage 4 is natural and obvious. All you have to do is look at the spot you occupy right now, at what's 12 inches your side of this page, taking in these black marks on paper. And what presently will take in the people around you, houses, animals, stars, the lot — at your pleasure.

You are a Grown-up, no longer a Grown-down.

Again, congratulations!

# in practice

Okay, I've got it. But seeing What/Who I am comes in flashes. How to maintain and strengthen this seeing?

The answer comes in 3 parts:

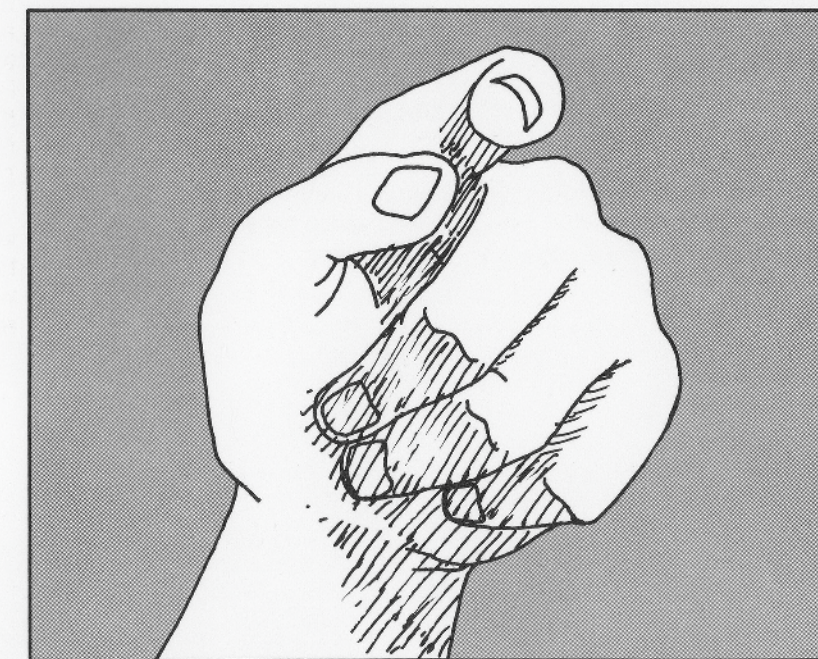
(1) Make full use of techniques which re-direct your attention to this neglected spot at the Centre of your Universe. Some simple reminders are given below. Eventually everything you experience takes you back to yourself, its Source, and life becomes one big "workshop exercise."

(2) Spend as much time as possible with friends who share this seeing. The condition is infectious.

(3) Above all, work with such friends — performing the humblest or grandest of tasks — at clear-cut goals whose ultimate aim is **not** "your own" achievement of Stage 4, but the world's. The marvellous thing is that what's best for the world is best for you — the best therapy, discipline, work, fun — because you **are** the world! And this includes all the world's resources of modern science, communication, organisational know-how. If you are serious about this great enterprise you will neglect no means to its success.

It may well be that the survival of the Species — let alone its progress — depends on its growing up to Stage 4 within a relatively short time, so that this stage is regarded as the norm, the standard against which maturity is reckoned. This doesn't mean that everyone, or even the great majority, will get there so quickly. (After all, though Stage 3 — the Grown-down — is now regarded as normal, huge numbers of people are still more or less at Stage 2, and not yet capable of clearly seeing themselves from out there, as things in the world.)

**Mirror** — Look in your mirror to see what you're like over there at 18 inches, in contrast to what you are at 0 inches.



Reminders

**Face-to-No-face** — So much of your time is spent with people — either **imagining** you are confronting them face-to-face, or **seeing** it's never been like that at all. The most available of all pointers to what you are is also the best recipe for good "personal relationships."

**Single Eye** — How many eyes are you looking out of, in your own experience, right now? Check up by slowly putting on your glasses and seeing what happens to those two "windows." If you don't wear glasses, make up a pair with your thumbs and forefingers. Outline with your hands the extent of this huge window — frameless, spotless, with nobody looking out of it.

**Pointing** — Point at your feet, legs, torso...noting how you're pointing at something, and this something is distant from your finger. Now point at your "face". What are you pointing at now, dropping memory and imagination? How far is it — are you — from that finger?

**Neck-line** — Look up at your heavenly bodies, out at your earthly body, down at your human body. Outline with your finger the boundary of that body, on present evidence — the place where it meets your Space.

**Travelling** — Spinning, driving your car, walking, see whether you are moving in the world, or the world in you.

**Other Senses** — Observe what happens to the food that goes into holes in people's heads, and what happens to the food that actually has taste. Listen to the Silence-you-are, into which sounds are now plopping.

**Thoughts and Feelings** — Can you discover any thoughts and feelings which aren't fleeting and don't belong to the world of objects (ranging from your human to your cosmic body)? Is anything central and permanent except this Awareness, this sense of Being, or I AM? YOU ARE THAT!



## Hinduism

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. **Katha Upanishad**

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

It is easier to see the Self than to see a gooseberry in the palm of your hand. **Ramana Maharshi**

You say, "I AM." The trouble arises when you say, "I am this or that." Be yourself, that is all. **Ramana Maharshi**

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

## Buddhism

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

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

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**

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

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

Satori (Enlightenment) is prosaic...matter-of-fact...unromantic... There is in it something that may be termed cold scientific evidence or matter-of-factness. **D. T. Suzuki**

Zen places Enlightenment **first**. Get rid of your bad Karma afterwards. **Ummon**

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

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

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

## Taoism

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**

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**

## Judaism

Everyone must have two pockets so that he can reach into the one or the other according to his needs. In the right pocket are to be the words **for my sake was the world created** and in his left I am **dust and ashes**. **Rabbi Bunum of Pzhysha**

## Christianity

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

Jesus said: A man who looks on himself only from outside, and not also from inside, makes himself small. **Gospel of Mani**

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

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

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

The loving contemplative feels himself ...to be that same Light by which he sees, and nothing else. **Ruysbroeck**

## Islam

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. **The Koran**

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

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**

Become seeing, seeing, seeing! **Rumi**

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**

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

## Moderns

Have you ever felt like nobody? Just a tiny speck of air, when everyone's around you, and you are just not there. **Karen, aged 9**

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

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

"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**