

APPENDIX 1: Anthony Damiani: 12 steps to freedom from Looking Into Mind (LIM)

A modern master, Anthony takes us on a deep and personal exploration: from a visit to Sweden in 1983. On pages 20, 30, 35-39 you find more from LIM—all has audio on my website. .

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Anthony: The best thing we can do during the short time I am here is to concentrate on mentalism and meditation. These are the two leading things. If I can get across to you the sublime value of meditation and the perspective that a proper understanding of mentalism can provide you, it will be like opening the door. You know, "Open Sesame." It's the door that opens you up to everything, and from there on you can be on your own. You can get to know your own soul intimately.

So on the one hand, mentalism is like the theoretical side, and meditation is the practical side. The two of them together will put your feet on the ground, from then on, the infinite journey begins. LIM P.1

But these two things have to be understood. First, the nature of the world and of myself is of an idea. [[the world is]] basically the nature of mind. Second, we are that mind.

So the first thing is we have to try to theoretically to understand something about mentalism. And that's difficult. And then the next thing is, if you have some understanding of mentalism, then you want to be able to realize a little bit of it. When a person tries to understand mentalism and he has to think very deeply and profoundly over and over again, and then he tries to realize it in meditation and he gets a glimpse. Now he's on his way.

[[ASIDE:

So I would say, plunge into PB, try to find spiritual literature that you find inspiring, let that impulse take you as far as it can.

That's what I'm doing now—reading PB's notes voraciously. I read until I can't maintain my concentration anymore, and then I back off. I do that every day. Even though I have read very widely, I've pushed all the other things aside. I'm just plunging into these notes, trying to understand. And occasionally I go back and reread some of PB's early books, all the way through.]]

Now how do I get to prove in my own experience, that I AM, alright, that the I AM or the greater consciousness includes within itself the whole world-idea? I've got to do meditation in order to get the experimental proof that this is so. The other way is still theory; until you can experience the Witness-I yourself, until you can actually experience that your consciousness includes everything, until you can actually experience the transformation of your being into thought, this is all theory.

02. THE ILLUSION of INSIDE and OUTSIDE: YOU ARE NON-LOCAL

Everyone you speak to has this illusion: That the world is out there, my mind is inside, and the world is mirrored in my mind... and this is the common view even among 20th century scientists. ...you say " the world is out there, I am here; and inside, some mysterious place inside, the world is reflected within me." [15]

AD: Here is a question:

"The world appears to be outside us, but is it?" (Paul Brunton 10v/11/45--21b-prj.0 unpublished)

AD: For instance, the white on that wall, is that outside you?

S: Well, no.

AD: you can't give me the correct answer without a good reason.

S: I experience it as outside of myself.

When you say "I perceive that object" and you analyze every aspect of that perception, you'll see these are simply ideas. Because that is all you experience, ideas. Green is an idea, the feeling of smoothness is an idea. The whiteness out there is an idea in the mind. Right? But if whiteness is an idea in the mind, then your mind has to be out there too.

Let's make it worse. You are looking at a cloud a hundred miles away. And it is a nice white fleecy cloud. If you analyze the experience of whiteness, it's an idea in your mind, right? Then that white fleecy cloud is in your mind... The mind includes you here and the whiteness over there. And so is this body in your mind. And all of that is within the mind.

Well, where is the limit? There isn't any limit. Because the mind has no size, no dimensions, no shape, no form. It is formless.

03 MIND IS IMMEDIATE: P.38.

AD: Just think of it: how do you know anything? No matter what it is that you know, you now through this intangible undimensioned unfeatured principle, intelligence. It has no qualities, it has no way of being recognized, you can't say of it "it is" you can't say of it "it isn't." You cannot say it is both or neither. And yet it makes possible for a universe to appear and disappear. So which one is more real? Think about it... [Columbus 1970]

So if I say there is a World-Mind which has thought the idea into my mind, that comes later on. “What you first have to understand, without any doubt, without any hesitation--you have to understand it because you reasoned it out over and over--is that what you experience all the time is your mind. All that we know directly, indubitably, without any hesitation, is the fact that anything I experience is a thing in my mind. You have to actually get the feeling of that.

...Let me put it this way: the most immediate experience you have is that of your own mind. all that we know, directly, indubitably, without any hesitation, is the fact that anything I experience is within my mind. If you got that, you've got it. Because that is our immediate environment. We live in the mind. We are the mind. If there is no mind, there is no thought, no feeling,. Mind is the primal existence.” LIM

You see, you can't think about the mind, you can't make an image, a symbol, a picture, a word. They are all phony. You can't grab the mind anyhow. There is no way you can say, "well I'll catch it when it goes by." Because you are the mind. So it is not something out there. You are the mind. You are that first and then you could have a thought.

“When you think, it's by the mind that you know that you're thinking. When you feel something, it is by the light of the mind that you know that. The immediacy of your experience is of the mind's functioning....

AD: And I don't care if you're talking about Sirius, the stars, or whether you're talking about the tree in front of me. They all fall under the same category of "known." --

I - know - that.

As soon as you analyze the experience, you have the knower and you have what is known. Nobody can get around that. No one.

“If what I am saying is true, then you are a mystery to yourself. Wouldn't that be so? Because if we can't understand how knowledge arises, all we can say is that we know we have knowledge. You don't know who you are. All that you know are these images that are constantly in front of you.” LIM

04 THE GAP IN THE PHYSIOLOGIST EXPLANATION P.28

How did a physiological process become a mental event? They haven't answered it and they won't. It's impossible to answer the question in that fashion. They are going to have to explain to us how a sensation which is supposedly a physiological happening gets converted into a process of knowing. So if you think about it very intensely you'll see that the problem of knowledge is still a difficult problem that each one has to understand. [LIM 91]]

They say, "then," "after," "somehow," the molecular activity in the brain is replaced by an idea, a thought, and then you see the object. And we pointed out that you can't proceed in that whole analysis to the point where consciousness arises. There is a break in the logic which you cannot surmount. You can't cross over from a so-called material world to a mental world. You have a process in physiology and then you have a process in consciousness? --I don't know what you are talking about.

In other words the physiological process doesn't explain how an idea arises in my mind because I can show you that if you go step by step there is one step where you have the so-called material event and the next step where you supposedly have the mental idea. And you didn't show me how you got from one to the other. Now, if this is true, then you are a mystery to yourself. You don't know who you are.

And they have been saying for over a hundred years, "Well don't worry, we'll solve it. We'll solve it." And philosophers have been telling them, "Don't worry, you'll never solve it." This is a problem that's very, very ancient, and it's been thought out by great thinkers and we think we know what we are talking about. ... But the scientists at this point, although they claim that they will eventually solve it, the problem is not solvable. Because it cannot be solved that way

05 THERE IS NO MATTER: THERE IS NO THING THERE NO SUCH THING AS A THING P.19

If you try to get to what is the stuff that underlies the tree, there isn't any stuff underlying the tree. Just like the modern physicists who try to find out what is the nature of matter, prior to its existence as a wave or a particle. They found out there isn't any thing there.

00 AD: If you analyze an object in depth, you'll come up like the modern scientist and say there's no substantial thing there, there's only whirling protonic and electronic energies, there's nothing there, no *thing* is there. All you have is a package of tendencies which is not an independent thing of any kind. [we would have to ask the scientist] point blank: what do you mean, matter?

They'll tell you point blank: "We can't tell you what it is. If we tell you what it is, then we are talking about some thing, an atom. All right we can talk about an atom. But when you break down the atom to the particles that constitute it, when you get to the ultimate particles and you break them down, then you don't have any particle any more." What do you have? And all they can tell you is, "We've got certain tendencies, a matrix of possibilities, which can get converted either into a particle or a wave, but until that happens we don't know what those things are, what that is." They will not speak about it as an objective thing. That's what twentieth century science has come to--quantum mechanics. [46:30]

The same way I would ask you, if you told me, well there is a matter here that exists independent of all the qualities or characteristics that I perceive in it. I would ask you, well, show me what you're talking about. Because if you analyze an object, a chair, a table, a brick and you analyze it in depth, you'll come up with the scientist and say there's nothing there, there's only this whirling protonic, electronic energies, there's nothing there, no thing is there. The Buddhist will do the same thing. They'll analyze it and show you there's nothing there. **There isn't any substratum underlying the appearance of an object. And it's frightening because we all like to think that underneath appearances there must be some reality. But the fun of it may be that there isn't any**

When you speak about mentalism to people they get the strange idea that you are denying the existence of a certain object, whereas what we are saying is: "No, we are just telling you what that object is. It is a thought. We are not denying its existence, we are explaining it."

06 DREAM ANALOGY P.47

Imagine you are dreaming and you appear in your dream and you look at a tree and you say, "I see a tree." Now who is seeing the tree? The dream character or you who are having the dream? When the dream person says "I see a dream tree" that dream person doesn't see anything. The person who is having the dream sees the tree.

There are times--when a person is under bereavement or extreme grief, for example--that the world is so devaluated that he sees it's a ghost, it's a shadow, it's not a reality, it's a thought. He devaluates the world immediately. And then he sees it for what it really is.

When you experience the world as a dream you know you are getting closer to its reality. It is an intuitive understanding that dawns--that the mind projects the world, then experiences the world that it projects.

We may note the fact of being conscious, but we can never ordinarily note the fact that we are conscious of being conscious in the same way that we are conscious of everything else. (VI3, 21:5.144)

Anthony: He is basically saying that we know that we are conscious, and we don't know that we are conscious of being conscious. That is a kind of unusual experience when you see that you are conscious of consciousness. In other words, the mind perceives itself functioning, that is equivalent to living in an enlightened state.

S: *But in the dream state you can be the dream person and observe the dream at the same time. Sometimes you can be in that dual position, not often.*

Anthony: If the dream person knows that he is dreaming, he usually wakes up. If he *doesn't* wake up, then he could have the experience of knowing that all he experiences is ideas. In other words, the world in that kind of a situation—the dream world—is very fluid. He sees that there is nothing fixed, that everything is like the metamorphoses of ideas taking place. Let's try again. Let us say I am dreaming and I am looking at a mountain. And to me that is a mountain and I am looking at it. I do not have the experience that the mountain is an idea. But if it were possible for me to wake up while I am dreaming that I am looking at a mountain, to wake up in the dream, then I would have the experience of knowing that I am experiencing an idea. And occasionally that could happen. It is almost like a *satori*. You suddenly experience the unreality of the world. You experience the world as idea, and that could happen even when you are awake. In the ordinary wakefulness you could have the experience that the world is an idea and you know that you are experiencing the world as idea. When you have that, it is a kind of consciousness that you ordinarily don't have. And some people can establish themselves and stay in that condition and know that the world is idea. Schopenhauer had that for a little while.

07 YOU HAVE TO THINK IT OUT *P.39 ... Deep Rooted Habits P.38*

S: Why do we so stubbornly want to think that there is something out there?

AD: Well, that is the nature of any habit.

When we think that there is a thing out there, independent of my mind, that is a habit which was ingrained in us for a long time. Those are habits that have to be rooted out. ...by constantly going over the teachings, understanding them until they are perfectly clear in your mind. So that when the thought tries to express itself as "that is a thing" you say "No, that is a thought." In other words you begin to see, in the precision of your language, that your habits are changing... They are so deeply rooted.

S: Yes, but what we're after, isn't it the idea of a tree in the World Mind?

AD: No, what we are after is to experience that tree as a mental phenomena. That's what we're after first. Until a person has got himself to that level, to speak about understanding the Idea - the "Idea" in the Platonic sense - is a waste of time. There's no way I could try to, or anyone including any of the great mystics, could try to convey to you what the nature of an Idea is in itself. You know, that's out of the question. To speak about the Idea as an eternal presence, immutable and powerful enough to manifest itself yet always remaining identical with itself- these will be words that you'll memorize, you won't understand what they mean. You have no experience of that kind of a world. So let's stay where we have to learn so that we can go into it.

...To follow this line of reflection to its inevitable end demands courage and candour of the highest kind, for it demands as ultimate conclusion the principle that knowledge being but ideas in the mind, the whole universe is nothing but an immense idea within one's own mind. For the very nature of knowledge is thus internal, and hence the individual mind cannot know any reality external to itself. It believes that it observes a world without when it only observes its own mental pictures of that world. 21.2.108 p. 38

Any time a person wants to think something through, he has to really immerse himself very deeply and get to the bottom of it through concentrating inwardly. You are going to have to make the same kind of effort to understand mentalism. you are going to have to think it out for yourself. [172]

S: But it is funny when the physicists have accepted that there is no matter, how can the other branches of science go on...?

AD: How come I have so much difficulty convincing you? The same thing.

These scientists are subject to the same cultural mores and influences that you are.

~~They're subject to the inherent ignorance that is built into every human being, all right, and we could go on and on. And the scientist is as much a human being as you and I. And his ignorance is just as pervasive as~~

~~yours and mine. ... Not even Einstein can accept it. And for forty years all he did was disagree with quantum mechanics,
So the technique that we employ is that the question has to be answered, providing it's a legitimate question. So questions keep coming up as to the nature of mentalism. They must be answered, because until they are answered, you won't be satisfied. But once you have answered every question as to the nature of the objects that we experience, and whenever the question comes up, you can answer it no matter what, where it's attacking you from, you can answer it, all right? Now you're in a position to understand mentalism.~~

“we can arrive at such conclusions not only by a straight line sequence of reasoned thinking but also by a re-orientation of consciousness during advanced mystical meditation.” --The Wisdom of the Overself ch. 2]

you can get [this understanding] by constantly reflecting and trying to understand the very nature of the world, just like you can understand that the sun does not rise, even though you see it rise. You can actually come to that by constant reflection and analytical analysis. And then you can come to that again if you go into meditation, lets say, and you succeed in getting your mind absolutely still. You will see that everything is an idea. You'll not only see it, you'll feel it. You'll know it. And then the next moment when there is thoughts agitating the mind, again you'll be back in the ego and you'll say: "That object is a material thing."

Long excerpt from LIM comment on three quotes. P.35

The world is never really given to us by experience nor actually known by the mind. What is given is idea, what is known is idea, to be transcended only when profound analysis transforms the Idea into the Reality. (V13, 21:2.105)

Anthony: ...we gave the example that the sun rises and you know, because of your developed rationality, that the sun doesn't rise. It is the appearance of an arising. Now when you very intensely study something like that, you know as a fact and you experience in your own understanding the sun's rising to be an illusion, an appearance that the senses present you with. That is a fact that is known because of this analysis. Let me see if I can think of a drastic example. If you are a scientist and you have been a scientist for many many years, you know that this chair is not a solid reality. It is not a thing. You know it to be the form, the flow, the structure of electronic energies. While you are looking at the chair you know it to be a kind of energy, but your eyes go on seeing the chair. So it is only through this very profound analysis that you gradually convert your naive beliefs into an understanding which takes root and then can't be destroyed. In the same way, when you analyze the nature of your experience very intensely and recognize that it is an idea, and you keep going through this process, there comes a time when you recognize that all your experience is idea. There is no longer any doubt. Just as the scientist knows without doubt, "My eyes see a chair but my mind, my reason, just as clearly has shown me that it is nothing but electronic energies." That is why the development of the rational mind is so important. Without the rational mind a person will always remain at the level of primitive belief. You are born with these beliefs. You have to get rid of them. You are born with the belief that the earth is solid and standing still and the sun rises. And you have to destroy those beliefs. Otherwise you'll go on living like a primitive: "Oh, the sun rises, the world is a center."

S: *So that is the only way, to develop the thinking?*

Anthony: That is why this is a very unpopular subject.

S: *So why is meditation important here?*

Anthony: In meditation you will also experience these things. He says somewhere that first he had the mystical experience of mentalism and then he was able to explain it.

[V13, 21:4.273— *I did not work out the theory of mentalism intellectually until it had first been revealed to me mystically.*]

It can be reversed, too. You can study these things for many years and then get the mystical experience of the truth of these doctrines. Usually it happens that way. You have to spend many years in profound study and reflection and then you get the experience of the world as an idea, but only after you have gone through a very lengthy study

[It is seldom that the meaning of mentalism is immediately grasped; this is why it needs both explaining and approaching from various angles. (V13, 21:4.49)]

Anthony: You see, the difficulty is that all your life you believe in the existence of a world of things, a reality which is non-mental. And when reason confronts you with the fact that you can't know anything except your own ideas, you try to excuse yourself by saying, "Well, regardless, there *is* something out there. It is true that I can know only my ideas, but my ideas are telling me about something out there." And they always try that, you know? In a sense, it is like the people who believed that the world was flat. No matter how much you explained to them, they always said: "Oh, but it comes to an end over there, you'll fall off."

You have to remember that if for many many lives we believed in a real world out there, outside of us, you are not going to be able to abolish a belief which has grown into you. You are not going to be able to abolish it with a stroke of a pen. It is going to take a lot of effort. Because these are beliefs that are ingrained, inborn, innate. I know that many psychologists don't believe in innate ideas, but the fact remains that when you take a child and toss him up in the air he'll startle, he will automatically exhibit an instinctive reaction of fear. And he never had the opportunity to learn that. Then why is he exhibiting fear? Well, it is built into the organism. I say the organism is mind. What's the difference between what the psychologists say and what I say? They say it is an instinct, an unlearned behavior response. They don't want to say it is an innate idea, so it is an unlearned behavior response.

S: Is the idea of "inside and outside" a false idea?

Anthony: Well, this chair is in this room and not outside the room. But I can't say this chair is in the mind because that means that the mind is like a big box and I've got the chair inside.

S: So would you say that "inside and outside" is a false idea?

Anthony: It is not applicable to the mind. It is a relative truth. There is an inside and outside. The universal truth of mentalism does not abolish relative truths. When I say that mind is the ultimate reality I am not at the same time saying that the distance between two objects does not exist. From the point of view of the mind itself, they don't exist. From the point of view of the objects, they do exist.

When we gaze at the world outside and think of that which ultimately gazes—the mind—we assume naturally that the two are distinct in themselves. This is the first untutored reaction. (*unpublished*)

S: What does untutored mean?

Anthony: Uninstructed. It's a reaction without any consideration. This is the way we all are, right? We look at the world, we gaze at the world, and our first reaction is that there are two distinct things here—the world and I who am looking at it. That is our first reaction. Immediate. But he points out that that's a reaction that is untutored. And we all are like that. After a while, culture tells you that if there is no observer, there is no observation. If you reflect very carefully you can see that there can't be one without the other. It isn't that the world is out there and the mind is here, looking at it. It is like two ends of one stick. You can't have one end of the stick. Either the two or none. But when

we first have our experiences we are immature and as we look, we say, "Well, that's the world out there and this is me here, the mind here," and we think of them as two distinct things. And it takes a little reflection to see that no, that can't be. It can't be.

S: What is the cause of this?

Anthony: Well, you can look at it something like this. For millions of years, nature has been developing animal bodies. And these animal bodies operate with the instinct that there is a dinner out there, right? Like when a fox sees a chicken running, that is his dinner. So the fox is only interested in having dinner. He is not interested in whether his mind and the world form a unity. He is not interested in that. Now, as we go through many animal bodies and we have this for a background for thousands and thousands of lives, it is built in, it is automatic. It is what they call "the unlearned behavior response." You might call them inherited ideas. They are built into the body, automatically, if I can use that description. Actually they are built into the mind. The mind has learned to look at the world as though it were "out there." And it takes a tremendous amount of culture, reflection, study to start turning all those things upside down. In other words, we are born ignorant. Period. We are all born in bondage. We are not born free. We are born in bondage to our ignorance. But as we mature, as we reflect, then we start changing those things.

#The hidden teaching starts and finishes with experience. Every man must begin his mental life as a seeker by noting the fact that he is conscious of an external environment. He will proceed in time to discover that it is an ordered one, that Nature is the manifestation of an orderly Mind. He discovers in the end that consciousness of this Mind becomes the profoundest fact of his internal experience. 20:4.132 p. 254

#Anthony: Don't you feel that the last sentence especially is true for us? For thirty years, twenty years, whatever it is, you go through all these various schools--public school, high school, college, university--you go on, and then, all of a sudden, this man brings to your attention that the profoundest experience is that of your own mind. That's what got you going on the quest: Mentalism.

It's a very exhilarating kind of feeling. All of a sudden you're restored to yourself, whereas when you were going through the educational processes they were alienating you from yourself more and more, more thoroughly, more insidiously. LW

#AD: So again and again, any time a person wants to think something through, he has got to really immerse himself very deeply and get to the bottom by concentrating inwardly,

...

Now the same kind of effort you are going to have to make if you want to understand mentalism. How the entire world that you perceive come from your mind is the experience of your mind by your mind? How the mind can have an idea, externalize the idea—and the idea could be the whole world--and perceive it out there. [94:18]

You remember in the Hidden Teaching the way PB made the remark he says: now that you have mastered meditation, that you can concentrate, alright.... start thinking...

Did that make sense?

(student) no (student) maybe. Columbus may 6bc 1979

08 DON'T LET THE CONTENTS USURP YOUR ATTENTION.

You are always looking at something, but the one who is looking at, you always forget. You're always preoccupied with what goes on so to speak on the cinemagraph. ... It's like when you go to the movie, you forget about yourself and you're just looking at the picture. Well, that's what we're doing all the time. We're always looking at pictures. We looked at pictures so much that we forgot that WE ARE.

AD: You know it's not something far away from you. It's not out there when you close your eyes and you look within and you see this blankness. Ask yourself the question, "Who sees this blankness?" Try to understand the who who sees. ... Who's looking, who sees this blackness in front of me? It's horrible. I keep looking, I keep hoping to find myself, but all I see is this blackness, this darkness. And you got to try to remember. Go back to who sees it and stay with that. **Don't let the contents usurp your attention.**

You say, "Look I see all these thoughts running around." Never mind the thoughts. Who sees the thoughts. "Oh, I'm disturbed today." Never mind the disturbance, who sees the disturbance? Always go back to the who. ... Because that seer is consciousness.

But you will see, you'll think about consciousness and you're off the point. Because to think about consciousness is to put you outside of consciousness. So all you can do is to be attentive to that seeing. Never mind anything else. ...The important point here is to try to understand by being that awareness. **That's the only way that it could be understood, by being that awareness.**

... whenever you imagine anything, it won't give you the feeling of being infinite awareness, boundless, uncircumscribed, empty of everything...

09 OPENS YOUR HEART P.39

...When you get this feeling that you're experiencing ideas, it is like you are getting closer to the mind-stuff, which is not rigid.

Once you being to realize, "Now I understand, this is really what I am, I am the mind," you open yourself up inside to let things happen; whereas the other way you are closed. You don't let anything happen. You figure the world is hostile, so you put up your defenses.

But once the person understands, he says, "The whole world is a projection of my mind. No matter what I experience, I can only experience my own mind, my own thoughts, my own feelings."

So once I really begin to understand that, then I open myself up; I become receptive, and then the higher mind could start flowing in.

Remember that reality I was speaking about, that pure awareness, like when you are looking into the darkness and I tell you, ask who is looking? That's the reality, what is looking is the reality, not what you see. And when you begin to realize, then you open up inside. And once a person is opened up inside, his heart becomes sensitive. He can feel and be aware when the soul sends in promptings, intuition. P. 185 OF LIM: