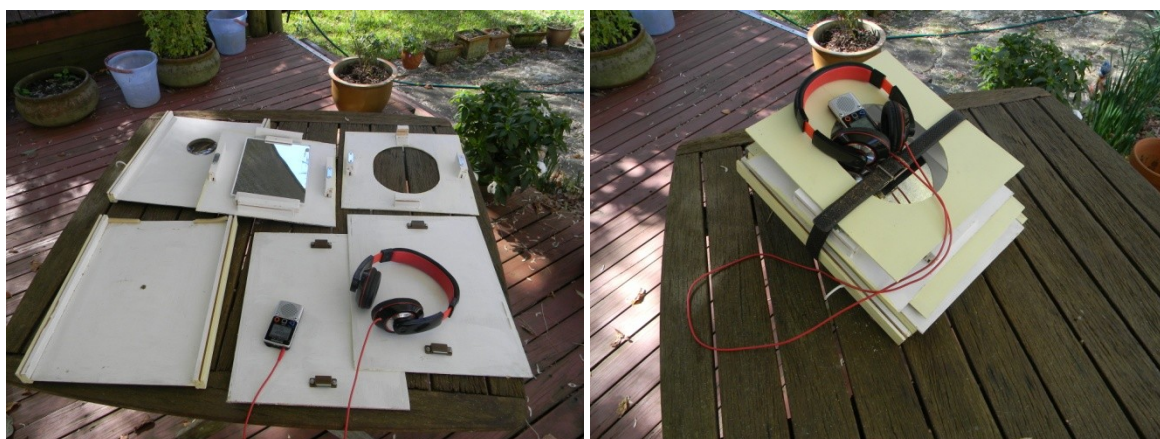


Garside Box–Australian Model Mk2 –4th April 2014

(This is the script for the audio I use with the box experiment. Both the box and the experiment are based on the original design by Bill Garside and the wording of the script is a version of Bill's original text.)



The box can be mounted on a tripod or on a table, as above. It is not as refined a guillotine as Bill's but it is collapsible and easily reassembled, an advance on Ikea as no Allen Key required, it is held together with magnets.

The recording starts here:

A few words before looking into the box.

The people who are prepared to try this experiment have usually listened to or read experts or teachers who speak of freedom and elaborate on our need to awaken to what they describe as our true nature.

The more people keep telling us that they've got the answer, the more carefully worked out their answer is, the more we find ourselves in a prison. We become dependent upon their expertise I listened to Krishnamurti for 25 years and, on odd occasions, I got glimpses of what he was saying but I didn't really get it, that is I didn't really seriously SEE what he was saying until Douglas Harding turned up in my life and suggested I look in the place that matters.

Before anyone can say to me, with authority, that they have an answer for my life, before I'm forced to accept anyone's conclusions about what I should do or feel or think, I should ask " What am I for myself?

This is an experiment to test a couple of widely held assumptions:

- 1. That I am for myself what I look like to others**
- 2. That I already see things as they truly are.**

The result of the experiment can be seen as an answer to the question 'what am I' which has been a traditional focus of spiritual and philosophical enquiry through the ages.

However, if that is a question I have never asked or if it is not a subject of interest to me then the result will not be seen as an answer but more likely result in a 'so what' response.

There is one basic requirement and that is that the experimenter puts aside everything she or he knows about what is happening and relies solely on direct experience. That is, to rely solely on what is delivered by the senses, free of interpretation, explanation and knowledge about what is going on.

So now, place yourself as close to the hole in this side box as you comfortably can and look into it.

How many faces are do you find in the box ?

Remember go only by your actual experience.

Over there a pink oval thing. Do you find a pink oval thing at this end here looking back at the face over there ?

Relying strictly on what you see—how many faces are there in the box? On present evidence only. So please don't go by memory or imagination .

Just LOOK.

I think you find there is one face at the far end of the box?

On present evidence—a single face.

Observing the far end see the movement and colour, the various objects such as eyes, nose, hair, movement of eyelashes, smiling lips, etc.

Now reverse your attention to what you experience at this end.

Remember to rely only on present evidence.

What, on present evidence do you find here.

No colour here, no objects such as eyes, nose, hair, no movement. Are you not now, on present evidence, looking out of a clear transparent openness which is space for whatever you observe at the far end.

What are you like , for yourself , on present evidence , now ?

Come out of the box for a moment and look around from this clear, transparent openness which is seen to be embracing whatever is present in your environment. Not only now in this experiment but always, wherever and whenever.

Look into the box again.

The image over there, in the mirror, is how others see you. But you have never seen yourself like that. For you, that far end image has always been at a distance, in mirrors, shiny surfaces, shop windows and so on. You have always looked out from this clear open space.

The experiment reveals your first person perspective, a truly subjective seeing. You are no longer looking through the ideas you have about what you are, they still come and go their grip is broken but you are no longer imprisoned by them.

The assumption that what I really am, at centre, is what I look like to others has been seen through. I am now seeing what I am like for myself.

Looking at the image in the mirror I see the face that others see and attach to my name and person. Over a lifetime of people using that image in the mirror as the brand which identifies me, I have become fully identified with that image. Although I never see it directly, I filter all my perceptions through it. It is what I regard as myself, an objective construct which I wear like an invisible mask.

That image represents my third personhood, it has its place, but that place is not here at centre. Unless I see that to be so it is always blocking the view.

Now a final look at the mirror image. Can it now be seen freely?

Across there you have your social identity - the identity you have been given. The identity society insists on as being your story , But what is really your own_story? Who can answer that but you?

When you look back , to where you are at centre , do you experience a mouth to match the mouth in the mirror ? ...are there ears to match those ears ? eyes to match those two eyes ? Is there any shape that you can define as yourself where you are?

Are you not space for all those objects, for their colour, shape and movement.

What size are you on present evidence ? How big?

Are you now face to face with that mirror image or space here to face there?

Are you for yourself what you look like to others ? Are you really what you look like in the mirror ?

What does the looker at this end look like ?

At this point the reaction might be but surely the mirror at the far end is showing what is at this end?

What is your actual present experiencing at the near end now?

What do you experience now at this end that the mirror can not show?

Face there –Space here.

There have been people down the ages who have seen this clear simplicity at their centre who've used various words to describe it .

Sometimes rather grandiose words such as enlightenment , self - realization the practice of the presence of God and so on. But living in the light of what is transparently obvious is really too simple and clear for words. It really doesn't matter what words you use once it is seen.

Will you continue to say of that face in the mirror—that is what I am?

Or will you say ;

Yes , that's what I look like - what I am for others - and I need to recognise that but it's not what I am for myself.

When I discover (and I mean dis-cover, take the blinkers off) when I discover that what I'm looking out of is what I'm looking for, the search is over. The searcher is now the finder.

That's enough. Thank you for trying the box — if it has taken off the mask, even for a moment, it has done its job.

I hope you now come out of the box in more ways than one: not just out of this wooden mirror box but now, having seen what you look like for yourself, out of the identity 'box' that society builds around us.