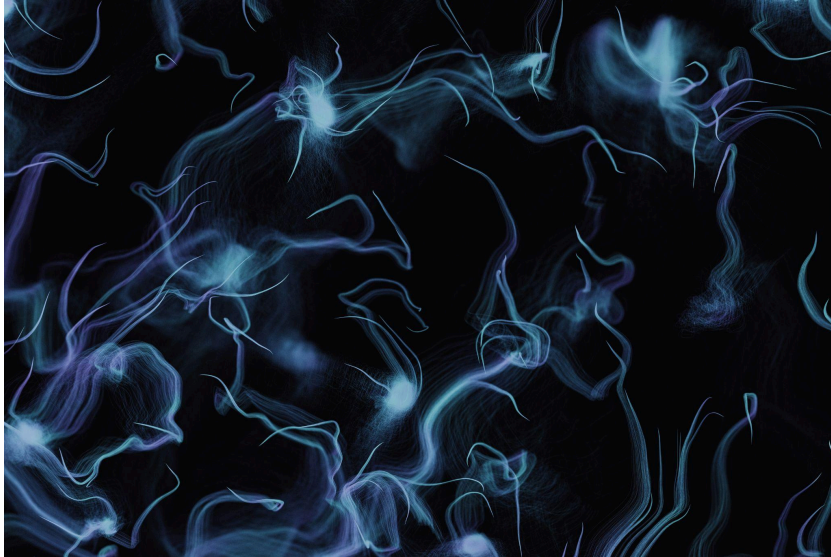


# Space: A Sampler of Teachings

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**“The mind is the same as the concrete world of space, and it reveals the reality that is coterminous with space. When we are able to experience space, there is no right and nothing is wrong.”**

**—Vasumitra, 2<sup>nd</sup> century  
Buddhist patriarch**

**“Space is expressive Essence. Space is creative Essence. This Essence reveals itself in all forms of the universe. It manifests in the human body through all functions of the organs. The revelation of this Essence works in the human body as the creative breath, known by the term Prana. It is the structure and functioning of the organs Which gives us the clear knowledge of direction when we are working in our inner space. Directions are spatial expressions. Do not forget: Space is the only Creative, Expressive Essence.”**

**—Sufi mystic Raden Ayou Jodjana (Elizabeth Pop), 1888-1981**

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**The matter of oneness cannot be learned at all. The essence is to empty and open out body and mind, as expansive as the great emptiness of space.**

**—Hongzhi Zhengzue (6<sup>th</sup> century)**

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In [the Realization Process], I use the terms *space* and *fundamental consciousness* interchangeably. This is because we experience fundamental consciousness as spaciousness, as an undivided expanse of space, pervading our body and environment. But this is not physical space. It is the spacious expanse of fundamental consciousness. I also use the term *ground* or *ground of being* to describe this same fundamental aspect of ourselves. This is because fundamental consciousness is experienced as the foundation, the essence of ourselves, that we uncover rather than create.

—*Judith Blackstone, founder of the Realization Process*

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Everything is subsumed within all-inclusive awakened mind. Since there is no phenomenon that is not included in awakened mind, the true nature of all phenomena is that of awakened mind. Space is a metaphor for awakened mind. Since that mind has no cause and is not an object that comes into being, it does not abide in any finite way, is inexpressible, and transcends the realm of the imagination. The phrase “the realm of space” is simply a way of illustrating it metaphorically. If even the metaphor itself cannot be described as some “thing,” how could the underlying meaning that it illustrates be imagined or described? It should be understood as a metaphor for what is naturally pure. The underlying meaning is that awakened mind is self-knowing awareness equal to space. It is not within the realm of the imagination, for it defies illustration or description. Naturally lucid and unwavering, the spacious expanse of utter lucidity is not created but is spontaneously present, with no fixed reach or range.

—*Longchenpa Rabjam (14<sup>th</sup> century)*

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Chan (Zen) teaches that we are already free. [This is] buddha nature. At the same time, we’re bogged down by delusion, emotional afflictions, and negative habitual patterns, so we don’t realize our freedom. An analogy for this is the room you occupy right now. The room—its spaciousness—cannot be defined by the furniture contained in it or the presence or absence of people. Nor is the nature of the room affected by its level of cleanliness. Similarly, our buddha-nature is not defined by the presence or absence of

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emotional afflictions. Like the spacious room, buddha nature is not a thing apart from emotional afflictions. It is through the vexations of our lives that we realize freedom.

—*Guo Gu, founder and teacher of the Tallahassee Chan Center*

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The whole body is like a mouth hanging in empty space,  
Not questioning the winds from east, west, south, or north,  
Equally with all of them, speaking of [wisdom]:

Ding-dong-a-ling ding-dong.

The whole body is just a mouth defining empty space,  
Ever arousing the winds from east, west, south, or north,  
Equally crystalline, speaking your own words:

Ding-dong-a-ling ding-dong.

—*Tiantong Rujing (12<sup>th</sup> century)*