

THE DEEP

OCHE LANDOP

RIGHT ORDER RESTORED

*Once my Outer Man held sway,
My Inner Man was in oblivion cast,
And I knew not myself.
My Outer Man driving me, I saw myself as a beast,
And was from Life shut out, and was decaying and in misery.*

*Now my Inner Man is mounting up,
Rising above my Outer Man,
Becoming more audible, tangible, and visible,
And ruling me.
Redemption thus restoring the right order of life in me,
I begin to function properly,
In me the fountains of the Great Deep are bursting forth,
And out of me begin to flow rivers of living water.*

ONE day Telma, Bodni, and Anep were watching television while waiting in their consultant's waiting room, and a conversation started among them on what the person on the television was saying.

ANEP There he goes! The fellow was making sense; now he is veering to unreality, talking of things he cannot prove by experience. He cannot see, hear, smell, taste, touch or in any other way experience these things he is talking about, and yet he has such confidence in them. "*Supernatural*". Such baseless and barren idea! It always baffles me how anyone gets himself to believe in anything beyond the natural or that one can experience. It is dishonesty. The so-called supernatural is simply a superstition.

TELMA Anep, what do you mean by the supernatural?

ANEP From what I gather from the believers in it, a supernatural thing is anything supposed to be beyond or above or outside or other than nature. And nature is reality—what we can see, hear, touch, smell, taste, or in any other way sense and experience, or detect with scientific instruments. That includes you and me and everything around and beyond and anything capable of scientific observation and explanation or at least description. Whatever does not fall within this definition is clearly without content and is in the unreal realm of the so-called supernatural. Such a "thing" is, then, a *no thing*, a lie, a superstition.

TELMA Going strictly by your definition of nature and of the supernatural, Anep, I too do not believe in the supernatural.

ANEP You cannot tell me that, Telma. You believe in God. You believe in Spirit. Do you not?

TELMA I do. But I do not believe in what I do not in any way experience.

ANEP You get my point! My mind simply cannot accept—cannot register—what I do not in any way experience, or what no

scientific instrument can detect. Can the film in a camera register an image of what is not there, what does not exist? So I cannot believe what I do not experience.

TELMA You are right.

ANEP Good. But, Telma, how can you say you do not believe in the supernatural when you believe in God and Spirit and such stuff?

TELMA But I do experience Spirit – as you do.

ANEP As *I* do? I am not joking here, Telma. I have never told you I experience such a *no thing*, even in a dream.

TELMA Yes, you have, Anep, on a couple of occasions, and you were fully awake then. You joined the company only last month, but at least twice I have heard you talk of “*drawing away from thought*” and getting to know things you “*could not know by any exercise of thought*”. Those are your very words?

ANEP Yes. I do from time to time get to know the truth about things, or the solution to particular matters, and also know that the knowledge or the understanding got is not from the thinking of my brain. I practise this: To get to know the truth or what to do about some situation, I deliberately stop thinking and calculating about it. Then suddenly I see the truth, or the solution. But it is not necessarily immediately that this happens, not necessarily the time I want. There is something in me—like the seeing ability—by which I suddenly see the truth or the solution. I say *see* the truth because it is like seeing things when a blindfold is suddenly taken off the eyes. And I like it, this knowing that is not by the exercise of thought. But, Telma, how does this have anything to do with what we are saying?

TELMA You say there is “something in you” by which you get this above-normal knowing. You believe in the something because you experience it, because it operates in you?

ANEP Yes, I believe in it because I experience it. But the something is a natural ability, and not an “above-normal” thing. It *is* normal, as normal as the capacity to see with the

eye or hear with the ear. It is one of the countless functionings of the human nature.

TELMA All right. And you are able to distinguish between what comes from your thinking and what comes from beyond your thinking, or what you sense or know with this strange ability?

ANEP As clearly as I can tell the voice of one person from that of another. To a good degree now I know when something comes to me which is not a thought but from beyond thought, from that capacity. I can give you instances. But I insist that this knowing capacity is not a strange ability.

TELMA This seemingly direct knowing or understanding that is not through thought—how does it manifest? How does it show itself?

ANEP You hear people talk of having a hunch or a feeling, without physical or material evidence, that something will happen or is the case, or seeing the truth of something in a flash. “I *know* it—I just know it—I know it without knowing how I know it,” they say. And the thing eventually happens, or is shown to be the case. Some people refer to it as perceiving things by “the sixth sense”. Do you not hear such expressions?

TELMA I do, yes.

ANEP Good. That is the ability I am talking about. Something happened in my last year in the secondary school which became a constant puzzle to me until I understood The Deep. A day before our mock examinations I had a feeling that there would be questions on a particular topic in chemistry. I told a classmate, who was not as good as I was in the subject. He took my words to heart and mastered the topic—and eventually bested me in the subject. I did not study the topic. I did not follow my feeling and study the topic because the feeling was not in line with what our teacher had told us in his last class with us—and, moreover, he seemed casual when he merely touched the

topic in just one class.

BODNI Your classmate followed *your* feeling and excelled, and you failed to follow the feeling and failed?

ANEP Yes. I will never forget the incident. Now, sometimes the ability manifests as a feeling of reluctance or disinclination to do some particular thing, or to carry out some action or decision that has been well thought out—and if the thing is done despite the reasonless reluctance, one regrets it afterwards. As simple as that. So, what I am talking about is not a strange thing. Just the normal working of the human nature, this power of gaining knowledge or understanding without thought and reasoning. The knowledge got is not something processed by the thinking from data or evidence gathered in by the commonly known five senses and from memory. The knowledge, or the truth, just pops up from somewhere deep within one. But I must say it appears many do not pay much attention to this delicate but vital working of the human nature and study it to maximise its service to them.

TELMA So you are certain of this part or functioning of your being that you say is other than and beyond the thinking of your brain and the report or working of your five senses?

ANEP Absolutely.

TELMA What do you call this part of you, which you cannot identify with any or a combination of your five senses and with your thinking but which nevertheless supplies you knowledge?

ANEP To myself I call it *the deep in me*, or *the deep in man*.

BODNI The deep in me. The deep in man. What a phrase! Anep, this deep part of you seems to be other than and beyond your bodily functioning, since you say it is other than and beyond your five senses and your thinking.

TELMA *Seems*, you say. You have not proved it yet. We do not yet fully know the depths of the human system and its workings. I am convinced that this deeper knowing

capacity is not a functioning of the five senses nor of the thinking. But it is now known that the body has receptors for other sensations besides those of the commonly known five senses. So you cannot say the deeper knowing capacity, which I have called The Deep in Man, is not one of the senses of the body. You have not proved this yet.

BODNI No, I have not.

ANEP Now, thinking is putting two and three together to get five, or mixing two primary colours together to get another colour. Thinking is the brain or the mind harmonising or integrating data or known facts to yield or make known some truth not before known to one. “If that has happened, it means this.... Since this is the case, the only thing I can do.... Having come this far, I need to take only five more steps to get to where I am going....” Thinking is a man, by his mind, arriving at Point B from Point A through walking, or taking one step after another. Thinking is going through a process, and it takes both effort and time. The process is the brain gathering data and arranging and rearranging the data into particular forms, or conclusions. This is why thinking may cause weariness and high blood pressure.

TELMA Yes. Thinking in certain ways has been shown to be a cause of high blood pressure, because such thinking causes the heart to work abnormally.

ANEP But one can get to Point B from Point A *in no time* and *without taking any steps*, without any effort at all.

BODNI How? By flying? But even flying takes effort and time. In dreams, then?

ANEP Anyone can get to Point B from Point A in no time and without taking a step simply by operating from The Deep in him. Let him only be still, and The Deep in him will supply him what is needed, whether it is knowledge or the surge of life, which the thinking cannot produce.

BODNI I am not sure of your meaning yet. But, Anep, how did you

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discover this deeper part of you, this thing you call The Deep in Man?

ANEP There was a problem between my wife and me that had been troubling me. But I need not tell you what it was.

TELMA Of course not; it is not necessary.

ANEP All right. One day when the thing reared its head again, I firmly told myself that I would not talk and think about it any more, because I simply did not know what to do. Then I went to the kitchen to drink water, so disturbed was I. There, as I was raising the cup of water to my mouth, I suddenly *saw* how to handle the matter. I use the word *saw* deliberately, because that was what happened. It was so clear. I said “Yes!” aloud to the idea that I saw, and put down the cup. I stood still for a good while, smiling, amazed, and happy. I knew the idea that I saw was not a *thought*, not a calculation or product of my thinking. Of course, I carried it out, and I know the peace and happiness between my wife and me today has its foundation in what happened that day.

BODNI You say the idea was not a thought?

ANEP I knew beyond any doubt that the idea was not a thought. But it amazed me how I knew, because that was the first time I clearly saw the distinction between an idea that is not a thought and one that is a thought. I saw this as clearly as I see you are distinct from me.

BODNI You were given a revelation, Anep. As in the Bible the secret of Nebuchadnezzar’s dream was revealed to Daniel in a flash –

ANEP Please, Bodni, I will appreciate it if you will not bring in religious terminology here and confuse things. I am talking of real-life experience, demonstrable real-life experience, not fables in a fairy-tale book.

BODNI All right.

TELMA So that was how you discovered The Deep in you?

ANEP Yes. A few days later I experienced it again. During a

heated argument at our tennis club meeting, I decided not to say anything and I took my attention away from the commotion. The meeting ended without a resolution. But in the night when I was playing with my daughter and had forgotten about the matter, what to do came to me in a flash. I knew, from the way it felt, that the idea was from the same source as the idea in the case of my kitchen experience. I suggested it to our club chairman the following day; he carried it out, and it worked. I can give you other instances. It was from the tennis club case that I realised, and said to myself, "There is a deep place in me. I need to explore it." That is how it is becoming a way with me more and more, this pulling away from thought to get to know the truth about things, or to see the light that springs up from the deep place in one, or to experience life more.

TELMA Do you know anyone else who believes in The Deep in Man, and who practises this pulling away from thought to get to know the truth, or to experience life more?

ANEP Yes. I have got to know a few such people since I started—I started only recently. A particular one is a man I happened to meet in a restaurant when I went to Zaria in April. He is very sensitive in this regard, much more sensitive than I am. Another is a neighbour who moved in just this week. I went to welcome him, and our talk got beyond the greetings. Then I saw that he too had discovered The Deep in him. He realised the same thing about me. But I believe everyone experiences operations of The Deep in him, because I know it is part of our makeup. Yet I observe that people practise "going into The Deep" in them without knowing that is what they are doing. No one can go on without practising it, at least in some measure. The thinking cannot yield the solution to everything, especially to personal-life things—such as becoming free the pains called anger and jealousy—as

distinct from external things, such as preparing a recipe, designing a car or a spacecraft, and performing surgery on a sick person. Do you not hear people say about some particular matters, “Let me sleep on it”? At that point their thinking does not know what to do any more or is giving them ideas that do not satisfy them, and they want the answer to come to them, not from thought, but from beyond thought, from The Deep in them—though they may not so understand or express it. Because they have not understood the working of The Deep in them, when the answer pops out from there for them, they may still think it has come from their thinking. Thus, many remain jumbled in their minds.

TELMA Anep, people regard –

ANEP Please just a moment, Telma. My thinking may go a long way in handling external affairs, but it evidently lacks the capacity to handle personal-life matters. For instance, why could I not think up the solution to that problem between me and my wife despite my efforts? I know I have changed radically since that kitchen experience. I see myself as having transformed, and still transforming. But it is not by my thinking that this has been brought about.

BODNI From the way you are talking, Anep, it seems you give considerable time to scrutinising the workings of your being.

ANEP Yes, I do. I try to examine the feelings and the ideas that arise in me to move me into action, and drive me. I check to see which is from my thinking and which is from The Deep in me. I believe now that the primary learning of life is to be able to tell the origin or source of the idea or impulse that drives one’s behaviour at any moment—whether it is from the mind or thought, or it is from The Deep. Learning this is learning the ABC and arithmetic of life. But I started my own learning just recently. I can see now that I have been experiencing the activity of The

Deep all my life. I can recall particular instances of this from even when I was in primary school. Only, I did not then understand the experience as such. So, I started my own primary learning of life from that day when in the kitchen I discovered that I could gain knowledge or understanding by something in me that is not the thinking of my brain.

TELMA This your way of trying to gain knowledge or understanding –

ANEP It is not just to gain knowledge, Telma. It is to gain life itself, to enjoy life. How do I put? It is to let life flow out from the deep place in me, the nucleus and centre of my being. That is how I see it. Let life flow out from my nucleus, and permeate my brain and heart and every cell of my being, till, so saturated with life, I am free, free from anything negative or any trouble in my heart and mind, and I am in such light that I just see and know what I ought to know or do at the moment. Let me tell you this. When I experience the operation or activity of The Deep in me even in the smallest degree, nothing troubles me then, and I dislike no one. No situation is a problem to me then. No one can hate or hurt anybody when experiencing the surge of life from The Deep in him.

TELMA So it is not just for knowledge that –

ANEP No, not just for knowledge. I have said when I experienced the operation of The Deep in me that day in the kitchen, I became happy. But it was not merely because I had got to know what to do about the problem; it was because I was filled with life and joy. The experience was as if a fountain of water in me had burst and the water poured and spread all over me. Do you know how I picture it?

BODNI How?

ANEP You have seen bile in its sac attached to the liver of a butchered chicken, of course?

BODNI Yes, that green-yellow thing – it can spoil the meat if you

are not careful.

TELMA If the containing sac breaks, the bile will spread over the meat and turn it bitter.

ANEP That is it. For our purpose, call the sac the centre, the nucleus, the deep place. The bile flows from there, spreads all over the flesh, and turns it from sweet to bitter. A similar thing happens in the reality of life. Somewhere within our being is what I have called The Deep in Man, which I believe is a fountain, or an ocean, of Vitality, or Living Energy, or Life itself. When I allow it, the Living Energy flows out from this deep place in me, spreads all over my system, all over my body, all over my brain, and turns me from bitter to sweet, from being troubled in the heart and weak to being free within and strong, from being diseased to being whole, to speak generally. So, it is not just for knowledge that I practise being still, or seek to be free of the agitations of thought, but to experience life more and more from The Deep.

BODNI Are you saying thinking is not a part of life?

ANEP Let us say thinking is one functioning of the brain or the mind. But the Living Energy I am talking about is from The Deep in one, and beyond the brain, I should say. Going by my experience, I dare say the operation of The Deep gives life to the body, including the brain, a higher kind of life, a life we should spell with a capital *L*. I feel that without the Living Energy from The Deep the body cannot long subsist. When the Living Energy outflows from the Deep, there is vitality in the body and peace in the brain and in the mind, and its thinking changes agreeably. That is why I said earlier that everyone, even without realising it, practises drawing away from thought to experience outflows of this Vital Energy to his body from time to time. As a whale, which though it lives in water, must surface regularly to breathe—to take in air—so everyone must regularly go into The Deep in him to

breathe the Living Energy.

TELMA What is the source of this Living Energy, or the Life with a capital L?

ANEP The Living Energy, or the Capital Life, is part of the human nature, the human makeup, as the energy in the nucleus of an atom is part of the atom's makeup. Look, the human system is deep and must have measureless Life within it, as the nucleus of the tiny atom contains enormous energy, the nuclear energy that is the basis of the nuclear bomb. The problem is how to bring out and enjoy the Living Energy from The Deep, just as it requires a great deal of effort to get an atom to release the vast energy in its nucleus.

BODNI Are you saying a human is self-contained? Do you see yourself as complete in yourself? Do you suppose a human to be only a thing or a system with a certain amount of what you call Living Energy bound in it and no more, as any atom has a specific amount of energy bound in it and no more? An atom does not need food or anything more, so we may say it is self-contained. But you eat food, which is from outside you, to maintain your body; and this, at least, shows you are not self-contained.

ANEP I believe myself to be an entity or a being having enormous native resources, or Living Energy, which I need to harness for my development and fulfilment. I want to realise all my potential. My nuclear energy, or the Living Energy in The Deep in me, or my Capital Life, will not remain trapped and useless in me but will all be brought out to my benefit. This is my desire.

TELMA So you wish to be tapping into this Living Energy in you?

ANEP Of course. But I find that I cannot actually "tap into" it as I can tap into the electricity supply by just connecting to a socket; or as I can tap into a pool of water by dipping a bucket in it or using a pump; or as I can cause a part of my body to act in some particular way by thinking the act,

such as the act of lifting up my hand or drawing in my stomach. In these cases, I carry out a specific action or think a specific thought and I get what I want as a direct outcome. But as to the Living Energy in me, so far as I know, there is no particular thing I can *do* to set it in operation or to experience its out-working. I only wait for it to come out or flow out, on its own.

BODNI How do you wait for it?

ANEP Just by being still, or quieting myself, and being in expectation. That is not a *doing* of anything. You remember my kitchen experience?

BODNI Yes. You told yourself to no more talk and think about the problem, and you went to the kitchen to drink water.

ANEP Yes, I went to the kitchen to drink water. The aim I had in mind was to calm myself, to still and gather myself together, because the agitation in me—the frantic thinking in my mind—was tearing me apart. But I did not know I was going to get what I got. Not having then understood The Deep, of course I did not expect to experience its operation in me; I did not know I would have the experience of it that I eventually had, an experience which has so changed my life. So, to wait for The Deep to come into operation for one is to be still.

TELMA As simple as that?

ANEP Simple, but not as easy. How many people do you know who take out time to be alone and quiet even for ten minutes doing nothing bodily, and not applying their thinking to anything? How often do they attain rest? How often do they achieve a break from bodily activity and freedom from thinking? To wait is not as easy as it may appear. To wait I may have to be in my room, or go to some quiet place, where I am alone for perhaps thirty minutes or an hour or more at a stretch, doing nothing. And during the time of waiting, my mind may be pressing me to “do something”, or merely to be moving a part of

my body, or to “get out to experience things more pleasant than the things going on within me, in the mind.” For the mind, unless ruled by The Deep, agitates in chaotic-thinking, thinking that is not an ordered and organised activity but merely a generating of disparate and unconnected thoughts like scattered bubbles from a fermenting liquid. In such a condition—when my thinking is not a deliberate and controlled generating of thoughts or ideas that hold together and build me up but mostly thoughts that pierce me with despair and pain, making me not a delight but a burden to myself—in such a condition, to be still bodily and wait may be harder than climbing Mount Everest. Besides, I do not know when The Deep will be pleased to surge and flow in me, whether immediately, or after an hour, or longer. As to the answer to some particular question, I do not know whether The Deep will heave it up for me the moment or the day the question comes up in my mind, or after many days.

BODNI So, Anep, you –

ANEP How often one feels the answer will not come! The mind is blank. The inner weather is dry and hot and the sky cloudless. How will it rain now? Will The Deep pour out itself today? But suddenly, without any prior signs, it begins to shower. Yes, the answer or the understanding comes! Life begins to flow in one like a river, and, now experiencing freedom and joy, one says in self-reassurance, “The Deep never fails to supply!”

BODNI But, Anep, you say the Living Energy is within you and is part of your makeup. Then why do you have to wait for it? Why can you not tap into it at will?

ANEP Well, that is simply how it is, as far as I know. Do you not wait for certain functions of your body to work out on their own what you want? What nursing mother can *will* her breasts to yield milk at a rate faster than the natural? In the same way, one has to wait for The Deep to flow out on

its own.

BODNI All right. The Deep is not subject to one's will and has to be waited upon.

ANEP Yes. And the waiting may be passive or active.

BODNI Active waiting? How is that?

ANEP The waiting I have described so far is passive waiting – just being still. Now, anyone who is aware of The Deep in him will also see that for the most part it behaves differently from his thinking and the other operations of his body. Let us say, as has happened countless times, I think to do some particular thing or handle something in some particular way, but I hold back myself from yielding to the prodding thought; I stop myself from doing what I have thought to do. Eventually, something entirely different comes to me from The Deep. What I call active waiting is this deliberate holding myself back, or actively saying No to my thinking and feeling, in order to experience The Deep in action, or to be swept up in its operation.

BODNI Now, this waiting – may it be because what you call the Capital Life or Living Energy is –

ANEP Do not tell me that is because it is supernatural. The Living Energy—The Deep in me—is natural, a part of my nature. It is a power of the human makeup and is an integral part of it. Otherwise, how could I experience it in me as I experience in me the seeing or the hearing capacity? I am doubly sure the Living Energy is not something outside me which some external agency supplies to me as it pleases, an agency you may wish to call God.

TELMA Anep, I agree that this Living Energy, or Capital Life, or capacity, or The Deep in man, is within man and is an integral part of the human makeup. But evidently it is also beyond the human makeup.

ANEP How do you mean? Why do you say that?

TELMA Going by what you say. Though you experience it within you as part of your makeup, yet you cannot manipulate or

control or influence it as you can manipulate your eye-seeing capacity and even your brain and its thinking. And why can you not manipulate it in any way, or deploy it at will? To be sure, a woman may not be able to *will* her breasts to yield milk at a faster rate than the natural. But any woman can actually affect her lactation by taking certain foods or agents. And all the bodily functions can be manipulated *to some extent*. That is part of man's dominion. But, Anep, why can you not *at all* manipulate The Deep in Man, The Deep in you? That is the great question. And the answer is: Because it is not wholly contained within you as your brain with its thinking is wholly contained within you and is entirely yours and is at your disposal and you may manipulate it to some extent.

ANEP Well, em. It is true I cannot manipulate The Deep in me. I cannot at will switch it on or activate it, nor can I prolong its operation. No, it is not at my disposal—I cannot influence its working in any way. I can only wait for it to function, on its own, as I have said. That is why I say I deliberately draw away from thought and become still to experience it, to experience its working. But that is not manipulating it. It is like taking the attention off everything else in order to hear one's own heartbeat. My heart beats on whether or not I am attentive to it or hear it. But to hear it I have to become still and quiet and turn my attention to it; I have to turn away my attention from every other thing. I am not then manipulating my heart but only giving it my attention, and it rewards me by letting me hear its beating. So it is with The Deep in me. I cannot manipulate it. I take my attention away from the thinking and the feeling when I wish to experience the activity of The Deep only because it seems to more readily come into operation as I am not in agitation in my mind. Sometimes it seems to me as if thinking were a blindfold in certain situations and I have to take off that blindfold to see by

this deeper part of my being which I am yet to understand fully. Now, when anyone says about some matter, “Let me sleep on it,” wishing and expecting the solution *to come to him*—actually from The Deep in him, though perhaps he does not know it—he is clearly saying he has no control over The Deep.

BODNI You are very honest, Anep.

ANEP I have to be honest with myself, with the working of my being. If I am not honest with my car, that is, if I do not reckon with its mechanism or how it actually works, how can I succeed with it? How can I drive it with any success? That is simply how I see what it is to be honest. Nothing religious.

TELMA I like your concept of honesty, Anep.

ANEP Telma, you say this deeper part of me—The Deep in me from which flows the Capital Life—is not wholly contained within me. How do you mean?

TELMA You see you cannot control or manipulate it. You cannot manipulate this deep part of you because it is not limited to your person but *extends* beyond you; but you experience it within you and feel it as a natural capacity because it is indeed part of your makeup as a human.

ANEP I have never looked at it this way before, Telma. But going by my experience, I suppose you correctly describe it. Something that is a part of me and yet extends beyond me. Really, that is how The Deep behaves in me. It has the characteristics of both being within me and without me, or beyond me. Is that why I have to wait for it, and sometimes even find myself spontaneously asking it to “*come*”, to rise up from wherever and present to me the truth about or the solution to the thing of interest to me at the moment, or to just flood me with life?

BODNI You sometimes *ask* it, Anep? You do *speak to* The Deep in you?

ANEP Yes. Often, I find myself asking it for what I want as if it

were a person in its own right and separate from me, and yet I know for certain that it is a part of me which I got to discover at a point. As I wait for it to flow forth, I sometimes find myself saying, silently or aloud, “*Come. Rise. Flow.*” Come to think of it, I do not ask or wait for my thinking for anything: I *use* it, I apply it, I deploy it, just as I would not wait for my hand but directly deploy and use it. “If it rains today, I can do the transplanting tomorrow.... If the square of the number is y , then its square root is.... As the man is angry, I will not present the request to him now....” This is deploying and using my thinking. Reasoning is deploying the thinking ability. But as to The Deep, though it is in me, I find that I cannot deploy it or switch it on, and yet no one and nothing can take away my conviction that it is a part of me as thinking or my heart is a part of me.

TELMA Let no one take away that conviction from you, Anep.

BODNI Now, Anep, this speaking to The Deep –

ANEP Yes. Sometimes it is as if one part of me were calling to another part of me for help, to appear on the scene and bring it something good which it does not have but needs. I have wondered whether I am two persons in one. I see now that it is my mind—the thinking part of me—that calls to The Deep for succour. My mind is limited in capacity, in what it can do, but The Deep in me appears to be a wellspring inexhaustible in resources. Sometimes again, The Deep operates like a voice outside me—because it is so clear and distinct, like the voice of another person—and yet the feeling is there all the while that it is within me. In the kitchen experience, it was a seeing in me an idea, a sudden knowing what to do. In the tennis club case, it was a tiny voice that I heard, and it stilled me for moments, so that my daughter whom I was playing with asked why I had stopped.

BODNI Anep, do you –

ANEP Look, the operations of The Deep in me are infinitely diverse. At times The Deep suddenly wells up and tears begin to flow from my eyes because of overwhelming joy, joy whose cause I can attribute to nothing in particular, and certainly not to anything outside me. Once I have wept aloud. I was in my car one morning when this happened. As I got into the car, a sense of awesome goodness gripped me, as if the awesome goodness were a concrete person present there with me, and, what is more, as if I were a part of that awesome person, and I began to weep. One day I was playing the piano and I struck a strange beautiful combination of chords, and tears came to my eyes. I knew the melody was not due to any calculation of my mind. Something had moved me to strike the particular keys in the particular sequence—I knew it was the activity of The Deep. Yesterday a similar thing happened. As I was playing tennis a technique developed of itself for me in the middle of the game and I overtook and beat my opponent. When the game was over, I could not stay for the next one but got away quickly because I just could not hold myself together any longer—my eyes had started dripping with tears. Such are all operations of The Deep in me. This welling up of Life in me is the operation of The Deep that I love and desire the most.

BODNI Anep, you seem to have turned yourself into a student devoted to studying this thing you call The Deep in Man, and you are getting results from your self-exploration, since you can identify so many ways that The Deep operates in you.

ANEP Yes, I have set myself to explore it to the utmost. Scientists are still studying and exploring the depths of the atom to better understand and harness the energy abounding in it. Should I not much more explore and study my own depths, since I experience boundless Living Energy from there? Life abounds in The Deep in Man.

BODNI Anep, you will make a good psychologist –

ANEP No! I will make a *bad* psychologist.

BODNI Why do say that?

ANEP Maybe because I have never studied psychology but have only heard snatches of what it treats of from those who perhaps do not themselves know much about the discipline. But from the little I have gathered about it, it appears to me to concern itself solely with that part of man that is outside The Deep. Not only does it not dig into The Deep, but it does not even know or acknowledge that The Deep exists. For instance, it has no means to handle and understand my kitchen experience and the other experiences that I have talked about. Any so-called science that does not reckon with such vital experiences of mine is to me trash and confusion. How can I reckon with a theory of man that discounts the fact that I have eyes? And The Deep in Man is far more important than the eyes. The psychologist is like a student of chemistry who considers and tries to manipulate only the bulk behaviour of atoms. To be sure, such a chemistry student may be able to produce many good things and make conventional bombs of considerable power. But, staying outside the nuclei of atoms, he is unable to harness the atoms' vast nuclear energy and build nuclear power plants or make nuclear bombs. He is content to leave such to the nuclear physicist.

BODNI This analogy –

ANEP See, Bodni, any theory of man that fails to take The Deep in Man into the reckoning fails woefully. An analysis or explanation of the behaviour of man based on such a theory is definitely not human psychology—it may be animal psychology, for all I care. Such a truncated “psychology of man” so called confuses the working of The Deep in one with the thinking and is unable to separate these quite distinct operations, and so it binds in a

perpetual jumble anyone who believes it.

BODNI Anep, you –

ANEP Bodni, do you know the depth and height and length and breadth of life that I enjoy when The Deep wells up in me and my thinking is swallowed up? The utter freedom that I experience, the liberation of heart and mind from all that is not good and beautiful and sweet, the peace that guards my heart so that nothing shakes me, the joy that dances in every fibre of my being, the assurance of good despite whatever may be happening, the light of understanding that floods my mind, the wisdom that comes to me to handle things, the freshness and vigour of body that makes me wonder at myself, the love I feel I am cuddled in, and that I feel towards everyone no matter who – I just cannot describe it. No wine, no drug, no pleasure, nothing in all the world can effect in one such sense of well-being, such vibrancy, such harmony with everything, such renewal of mind and heart that is akin to being born anew—or born again, to borrow an expression from the Christians, most of whom, I think, hardly understand the expression themselves.

BODNI Anep, what –

ANEP No, I will not make myself into a psychologist and stay on the surface of life considering how the mind or thinking operates and how to manipulate it to achieve certain ends. For instance, I will not manipulate my thinking to make myself happy—to sham joy—but I will *go out of my mind* altogether and be charged up with life from The Deep every moment. When I am angry because someone has called me stupid—that is, when I think thoughts that amount to thrusting a dagger into my own heart and I am in pain—it is not manipulating my thinking that will save me. But when I rise above or draw away from my thinking and go into The Deep, or when The Deep surges and heaves up in me, not only is my heart cleansed of the pain

but also I find compassion and love welling up afresh in my heart towards the person. As The Deep takes one over, one experiences a washing, and more than a washing—one is reborn. Do not limit me to merely manipulating my thinking by the methods of the psychologist. Brainwashing is no rebirth or renewal. This is why I discountenance religion of any shape. I want the Living Energy hidden in The Deep in me to flow forth and turn me into a fireball of life. I want to reign in life. Not to reign over anyone but to experience and enjoy the fullness of the Capital Life latent in me. On the surface, in the shallow realm of the psychologist, one is shaken and troubled when spited. Here a man “stands on his dignity”, deriving most of his worth or value from the regard or honour he *thinks* people have or should have for him. In other words, he wants to reign over those people, over their minds. But in The Deep I see my worth in myself, I see the equal worth of others, and I am glad to let others climb on me that they may see and enjoy their worth.

BODNI Anep, your experience of The Deep in various ways appears to have given you an uncommon vision.

ANEP My freedom from many deep-seated and life-choking habits has been through my experiencing the activity of The Deep in me. Once I laughed when the freedom came. Someone, a colleague, wanted to have some fun at my expense, and he made a seemingly positive statement about me but which was only to convey his spite of me and “put me down”, as they say. At once my habitual wrath stirred as suppressed smiles appeared on the faces of those present. But then I heard a tiny voice within me, a voice from The Deep, “Be generous. Let him have his fun. Join them and have fun.” Then this statement flowed out of my mouth on its own in response to the man’s mocking statement, “That was very foolish of me!”—and merry laughter burst out of me, a laughter which turned the

derisive smiles of the people present into joyful laughter.
That is how wrath lost its habitation in my heart forever.

BODNI I wonder, Anep, whether –

ANEP There is this operation of The Deep too, and it amazes me the most.

BODNI What is that?

ANEP I find that The Deep also behaves as if it were indeed another person—sometimes as a friend, someone intimate and my equal, giving me companionship; but sometimes as someone superior, as a father, giving me counsel and direction, or assurance, comfort, and even command. Knowing this, when a matter arises, I still myself—because I want to *hear* the answer from The Deep, and not generate an answer from the mind. Something from the mind may be wrong and may fail, but anything from The Deep is always right and always succeeds. Now, the *personal* behaviour of The Deep is a great wonder to me. The Deep is really deep. I have not got—and it seems I will not get—to the bottom of it.

TELMA Nor to the height of it, nor the breadth and length of it. Now we begin to see, Anep, that this deep part of you is bigger than you. The Deep within you is not limited to your person but extends beyond you.

ANEP Well –

TELMA You have thought that The Deep is a part of you. But it is you who are a part of The Deep.

ANEP I am the one who is a part of The Deep that is within me? How is that?

TELMA Since The Deep extends beyond you, it is you who are a part of it. And all your experience of it demonstrates this.

ANEP My experience so far demonstrates my inability to manipulate and control The Deep in me.

TELMA A river rises from its source in some distant place, flows to this country, waters the land, and flows on, and this land, though may interfere with the flow through it in various

ways, yet cannot hasten that flow nor control the source of the river, because the source is not within it.

ANEP I see it, Telma! I see it. I am the land or the country, The Deep in me is the river, whose source I am not nor can control. I may regard the portion of the river in me—in my country—as a part of me and mine, but the river itself extends beyond me. The portion of it that is in me and is mine is not the whole of it.

TELMA Exactly. A man is in The Deep that is in him.

ANEP Yes! I am in The Deep that is in me. I am seeing this as clearly as I saw that idea that has turned around my relationship with my wife, and indeed my whole life.

TELMA The Deep is —

ANEP Telma, I can sense that you know the experience of The Deep. Actually, I knew it from the day I first heard you, a few days after I joined the company. At that time you were suggesting to someone to get a new pump for his borehole. I can tell, when someone is talking, whether he is speaking from an experience of The Deep.

BODNI How do you tell that?

ANEP When anyone is talking from an experience of The Deep and not merely from his thinking, there is a particular kind of feeling it gives, a sweet feeling, and also it stirs up the activity of The Deep in me. When The Deep is in operation in me even in a small degree, there is a tell-tale sensation of sweetness and aliveness that I experience. When I have this sensation as someone is talking or acting, I know he is speaking or behaving from an experience of The Deep in him at that moment. Also, I find that I cannot long converse with anyone on the subject of The Deep if the person himself does not reckon with The Deep. Since we started this conversation I have been feeling the tell-tale sweet sensation and more activity of The Deep in me. I have expressed things which I had never so expressed to myself before now, and through this

I have understood those things better. So that, to tell the truth, I have learnt a good deal from my own mouth during this conversation. And this is one of the ways The Deep operates in me. Of course, I have learnt much from all you and Bodni have said too.

BODNI You are very sensitive, Anep.

ANEP I suppose if anyone pays attention to what goes on in him, he will notice the same things.

TELMA You are right, Anep. I know the experience of The Deep. To a good degree, I can tell, as you can, what is from The Deep and what is from the thinking. I know when The Deep in me is activity and ruling me, and when it is the body driving me.

ANEP Telma, what do you suppose *The Deep in Man* is?

TELMA The Deep in Man is Spirit, what people call God, the I AM THAT I AM, the Father. Perhaps you have heard the saying, "You are gods, and sons of the Most High, all of you." We are very offspring of God, who is Spirit, and hence we are spirits. The core of any person is a spirit, which sprang out from the very Being of God, and which we may see as a ray of God in the body we call the person's body. God is our Father, the Father of our spirits—our human fathers are merely the fathers of our bodies. A human is a spirit—an offspring of God—that has taken on a body. A man's spirit, called his inner man, is The Deep in him; his visible flesh-body, which functions by its various senses and thinking, is his outer man. The Deep in Man is not a working of man's body as the thinking, which is mostly centred in the brain, is a working of the body.

BODNI A human, by his spirit, is a ray of God and is one with Him as a ray of the sun is one with the sun. An animal, by contrast, is mere flesh, and it is no more than its feeling and thinking body.

TELMA Let us not be blinded to our godhood by the body we have put on. Let not our outer man blind us to our inner man.

The inner man, Anep, is The Deep in Man. In other words, God in man is The Great Deep in man.

BODNI God and man are not separate and detached beings as a human and a statue of him sculpted by himself are separate and detached and are entirely different entities. Our connection to God is a connection in substance, as the connection of a ray of the sun to the sun is a connection in substance. We are not disjoined and separated from God but one's spirit is seamless with Him. Being part of God, we experience Him as we do, as The Deep in us which is beyond our control and manipulation.

TELMA He made us to be His image in the world. That is to say He made me to be in me and operate in me but as me. Such experiences of Life surges and of light and revelation that we have which we cannot attribute to our bodily senses and our thinking are only manifestations of our spirithood, our godhood. They are demonstrations of the reality that we are vessels of our Maker. Such experiences are part of our enjoying our godhood, and they are natural, as you say.

BODNI Anep, you are enjoying your inner man, your spirit, your godhood. That is enjoying God. You have been enjoying God in you without knowing it: without the mind of your outer man, or the thinking of your body, understanding your experience. You have been tasting of the Father's goodness but without giving Him the credit.

TELMA And your thought has been to be tapping into this boundless goodness for revelations and for your well-being since the day of your inauguration in Spirit in the kitchen. That day your inner man was so much quickened by the Father that you got to see beyond your outer man. You got to see clearly operations of your inner man and also saw that they were distinct from the thinking and feeling of your body. You got through the veil we all have to deal with, that is, the body.

BODNI Anep, you see you are an offspring of God. You are a ray of the Father and one with Him as a ray of the sun is one with the sun. The workings of your being prove this to you.

ANEP Hmm. Is that – is that – So that is what man is? And that is how God is?

BODNI That is what man is. And that is how God is, but infinitely more.

ANEP I can see now! I see Him. Really, I have been seeing Him all the while, in me. Only, I was seeing Him as in moonlight and not in sunlight, and I did not recognise Him. A veil was screening Him from my full view. Now the veil is being removed.

TELMA “I and the Father are one,” says the Christ.

ANEP Yes! I and the Father are one! I feel it in my bones – I *experience* the oneness. Why then do people present Him as something that one is not connected to in any way but is a zillion miles away somewhere? And some present Him as a mere creed or set of dogmas, or a bunch of abstract propositions to be believed through intellectual arguments. Such pictures of Him take the eyes away from His actual presence and operations in one, making it hard for one to really know Him and believe in Him, as has been my experience. They were asking me to believe in a fictional god out somewhere in space and not the concrete God in me and in whom I am and in whom even space itself is contained. They were asking me, who am a ray of that Sovereign Sun, not to see and believe in the Sun, who is in me, but to believe in mere statements about It. No wonder many people are turned into atheists though they never cease to enjoy God within them. This is horrible!

BODNI Prick a brother’s skin and let out some of his own blood for him to see, and then he cannot but believe that blood is a part of him. That is how we help one another, not with abstract arguments for the existence of blood. One day a

Siberian was, in the Russian language, asked by his little pranks-loving daughter whether he believed that *blood* was part of his body, without the English word having first been translated for him, and he answered, “*Blood?* There is no such thing as *blood* as part of the human body.” Then the daughter, who had started English classes only three days previously, asked him, still in Russian, whether he believed *krrov* was part of his body, *krrov* being the Russian word for blood. At this he laughed, and in answer he pricked his forefinger with a pin and let out a drop of blood. Then he said, “What we have or experience we believe. I do not have and do not experience *blood*, so I do not believe in *blood*. But I have *krrov*, so I believe in *krrov*.” And the daughter laughed. “Father,” she said, “you are saying you do not have *krrov*, and that you do have *krrov*! We all have *krrov*—we all have *blood*. Blood is *krrov*.” The atheist *says* he does not believe in God only because he does not know the meaning of *God* but thinks he knows, or is working with false concepts of God given him by others.

TELMA “I and the Father are one.” Blessed is he who sees and accepts his godhood, for he may then walk with the Father and get to his maturity and fulfilment as a human.

BODNI Anep, you are experiencing only trickles of The Great Deep, as I still am. But we look forward to experiencing the flood—when all the fountains of The Great Deep burst forth and the floodgates of Heaven are opened to us.

TELMA At the moment, Anep, you see that you are ruled and driven by your body, your outer man, instead of being constantly ruled by your spirit, your inner man. Most of the time you are then outside The Great Deep and are dry, and, to avoid withering to death, you strive occasionally to deep yourself in The Great Deep by your practice of “*pulling away from thought*” to receive knowledge or to experience surges of “the Capital Life”, as you put it. That is being like a fish that spends most of its time outside

water and is choking and withering but from time to time, to wet itself just a little, jumps into water and immediately flings itself out again. Anyone is to be redeemed from this situation and brought to the condition where his spirit rules him. When you are redeemed, and when your spirit rules you, what you enjoy now from The Deep only occasionally will become your constant experience.

BODNI Anep, as you say, The Deep behaves differently from the working and products of your thinking and the other operations of your body. As long as your inner man and your outer man behave contrary to each other, you are outside the fullness of life.

ANEP Bodni, I have always faintly felt that there is a maturity and a fullness of Life to get to, but I do not know what that maturity or fullness is. I feel deep in me that I am experiencing only trickles of Life, though what I am experiencing now is beyond all comparison to my experience of Life before my inauguration in Spirit in the kitchen, as Telma puts it.

TELMA We cannot know the fullness of life in moonlight, in which, as now you realise, you were seeing things. We do not clearly distinguish colours and are not warmed in moonlight. Like you, many people get into moonlight, where they are able to tell their inner man from their outer man, but the two parts of them still remain distinct—cohabiting without integrating, without merging into one person.

BODNI For clarity of sight and for the heat that should heat us up to the flash-point we must get into sunlight.

ANEP The flash-point? What do you mean?

BODNI The flash-point is the experience of the fullness of life as exhibited in Christ. Christ is the definition of man. He exhibits what we all are, how we are, our relationship to the Father or our sonship of God, what our maturity and fullness is, and our position and dominion in this world. In

Christ the Father expresses Himself to the utmost in flesh, or as man; so that Christ is the perfect image of the Father, the radiance of His glory in the world.

TELMA We get into sunlight by a Vision of Christ—by a vision of our identity as very offspring of God as Christ is, and of Christ as the mirror of one’s perfect self, one’s maturity and fullness as a human, and one’s fulfilment.

BODNI Christ is “the way, the truth, and the life” for man—the way any human should be and live; the truth of the human nature and condition; and the life anyone is designed to experience. To metamorphose into the stature of Christ and be the full expression of God or His image in this world is why we are in the world.

TELMA God made us to be His image on earth, for His pleasure. That is to say He made me to be in me and operate in me as me—till I am able to say, as Christ is able to say, “He who has seen me has seen the Father.”

ANEP I am beginning to understand the Fullness. I see now that it is God who has been moving and surging in me all the while, as if anxious to express Himself fully in me and to me and out of me.

BODNI In sunlight anyone sees that he is not the centre but the I AM THAT I AM is the centre. Anep, in your quest to be experiencing the operations of The Deep you have been like a wave of the ocean which, having frozen into a block of ice and floating in the ocean, has forgotten its origin and is now seeking to tap just a little warmth from the ocean without thinking of melting and becoming one with the ocean again and enjoying all the life of the ocean *for the ocean’s own purpose*.

TELMA Not understanding The Great Deep, which you also call the Sovereign Sun, you have been striving merely to aggrandise yourself, or to receive increases from the Sun for your own purposes, behaving like a ray of the sun that thinks the sun exists for its sake—that is, merely to shoot it

out, sustain it, and increase it—and so disregards the sun’s own purpose for bringing it into being. You do not yet know your need of having or being in a relationship with the Father, a relationship more indispensable than a baby’s vital relationship with the mother.

BODNI Not I, but the I AM. A man was not made, and does not exist, for his own purpose but for the purpose of his Maker.

ANEP Hmm. Now Life begins to make meaning. The pieces of the jigsaw puzzle are coming together, and the picture begins to complete itself.

BODNI At the fullness of life a human’s outer man is transformed and merges into his inner man, and he becomes one person—with the contrariness of his inner man and outer man resolved for ever—and God is all in all in him. Now his body becomes as it were the skin of his spirit and no more hinders the expression of his godhood. This is the stature of Christ we have all been destined for.

TELMA We attain to the stature of Christ, not by any techniques, not by any doings, but simply by fixing our mind on Christ and constantly operating from The Deep in us, or going by our spirit, our inner man, and thus walking hand in hand with the Father, as Enoch did, and as Jesus was doing.

ANEP Ah! That sweet sensation that betokens the activity of The Deep in me is rising! O Father....

TELMA & BODNI Blessed art thou, O Father!...

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March 2016

BACK COVER

MAN is beyond and other than his body that works by the thinking and the senses of sight, hearing, smell, taste, touch, and other lesser-known ones. Man is a composite of Spirit and flesh. Every human is a spirit that has taken on a flesh-body, and the spirit is an offspring of our Maker and is seamless with Him.

To function properly, anyone has to learn to discern his spirit and distinguish its operations from the operations of his body. This learning is the ABC of life. To live successfully and abundantly one has to constantly go by one's spirit and not be driven by the body. This is the arithmetic of life.

The heartbreak and misery of anyone stems from failure to discern and go by his spirit, his divinity, and consequently being driven by his body, his animality. But life eternal and abundant is the sweet experience of any person who goes by his spirit, The Deep in Man.