

Instructions for phósphoros

Please clarify to the ~~reader~~ from the outset that in this exercise, any previous understanding as coming forth from metaphorá, that is, transference, the changing of one thing into another (to displace), will not be of use. It must be understood that in this exercise when we speak of the eye, we do not create an idol of the eye that we worship in the stead of our unsayable (x). Rather, all that we can call into being by speaking of said eye is the light now emanating from this eye: light that we have called forth (not created) by our naming of the eye, which in turn we have not created as a placeholder, but as an eye. It must be understood that the eye exists, solely because this is crucial to the understanding that the light which now emanates from it exists, and that to look at ourselves we have to now look at this light, not just with it but into it.

Take your ~~reader~~ from the point of the eye deeper into the body, to the point where the voice lies. Do not make the mistake of starting from the mouth, but make your way up¹ from the basis of that on which the voice lies. (This is a jump cut from the eye.) Some ~~readers~~ will want to start their voice at the height of the heart, usually at the center of the body in line with the throat. Some have an even higher understanding of their voice. This is usually a rationalised position and can be a sign of an authoritative nature. Try instead to come to an understanding within their body of the basis of the voice as what we refer to as the gut. Here, our voice lies dormant. From here, we can carry our voice without carrying its burden: sound, and speech, the vibrations concerned with forward and outward motions, as found in the preexisting voices (condition). Disregard any voice but the one we call forth by seeing: name this voice, voice, and light (annunciation).

Help the ~~reader~~ carry their eye—whether or not by physical exercise, and whichever direction—in a spiralling motion towards their gut, and to look at the light we have called forth by our naming of the voice and locating of the gut, and to carry it through their body to the point where the voice would travel. Realise that wherever the light is borne, it is. Realise that light is not one-directional and that it cannot be un-borne. Realise that by our bearing-inwards of the light we are pregnant never with the thing that we were after, but ever only with wombness and bringing forth, and with the distance of day.

Make sure your ~~reader~~ is at all points aware that what is brought forth from their body is not their voice, not of their agency. That the ~~thing~~ that traverses their body, that departs from their gut and illuminates their inside, that gags on them, and they on it, and that travels over their rugged tongue past their crooked teeth, is never theirs but a light that they may look upon. And that they must look into. And that they do well to take heed²

¹ It is a common misunderstanding to presume an integral link between upward motion and eúphoros. This is false. Avoid eúphoros at this stage to the best of your ability.

² “To a lamp are likened—the eye...which shows the body which way to move...; the prophecies...inasmuch as they afforded at least some knowledge relative to the glorious return...even...when...that same light...shone upon the hearts of men[sic]... which was necessary to the full perception of the true meaning of their prophecies...; to the brightness of a lamp that cheers the beholders a teacher is compared...; Christ, who will hereafter illumine his followers, the citizens of the heavenly kingdom, with... own glory” Thayer’s Lexicon, Strong’s NT3088