



The Go-Getter

# The Go Getter

## Practice Guide

Book of Serenity Case 1,  
Introduction

By EF Hulsizer, 2007

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Hand crafted.

Bristol paper, gel pen, markers, Adobe Photoshop,  
HP & Lexmark printers, Microsoft Word.

This guide is offered with a wish for your well-being.

This practice guide is a method. It is loosely based on the koan, Case 1, Introduction from the Book of Serenity, "The World Honored One Ascends the Seat."<sup>1</sup>

This method is provisional. It is for those caught in the delusion of thinking there is something to get. Perhaps it is you?

The text and pictures are teachers. As all teachers speak differently to each learner, each picture and phrase may speak differently to you each time you read the method. What is most helpful is whether you hear an echo within your mind.

In other words, does the phrase or picture help to awaken you to where you are and what you are up to?

Are you a go-getter?

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<sup>1</sup> Please refer to the text and interpretation of the Introduction, Case 1 in the back of the guide.

## Structure of the Guide

The structure of the guide is a circle. It begins with yourself and returns to yourself again and again. Your mind goes round and round until you are able to let go. If you use the method, you may be able to see something different each time you circle around in it.

This different image is insight. Insight eventually loosens the mind's grip, and you are able to release the idea that there is something to get.

There is a provisional set-up. The provisional set-up is offered as a place to enter the circle and the method of this practice. It, as well as the method itself, is made up to assist you in finding your way out of the grip of the go-getter mind.

There is a set of provisional pictures.

- Each picture is an image to help you remember what the text suggests. The picture is only useful to the degree that you give it deliberate consideration. It is only a temporary method to help you turn within yourself and see whether you hear the echo of the picture in your own mind.
- There is provisional text associated with each picture. The text is merely a method of priming the mind. The text helps to activate the mind in regard to the “go-getter.”
- The mantra is a guardian for your mind and helps to remind you to protect the mind. The mantra is also to help you remember.

There is a poem, “Thank you for Being You, Take Seven.” The poem is one outcome for the one who is a go-getter.

Maybe this is you?

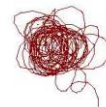
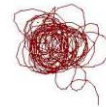
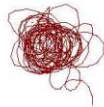
## The Provisional Set-Up

The following is a short set-up of the nature and condition of the go-getter. Please do not believe anything that you might read here. Please consider what is written as a practice. Contemplate what is written and see for yourself what is true.

Human beings are born with six threads. The threads are beginningless.

The six threads are:

(1) the thread of ignorance, (2) the thread of greed, (3) the thread of hate, (4) the thread of generosity, (5) the thread of compassion and (6) the thread of wisdom.



If you watch a small child, you are able to see these threads. In one moment, a child lifts a toy truck to strike another and in the next moment a child holds the face of another in great concern.

The world of ignorance teaches that there is the “other” and that the “other” is either an object of desire or an object of rejection. All phenomena are taught to be “other.”

In this world, the go-getter continuously attempts to get something or to get rid of something. Are you continuously attempting to get something or get rid of something?

## The Method

Please read the text over and over again. Please have a look at each picture as well. Practice with it as if it is a waterfall continuously washing over your mind.



The go-getter lives captive in the world of ignorance and is entangled in the threads of wanting and disgust. The life of the go-getter is a life filled with distress and disappointment.



How many times have you blamed someone else for your distress? How many times have you said, "if only I had this and not that?" As long as you see the source of distress or the source of relief as something separate from you, you remain entangled.

**Mantra: Disentangle the tangle.**

To see clearly, the go-getter needs to rest. It is not necessary to kill the go-getter.



It is only necessary to give the go-getter a rest.

Mantra: Give it a rest.

While the go-getter rests, have a look at your situation.



With nothing to get and nothing to eliminate, what are you able to see?

Mantra: Take it easy, it's you.

Don't be clever with what you find.



Don't make something out of nothing. Whatever you see is not yours and it is not special.

**Mantra: There is nothing to do and nothing to say.**

If you find what you see disagreeable, face whatever it is. Doubt is a shady character and attempts to arouse the go-getter from rest.



When you feel edgy, restless, pointless, bored, annoyed, anxious, hungry, angry, or wary of what you see look directly at it.  
It is doubt disguised in mood's clothing.

**Mantra: Don't be fooled by moods.**

Don't let the mood discourage you. Disappointment and distress come from the arousal of the go-getter.



Don't find faults. Discrimination now is too perilous. Splitting what you are doing into good and bad is digging a hole and falling into it.

**Mantra: Recover and stay with it.**

## The Poem

One outcome for the go-getter.

## THANK YOU FOR BEING YOU, TAKE SEVEN.

By EF Hulsizer, 2007

The old priest hung himself.  
What a shame!  
It was a sickness.  
Ambition killed him.  
He sought to be branded.  
To be stamped.  
He longed to be "official."  
He licked the words too long, too hard.  
Even the kindest whisper, "Who are you?" tipped him over.  
You see, he was without testimonials.  
Even though the phone rang, and the doorbell buzzed.  
He couldn't hear them.  
Even in the midst of the wind and rain, he was deaf.  
And felt dried up.  
One time there was a wickedness that grew inside his gullet. It began as a small thorn and bred variegated sores along the inside walls, but he just swallowed it.  
He persevered.  
He drained himself over calculations.  
Once he cried out.  
He cried, "What do you want?"  
He continued, measuring with, "what has it gotten to?"  
He thought, "I'll wear a beeper to arouse my mind."  
It will go off every 20 seconds and I'll cut through the thoughts.  
He did that for a while.  
He thought,  
"I'll bow to the ten directions."  
Morning, noon, and night I'll bend down before the altar until my knees bleed.

He did that as well.  
He thought again.  
"I'll sit day and night until grass grows on my tongue."  
He tried.  
He studied.  
"I'll study the teachings," he said with a snappy gesture.  
And then he heard himself say,  
"I'll purify the mind.  
I'll HAVE NO MIND!  
I'll do it.  
By god, I'll do it.  
I swear I'll do it.  
The old priest hung himself.  
What a shame.  
Ambition killed him.  
It is a sickness.





## The Koan

### Case 1 Introduction The World Honored One Ascends the Seat

Closing the door and sleeping is the way to receive those of highest potential: looking, reflecting, and stretching is a roundabout way for the middling and lesser. How can it bear sitting on the carved wood seat sporting devil eyes? If there is any bystander who doesn't agree, come forward. You can't blame him either.<sup>2</sup>

## The Interpretation:

### Case 1 Introduction The World Honored One Ascends the Seat

Give the go-getter a rest. Let the ordinary and humble have a look. Reflect on the accord of the whole works, on the universal in the ordinary. Don't be clever with what you find. It is not yours. It is not special. If you find this disagreeable, face the doubt. Invite suspicion to show itself. Don't find faults. Discrimination now is too perilous.

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<sup>2</sup> Book of Serenity, Case 1, "The World Honored One Ascends the Seat," p. 3. trans. Thomas Cleary, 1990. Lindisfarne Press. New York.

THE WORLD HONORED ONE ASCENDS THE SEAT.

IT IS YOU.

MANTRA: NO BIG DEAL