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Lost in Interpretation: Psychotherapeutics and hypnosis, from history to sanity

The expressions of psychotherapeutics and hypnosis have been forms of healing for thousands of years. Originally these forms of healing were part of ancient Shamanism which was the origin of all healing. Psychotherapeutics must be at the very basis of medicine or could be said to be all of medicine, because the warping of the “psyche” (meaning spirit rather than mind) is always the basis of dis-ease and therefore healing. Therapy for the spirit is very deeply therapy of the body by extension and vice-versa. Some healers will go body to spirit, meaning from dense material through to ethereal, others will go spirit to body, meaning ethereal to effect density to effect change, there is no separation. In some ways the nature of body to spirit is less direct and is actually more fundamental, as it is often the loss of connection with body that leads to upset the spirit and so the mind. Mind is the key deranged extension of spirit in humans and so psychotherapeutics is really about the nature of healing the identification of mind, this being the root of dis-ease no matter what the dis-ease is. Hence all methods of treating body or spirit are really psychotherapeutic, one can't get away from it, dis-ease is a psychotherapeutic issue! Healing purely via the spirit usually needs to interact with the mental, which can be a hall of mirrors and so easy to get lost in - like a chasm one can easily fall into the “story” of life.

Whenever the mind is brought to the sense of the body it is immediately simplified. The physical senses draw energy away from the analytic and the processing, towards the feeling and the “reality” of the situation. Of course it is possible to do this via the mental but often it is to *see through* the nature of what we call mind in order to again connect to the senses, like seeing through the nature of the projector screen of the mind to the light behind it which the images are being projected by. In a sense this is the process of not getting lost in the film or in other words seeing the wood for the trees.

Unfortunately the beginnings of the ideas of the Psychotherapeutics of Freud and Jung and others of the twentieth century, male, Germanic, analytical ideology focused on the processes and problems of mind by “untangling” the film of the mind and interacting with it to find its “knots” and attempt to unravel them. Unfortunately this has a two-fold effect/ difficulty: firstly, it highlights the idea that someone’s memories are “their own”, that this really *is* “their” history which allows them to see into the process of “their” mind rather than simply mind belonging to no one which is in fact what it is. The second and perhaps more important point is that the analyst is seen by the patient, whether encouraged by the practitioner or not, to be the person who really understands, like a guru or saviour, who can see back into the patient’s nature and can “read the signs” of their being, i.e. a particular “birth trauma” was the “cause” of a problem or a specific event of the past was the reason for x, y or z. When this is explained to the patient it not only enmeshes them in the idea that they now have a cause, something/someone to blame/forgive for the problem of their life, but also that that “cause” is an indelible mark on their existence, an aspect of their past which has therefore “created” them and so is now impossible to eradicate without help, i.e. ties them into a perceived need for the

therapist. When issues come up that the patient finds difficult, those issues can always be held accountable, i.e. it is “karma” that one carries the “story book” that one “owns”. However this in its self is a story.

What is not understood by any of the people in the past or present who attempt to find the end of mind through itself, is that this is a road to never-ending spirals of the maze, also the very reason that this was seen as a possibility was through ideology with a very warped-masculine bent. The idea that one can go headlong into the problem of mind and seek it out within itself is something that sees only the wood and not the trees rather than the other way around, it is an over-focusing, a narrowness of perception, something that looks only at the branch and can’t see the root. In a way it is too direct and too seeking of a particular thing because its bias is such that it is simply about itself, not about the other person. Intrinsically the nature of this idea is seeking, it is a finding of something, “self-discovery”, “self-improvement”, “self analysis”, all these ideas which are simply a red-herring for something deeper, a “background” context which can only really be viewed from a more yin-female and basic perspective.

Those who first invented the modern ideas of psychotherapeutics found it akin to hypnosis which was a seeming method of understanding the mind, a tool to get in and find out what was “wrong” a doorway to perception of some kind. So in turn hypnosis lost its ability to see through the illusion as it was rendered into a modern western tool of “looking for the answer”, the key to understanding the person’s “personal” problems. Although people like Milton Erickson and Friz Perls and a few others in the Western world (connecting to or drawing from ancient understanding) allowed for hypnosis and psychotherapeutics to once again come to the fore as a way of bringing people into the moment, unfortunately this still leads to difficulties, in that the past is the supposed “key”, always with the idea attributed to George Santayana:

“If we do not learn from the mistakes of history, we are doomed to repeat them.”

The idea of the modern proponents of psychotherapeutics is just this: that if patterns from history can be understood we don't have to repeat them. However the evidence of life is deeply to the contrary. If we actually look at history, rather than wanting it to be another way, we see that history has repeated itself time and time again - even though there were people during times of difficulty who understood deeply the pattern they were in, they still felt compelled to continue. So the idea that the past can yield a present-day solution through understanding its course is very doubtful, in fact it has never occurred, war, fear, and its base, sufferance, has not changed no matter how this suffering is masked.

However there is a thread running through history from those who suggest a letting-go of the past in totality and a looking into the present moment as a key to understanding all of life. We speak here of the revolutionaries and the mystics, or as I would suggest they are called: “realists”. Here the suggestion is that the mere concept of time and space is an illusion. Not only this, but that when we start to involve ourselves in belief in this past-based illusion we are confirming ourselves as separate individuals and continuing the very pattern the ideology was attempting to break through - owned-past is in fact the dis-

ease. My favourite and most worn-out quote attributed to Einstein needs to be emblazoned here once again:-

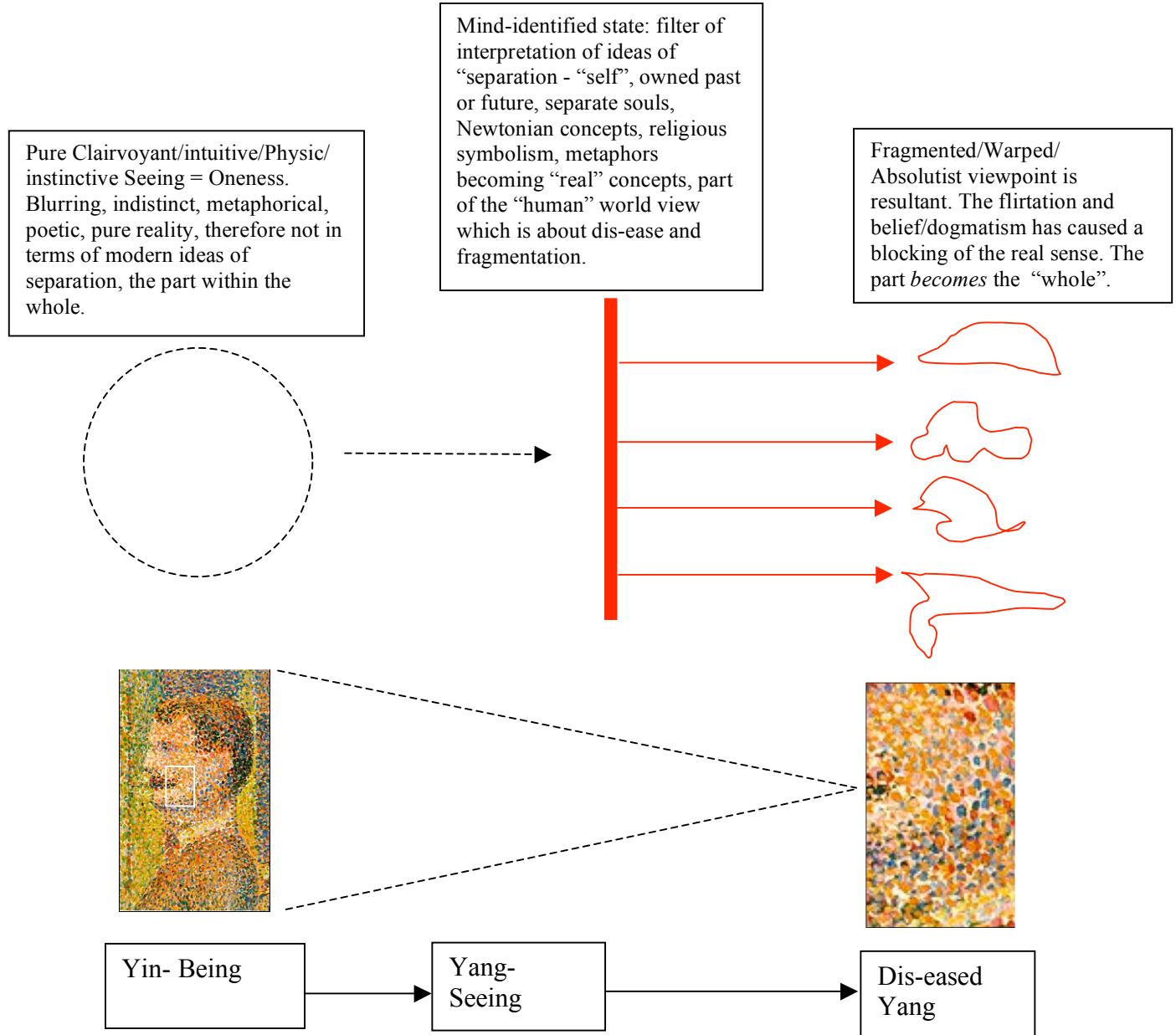
"The world we have created today as a result of our thinking thus far has problems which cannot be solved by thinking the way we thought when we created them."

The ancients and all those with clarity come to the same conclusion: it is not the past or its interpretation which hold the key, it's not through tracing history and looking for imagined answers that we can resolve our problems, in fact it is at the place where time no longer has a meaning that there is a chance of coming to relaxation and clarity. It is true that some people's belief systems avow that past-lives hold the solution. They believe that by asking a question about the past and getting an answer from someone who supposedly "knows" about this, then there will at last be a letting-go of that question, a possible moment when "yes!" the solution is gained and so the question in the mind dies with the answer. But then another question will arise, as it is the nature of mind to constantly come up with new questions or generally regurgitated ideas based in the past experience; it will then seek a solution and upon finding it can let go. However, if the solution doesn't hold water or in the end doesn't help the problem and only highlights it, which occurs very much in past-based analytic ways of thinking, then all we create is a constant mantra of an idea stuck in the mind: "in the past that occurred and so I am like this". This is all a belief system, it ends up being all about the practitioner or the sooth-sayer's suggestion, in fact about how *they* are feeling on a particular day and how *they* are speaking to the patient, *their* analysis of the history of the patient's life. Hypothetically, as this cannot in fact happen, if the historical answer is found this does nothing for the patient, only aids the practitioner in "understanding" their own often skewed terms. The patient's story thereby only serves to confirm the practitioner's "self", there is little association with the patient as they are in the present moment. While it is an attempt to find the root of something, it is looking within the branches to find it - an impossibility.

Because the past does not exist, or conversely is infinite and so impossible to grasp, the patient still isn't the focus. The thought process that the practitioner has entered into with the patient becomes merely an information box and irrelevance in the room, thereby any connection has been broken and what is left are simply the thoughts of the practitioner - a person lost in thought – literally! The nature of healing has nothing to do with this. A person may be deeply upset and not know or understand the reason why, but as far as healing goes an absolute answer to this question is deeply unknowable, and has nothing to do with past. The problem with historically-based analytic process is really all in the interpretation, which can change based on a billion variables. The process of a practitioner interpreting something that is useful about the patient's life based on the past is an impossibility, because the patient is not and has never been in the past, they are here and now. The past is a dream, it is part of the illusion. To enter the illusion is to confirm it and in so doing one has already lost connection with the patient. If ever memory is considered within the therapeutic context, it is always to draw the attention to the illusion of the past memory itself, not of the patient in the present.

It is very easy for a practitioner who regularly employs this method to believe they are really helping people. He or she gives them an answer to their problems and they feel for a short time relaxed. Phew, they now know what it's all about! But later on the problems re-emerge, despite their new-found "knowledge" the difficulty is still happening and knowing their history hasn't done a jot to untangle it. In fact, it's now more impossible than ever to resolve because of the indelible past and its seeming control over reality – "will I always be a broken person?" This is the kind of question that arises.

[N.B: There have been and still are those people who clearly have psychic and purely intuitive insights, we all do to some degree, some people are more by nature like this others more by nature physical. This needs to be differentiated from the theoretical lens that these insights are seen through. Rather than suggesting channeled/ clairvoyant/ imitative/ instinctive/ psychic insights do not exist, if unhampered by theory these insights will have relevance at the present moment. Predictions relate to that which is *now emerging* and suggest the most likely possible outcome. It is the separatist viewpoint interpretation that these phenomena are to do with separate "selves" or souls, owned history and an absolute idea of the future and the past, which hampers their breadth. The diagram below illustrates the difference between simply the pure expression of the notion of Oneness (left side), which often sounds metaphorical and difficult to pin down and is about immediate connection to images and expression, versus the much more complex process of analysis of this through (right side), a theoretical masking which actually results in confusion and a breakdown of the wholeness of the nature of Pure Seeing as it is. This is really the difference between simply being spontaneous-natural versus theoretical or social-pasted based ideology and interpretation and analysis which, if it does not look at concepts metaphorically and see there is deep illusion in the belief of separation, moves to absolutist statements about history, past and the ownership of it. The ownership of the "ability" and wherewithal to see, sense and have the "skill" for such things is actually very simply a natural function, more expressed in some people than in others.]



The key issue missing from the illusory ways of working is that the past is in itself an illusion. If we follow this logic it has a knock-on effect which leads us towards breadth of field. We go from the contraction of belief in time and past and future to the possibility

that time itself does not exist. From this possibility we see that if time doesn't exist, then personal past doesn't exist. If personal past doesn't exist then "self" itself cannot exist. When self cannot exist then all that remains is Oneness. This is really the understanding of which all the ancients speak, from Christ to Buddha to Rumi, and also the modern expressions of Tony Parsons and Douglas Harding. The nature of these expressions leads us always to the understanding of the time and space collapse and the intrinsic belief in it being the greatest hurdle for humankind. A remake of George Santayana's comment would instead be that: "letting go of the past is the only way to end the mistakes of our history of history"

The time-space illusion

So much has been written about this that I am merely expressing the footnotes of others who have gone before and spoken far more eloquently about this: time is deeply and fundamentally linear and masculine in nature, it is all about an A to B ideology which looks at things in a "straight forward" and "pragmatic" way, although it is neither because it can only see itself. Time is only there when we think of it, it is only there when we dream or imagine it to be there. When we see a bird flying across the sky we say it goes from point A to point B in x-amount of time, but what we forget is that we can only know that it has actually moved because we remember the point at which it was on the other side of the sky. If this image was no longer present, if all memory was wiped and the mind could not memorize, then what, what would occur? Can we then say time has elapsed? We could say it's light in the morning, we could say it's dark at night but could we say, without an imagined reference point that time had actually occurred? This is not some far-off dream state, we all experienced this way of being until the age of about five, when time and space was instilled in us through osmosis, by a population already addicted to the "sugary goodness" of the drug of separation. This is the ultimate dilemma for the time-space and history lovers. When we look at dinosaur bones are we looking back into the past or are we actually looking at a rock as it is now. When we look at a photo are we going back into the past or are we simply seeing some colours on a page now. If all memory was wiped human beings would immediately live in peace. There would be no reason not to, no requirement to do anything else other than to live based on instinct rather than dogma, tradition, or idealism of any kind, from reincarnation to Newtonian physics.

Space, the final frontier? Maybe, if we believe it really exists. However it is clear that without time, space too is impossible. Space is reliant on time. We live in an idealism of the illusion that space and time are real, but in fact they are not. If we realise time doesn't exist then the three dimensions of space flatten (i.e. how can depth actually exist if there is no time to get from here to there?). Not only this, but it becomes a singularity of existence, a single point. This is actually the truth of what we experience behind our idea that from London, Tokyo is 10,000 miles away. However for the non-time-space human Tokyo doesn't exist, only London exists, then as it fades away other things exist. Things change, lights go on and off, then Tokyo emerges. Distance is a concept that has no meaning to our actual senses, only to an analytic mind caught in a dream that says it is real. Humans step out of the Eden of clarity into the madness of illusion of the mind and "self-hood", something that is simply the illusion, the hallucination that time-space is a

“real” concept, that it “actually exists”. Caught within the spiralling mists of mind means there is no escape, it seems, from this trap of timing, getting things done “on time”, being “on time”, “telling” the time. Why wear a watch? In fact it is a “waste of time” trying to deal with our personal history and our future based on this past. All these concepts go together. They are a stream of collective illusion in and of themselves, all coalescing to form what we could call collective mind-identity. This identity is past-based, it is a kind of history, a hierarchical philosopher of time-space, a dictator to its patients who “need” her/him for “wisdom and clarity”, as they are unable to “analyse” and see the lines of history which make up what’s “really” going on. Similar to the conspiracy theorist, the person who bases their life on alignment with particular organizations of people who are “great” as opposed to those who are not, it sets up duality in every way possible.

When time is taken out of the picture then Eden is seen. The point is that in therapeutic techniques analysis is not and has never been a method by which we could understand the nature of the human. It is tied up with dogmatism and hierarchy, it is a knot of its own devising and innately is the masculine way of attempting to look into something, using forceful acts of intellect to crack open and solve the case, like some detective drama. However, this is not a world of criminal judgments or investigations, of blame or reincarnation, the reality is far, far simpler than therapeutic solutions are allowing.

But those who consistently involve themselves in these dialogues have total conviction that they are doing the “right thing”, that people know, love and support who they are in being the forecaster of these ideas, so we watch history repeating itself. Healing is timelessness. It is in essence the point at which there is a relaxation and a realization that the innate being is all one needs to be. This is not about being told you have great “gifts” (from whom would they come!) or that you are something special, but more it is about a realization that what one is, is enough, that the seek-and-search is over, and that there was never anything or anyone to look for. The past doesn’t exist, there is simply a replaying of images of the mind - associated emotions occur as triggers and reactions which one can’t “do” anything about and there needs to be a realization that they are not *personal* though they feel deeply powerful. When realization starts to occur that investigation into the past yield nothing but more and more questions, that in uncovering a “part” of a so-called “self” one covers up another, we see from the perspective of an individual’s analysis that it is inevitable one will become tied to this person for dear-life. When the separation one feels can in fact just be left without investigating a reason, without finding a “solution”, the questions “why?” or “how?” are left unanswered because they both merely perpetuate the questioning. The answer was there before the question.

Milton Erickson once told his story to an assembled group of psychiatrists (something his predecessors and those who now follow on, could gain insight from):

“I was returning from high school one day and a runaway horse with a bridle sped past a group of us into a farmer’s yard, looking for a drink of water. The farmer didn’t recognize it so I jumped up to the horse’s back, took hold of the reins and said giddy-up and headed for the highway. I knew the horse would take me to the right direction, I

didn't know what the right direction was and the horse trotted and galloped along. Now and then he would forget he was on a highway and would start off into a field. So I would pull on him a bit and call his attention to the fact that the highway was where he was supposed to be. And finally about four miles from where I had mounted him he turned into a farmyard and the farmer said, 'So that's how the critter came back. Where did you find him' I said, 'about four miles from here. 'How did you know he should come here?' I said, 'I didn't know, the horse knew. All I did was keep his attention on the road' I think that is how you "do" psychotherapy."

Though there is great brilliance in the modern day thinkers and philosophers of mind such as Freud, Jung, Steiner, Maslow and others, the problem remains that unless we connect to the ancient philosophy of simplicity in living and being, non-analytical activities and non-cerebral ideas, we will keep being uprooted and lose our footing, falling into pits of historical tracing rather than deep healing, understood by the ancients and the indigenous people alike. Deep healing is not about self-sufficiency but rather community, it's about realization of the Truth which is innate within, and not coming from the practitioner without, or their perceptions which are often misguided if coming from an historical base. While the fundamental idea of the super-conscious is within the feeling and sense of these the indigenous and ancient peoples, as it was in those who taught it to Jung and others, it is clear that the modern "way" towards this often reverts to thinking within the box. The super-conscious is the energetic field of life, and it has all of the past within it Owned by No-One and claimed by No-Body, it is quite literally a free-association, without the personal history and personal past and future of the individual, the future ideology simply being something based on a projected past view, for that's all it can be. It is nature that is out of this idea and so shines light on the path, so we in fact realize we are already there and the path disappears.

David Nassim
12th Jan 2011

Fragments of nature: How the human mind misperceives nature.

David Attenborough and other renowned naturalists have, for some 50 years, produced amazing documentaries, describing the beauty and perfection of natural processes. The modern human, after his/her processes of industrialization, now has a strong drive to seek out the natural, after much of it has been concreted over. The Naturalists of modern times try to look towards nature, to find a way of explaining situations that humans now find themselves in. Those who realize what nature is however, are few.

When we go into the forests and the mountains and countryside, our common perception is that we humans are separate from this wilderness. We have forgotten how to live in such a seemingly alien land. For many of us who now live in colder climates, our natural habitats a few thousands of years ago would have been in hotter lands, where we would have had a warmer environment, needed less food and less heating materials. However, for whatever reason, the migration to the northern regions meant an adaptation to its climate and harsh environment. But we've forgotten this. A few still remain who know the old ways of living but they now call it "survival". It's always about "survival in the wilderness", having to see the terrain as a dangerous place, full of hidden snares and with the hidden motives of nature, to entrap and destroy. This unfortunately comes from a long history of fear, the fear of separateness that humans have had for hundreds of generations. Since there is a separation from nature, human perception of nature has become utterly fragmented. Everything we see we interpret from our viewpoint only and as such we get a very skewed view of nature. Attenborough and his predecessor naturalists, even before Darwin, have looked at nature from this perspective and inevitably their views become skewed by social norms or the cultural context of the time. Social-religious trends are highly unscientific, more about belief systems and fashions of a particular time than about an understanding of how nature really is. Anthropologists, primatologists and animal behavioral experts, can all see the world through their long-held beliefs, so any statement based upon such beliefs is therefore inaccurate. Science can only be called science when it is a consensus, unfolding from generations of instinctive sensing, without mind-based belief systems (including Newtonian ones), and without condoning consistent thought for the individual or even the group or society, but not encompassing the whole. Our modern society is founded on belief systems, based on an individual's or a group's point of view, supposedly seeing what only applies to a very small aspect of life, separate from all else. (Please see my earlier article "Modern-Branch-Science within Ancient-Root-Science" for more detail on this topic).

The nature of pure observation is such that it requires interest and openness, rather than adding things on and analytical interpretations of the world, which are always there at the root of human thought, to counteract a fear of death or a fear of "ending" in some way. In nature there is no such thing as "survival", it is simply life happening. Survival is only part of the ideology of the "individual".

When observing nature, as Douglas Harding explains, we are One with what we see: the 1st Person perspective. Secondly we also need to realize that Nature is perfect, it cannot

be added to or subtracted from. It is literally the garden of Eden going on in the background of the world we are living in, totally open to see, a ‘secret’ which is obvious, it is just what’s there, totally unhidden and accessible, however without a natural interest in it, it seems a dull and boring place.

It is all of life as One. In this we will see the deer bucking in the spring, we will see the lion taking down his prey, we will see the eating-up of infant birds, chimps and other animals, sometimes by members of the same species, we will see the devouring of placentas after birth, we will see sexual freedom of expression of many males mating with one female, we will see forceful displacements of mating and attracting of mates, we will see the life of plants and animals extinguished, through various processes of mating, expression or provision of the body for another member of their group, in order to sustain them.

All these we will see and the scientist will call it “nature, red in tooth and claw”, “violence”, “rape”, “murder”, “prostitution”, “primitive”, “un-evolved”, “lower”, “lesser”. Since this is the kind of continuum on which the human mind works, these words are used in an attempt to control nature, where energy which is held in repression surges outward with great force, causing what could be categorized as a tendency towards violence.

More than anything else humans fear what they perceive to be “violence” in nature, however no such thing actually exists. What is occurring is very much like an Englishman in colonial days going to Africa, visiting a native tribe which presents him with a display of dancing, and the women dancers are half-naked. Then he goes back to “king and country” and tells them that all native women are “suggestive”. Marie Antoinette’s expression of “let them eat cake” is another of these *faux pas*, based on a lack of understanding. In the film “O brother where art thou?”, George Clooney’s character, Everett, and the boys come across a blind man with the powers of seeing their future trials in trying to obtain hidden treasure:-

Everett:No, the treasure's still there, believe me.

Delmar: But how'd he know about it?

*Everett: I don't know, Delmar. The blind reputedly possess sensitivities compensating for lack of sight,
to the point of developing psychic powers.*

Clearly, seeing the future falls into that category.

It's not so surprising, then, that one lacking earthly vision...

*Pete: He said we wouldn't get the treasure we seek,
on account of our obstacles.*

Everett: What the hell does an ignorant old man know?

People will often see what they need in order to confirm their ideas, not necessarily what is in front of them. This kind of thinking occurs all the time in the interpretation of the natural world. Perhaps worse are those who have a deep love of nature but only on their terms, they are happy to accept some of it, but when it gets to the parts which they don’t

like, they suggest that humans are more evolved than animals! I'm afraid nature doesn't work like this. It is One, so you need to accept it, hook line and sinker. It is the greater, broader Mother, yet we cannot see ourselves as her children, we constantly negate and do not accept Her, as if we are not attached by the umbilicus of air and food, which are directly from Her expression. How un-evolved!

Human beings, within the box of their minds, cannot see beyond what they wish to see. They want to keep themselves safe within the confines of their own idealized vision of society, and away from triggers to an anxiety or sufferance, often at the root, to do with the fear of the imagined "self" dying and not being present. Interestingly this actually is the view (pure observation) of the 1st person, where there isn't *a person* viewing, so to speak. From the 3rd person we imagine ourselves to be, there is a strong image of something which we hold in the mind, of our "self". From this perspective everything is a threat, everything needs to be controlled, contained, understood. Otherwise it can undermine society and thus be the end of this vision of "self". People pride themselves on attaining goals and achieving things, when in fact they are travelling without moving. There is no place to reach, all achievement is purely to do with social norms and visions.

From this heady dream of misnomers and hypocrisies, we look at nature. We look at it and we analyse it, we say it is violent and abusive, tough and hard, unimaginable. "Poor animals" we think, in their cage of non-clarity, and us "free" to explore the self" and the self-conscious"; a totally fictional world like a hall of mirrors in the mind. We find ourselves exploring a minute area out of an infinite universe. The human's memory has become a burden and a prison - it is not nature that is imprisoned, even in zoos, it is the human within ourselves; a perspective that is very heavy to bear but which we now cannot seem to let go of. We see things through a thicket of previous suffering, with the reasons we have invented for it also memorized, a huge dense forest of illusion which bars us from seeing that nature as it is, without interventions, is utterly perfect and is Eden within our sights.

Again what is missing is our idea of love. It is unconditional, unimaginable and all of nature. The lion taking down the gazelle, is an act of love, there is never a time when the two forces of the lion or gazelle are separate; there is never a time where they hate one another. Though there is the feeling of heat, running, moving, one energy devouring another, like a magnet polarizing another magnet it is never outside of love, never outside of Oneness. There is no good or bad, right or wrong. There is a madness in humans that sees this as a problem. People who are considered to be problems in our society, are always removed to mental institutions, locked away from "society" because there, in a controlled environment these people, who are just being what they are, are prevented from being a danger to anyone. This example shows how deep is our need to control, but this need is in itself violent. The nature of stopping a person being what they are is violence. It is violence to express pent-up energy but also to control it, both expressions are violent. It is a cycle, while in fact, the so-called "perpetrator" and the so-called "victim" are one. The end of this comes when we see the light, that nature is as it is.

Thich Nhat Hanh reaches to clarity in this brilliant poem:-

“Please Call Me by My True Names”

*Don't say I will depart tomorrow...
Even today I am still arriving.*

*Look deeply: every second I am arriving
To be a bud on a spring branch,
To be a tiny bird, with still-fragile wings,
learning to sing in my new nest,
to be a caterpillar in the heart of a flower,
to be a jewel hiding itself in a stone.*

*I still arrive, in order to laugh and to cry,
To fear and to hope.
The rhythm of my heart is the birth and death of all that is alive.*

*I am a mayfly metamorphosing
On the surface of the river.
And I am a bird that swoops down to swallow the mayfly.*

*I am a frog swimming happily
in the clear water of a pond.
And I am the grass-snake
That silently feeds itself on the frog.*

*I am the child in Uganda, all skin and bones,
My legs as thin as bamboo sticks.
And I am the arms merchant,
Selling deadly weapons to Uganda.*

*I am the twelve-year-old girl,
Refugee on a small boat,
Who throws herself into the ocean
After being raped by a sea pirate.
And I am the pirate,
My heart not yet capable
Of seeing and loving.*

*I am a member of the politburo,
With plenty of power in my hands.
And I am the man who has to pay
His “debt of blood” to my people
Dying slowly in a forced labour camp.*

*My Joy is like the spring, so warm
It makes flowers bloom all over the Earth.
My pain is like a river of tears,
So vast it fills the four oceans.*

*Please call me by my true names,
So I can hear all my cries and laughter at once,
So I can see that my joy and pain are one.*

*Please call me by my true names,
So I can wake up
And the door of my heart could be left open,
The door of compassion.*

When we look to nature, when we watch children and how they respond to the world around them, it is not so much that we need to teach them but how they can teach the adults, to watch without judgement, to observe without analysis.

David Nassim
22nd Dec. 2012

Healthy Death: Understanding the nature of Pain and aging Vs. Suffering.

Is there such a thing as a healthy death? How can death be healthy? Why would these words even be in the same sentence?

We have a clear idea of subjects that are taboo and death seems to be the greatest. Death is always associated with dis-ease with the process of life coming to an end and therefore death is associated with “bad” and all the things that go towards the negative.

Many of us will know death in the form of a close family relation or friend dying, but in fact death, occurs with the endings that there are, in everything we do. For every breath in there is a breath out, for every bite of a sandwich there is an eventual defecation, for every sexual climax there is an aftermath. These are all deaths, small deaths, within life. Therefore far from “defying gravity”, in relation to these endings, we are at one with them. The nature of the human is really similar to a florescent light bulb that constantly flickers at a high rate, although we are not aware of it; gradually as time passes, the flicking becomes more and more pronounced, till it is visible, then eventually the light goes out. This is not dis-ease. In fact, if we look at the word “pathology”, it means the study of “suffering”, not of death. Death is the end product, really, physical death being when the light just stops. The light, or life, has been emanating from the bulb all of its existence. It has been influencing the world and universe, through its outward expression, as a part of its “celebration of life”, but now it has receded.

So if death and the process of death is not dis-ease, this also means that aging is not a dis-ease; it is a normal and natural process. It seems normal however to associate dis-ease with the elderly. The young are assumed to be “fitter” or “healthier” and the old more “decrepit and dis-ease ridden”. But this cannot be the case, if death does not equate to dis-ease; it makes no difference who is closer to it or further away, in terms of years; this has nothing to do with dis-ease. So what is it when the body breaks down, the small aspects of “necrosis” of the tissues, which constitutes the movement towards the rotting away of the body, during the ending process of life? What is this natural entropy about? Well we can call it what it feels like.... pain. It is painful; there is definitely pain involved, (moving often to numbness, when regions of the body are dead or dying). So then the next question really is: if there is pain can we call this “pathological”? Is something that is painful associated with suffering?

This is probably the ultimate question, for it really focuses on what we consider to be important in life and makes us look directly at what is going on. The only way to unravel the answer is to see what happens in nature. Do pain and suffering occur there? What constitutes suffering? What constitutes pain? Let us look at a situation in which we might find ourselves; we may discern the difference:

A man is driving his Landover down the roads near his home at night. He sees a flash of movement, and then he suddenly hits something hard. He quickly stops the car and jumps out of the vehicle. To his horror he sees he has hit a deer! The animal is in a great deal of pain and the wound it has sustained is not something it could live through. It lies at the edge of the road breathing with difficulty and in intense pain. The driver is grief struck; he is a conservationist and would never harm an animal; he always protects them. He is

in great anguish. He remembers when he was young and when his mother ran over his pet cat and the great sorrow which he felt for the animal then; it's the same grief that hits him now. His heart beats faster, his hands sweat, he stomps up and down, seeing the animal in pain and he then quickly decides what to do. He has been taught "put the animal out of its suffering"; he thinks,... he *knows* this must be the *right* thing to do here. With a great sigh, he quickly uses a rock to knock the animal out. The deer immediately stops breathing and dies.

The man collapses to the ground. He touches the deer to see it is dead and then breaths a sigh of relief. His pulse rate normalizes, he feels calmer, although still shaken by the whole situation. He gets back into the car and drives away.

In this situation we can see directly what the difference between pain and suffering is. The deer experiences a rush of energy as the car hits or just before, then immense pain, but this pain is directly felt and accepted, there is no resistance to it. All there is, is that there is pain and that there is a person there. Then all there is, is no-thing. This is what happens to the deer.

The man is experiencing no actual physical injury but the emotions that occur are very powerful; they affect his physiology, making his stomach churn, his head ache, his pulse race and his thoughts go wild. Yet he had no physical injury or pain to the body. Considering there is total Oneness, it could be said that he feels the pain of the deer, but even then, all the add-ons to this are nothing to do with what the deer is experiencing.

From this we can determine the nature of suffering. Suffering is an add-on to the state of pain. Suffering is also only experienced by humans; it is in fact the human condition. This established, we can understand why medicine developed, why religion developed and many other things, too. The main thing that seems to separate us from the animal kingdom is this process of mental-emotional add-on of past experience onto current events. This is in-built, reactive and basically part of the human continuum, passed on from mother to child, through the process of human beings learning to stand, in early pre-history, creating great lack of connection to the earth and therefore also to our innate natural sense. It is nobody's fault; it is utterly the way it is, but it also gives us the need for something called medicine to literally bring us back to our senses.

So to be healthy, in the deepest sense of the term, is to be free from the process of suffering. We could say that the deer had a perfectly healthy life and death. The human body generally is only ever without the process of suffering where there is death of the body, so all death is really healthy! Or, that during life, somehow the idea of a separate self dissolves and is seen (by No-one) to be illusive. Then there is a kind of death of the "idea of death" or suffering, for there is no-one to suffer any longer; there is no centre to the suffering. However, it is most people's experience that this doesn't happen much during their lives. Moments of great beauty or great tragedy and disaster ...peak points can sometimes break through to something else underneath the surface. Meditation practices help to calm the sense of suffering and for the add-ons to be less, but often, in anxiety, back they can come again, with full force.

Age has nothing to do with suffering; one can suffer very deeply as a teenager in the midst of a "break-up" with a girlfriend or boyfriend, to the point of wanting "to die",

meaning that one wants the suffering to stop. Whereas a man in his nineties can be incapacitated, with a fractured spine, from falling down stairs but is making “inappropriate” jokes with the nurses on his ward!

With disabled children or those with debilitating injury, we very often find a total lack of suffering, children managing to simply accept what is, whereas if the same situation was happening to an adult, it would be totally “ruinous” to a “self” perception and therefore being able to cope might involve much suffering. So, interestingly, physical injury doesn’t have to do with suffering, however severe; it is something else...something seemingly (though not) lost in childhood and sometimes re-acknowledged towards death and dying; an acceptance of what is happening, without adding on.

When the man knocked out the deer, was he stopping the deer’s suffering? No, he was attempting to stop his own. The deer was never suffering. The only way he could stop his suffering was to see that the deer was no longer in pain, to annihilate the pain from the process, because there is a strong connection made with pain and suffering. From the human perspective, there can easily be associations made between pain and separation, because separation is the foundation point from which humans view the world from an early age; pain is anti-life. The body can take so much pain, then it dies, hence pain and death are tied and as the separate sense of self wants to stay alive, pain, death and suffering are all joined together into a mish-mash of connections. For example, issues such as the death of the man’s cat, in our short story: there a sense of separation and the cat’s death is the cause. Hence the idea that death equals separation is hard-wired in. This is also the same with specific fears and phobias. Some people move *towards* pain in order to actually break the cycle of suffering and feel more alive.... so pain can be used in this way, associated with the “self – flagellation” of various religious experiences, the self-harming of depressives and even those who have a certain addiction to painful experiences.... all these expressions are to break out of the cycle of suffering. Again we see how pain and suffering are utterly different. Other people might try to go the other way, into hedonistic pleasure, as a resort to bring the senses out of suffering. This is the most common and is associated with some form of drug taking and also with sexual activity, to move the body from suffering to sense. In every way, all of the so called “bad” habits of society are not “bad” at all but are methods, however warped, of moving from a state of suffering into a re-sensing of the body. It is well known that smokers breathe more deeply when smoking than at any other time; in fact it could be said to be a form of meditation! It is a way of getting back to the body which can be so highly important for the smoker under stress and is far harder to give up than the nicotine. This is not a pro-smoking campaign but a non-judgmental racket if you like! The point is to understand why things are happening, basically, because it is interesting!

To gauge the very human process of suffering, all we need to do is to look at our closest cousins in the primate family. We are primates, who have the particular skill of memory, and dexterity in tool manufacture. These two features are particular adaptations made most probably as a result of environmental changes and food requirements. However, they are no more or less an adaptation than the crocodile, with its lightning responses and powerful jaw structure. Everything alive, at this point in time, is on the same page as humans. We are all as evolved as each other, so let’s take off the “higher spiritual level” crown of ego, that really is a “crown of thorns” that humans have been

carrying for millennia. We no more rule the earth than the ants, and they are far more exuberant and able to do so. If we look at nature and look at our nearest and most similar ancestors for “spiritual advice”, so to speak, if, instead of looking down at these animals, we listen to them on the same level, then we will realize our own predicament and how to really learn about life, rather than having fantasies that it is “like this” or should be “like that”. Let’s take off the rose tinted shades and actually look at the facts. If we look at the life cycle of a chimpanzees, bonobos or similar primates, they are born, they live in harmony within a group, they see all females as mothers, all males as fathers, all of different qualities and varieties, they play and express themselves when there is energy, they rest and sleep when they are tired, they follow the cycles of nature. When the energy is exuberant they mate, as a celebration of life, not personal and yet deeply intimate, not with a “special one”, with an “exclusivity” of ideological value placed upon each other, but simply as it is in the moment and for no “reason”. There is no connotation of “making love” because everything, absolutely everything, is “in-love-with’ life”. There is no ‘should do, must be, might be’, in terms of relationships; there is just what there is, there is no abandonment, shame, deceit, hurt and all the other ideologies in between. All of life is a sharing, a sharing of feelings, of bodies, of food, of shelter, of oneness in a community. There are shows of dominance and a push to leadership but this is simply a display of exuberant energy. There are sometimes seemingly violent episodes, where what seems like attacks to members of the tribe occur but this only occurs when the population size of the primate family has risen beyond sustainability, and so the whole nature of the expression becomes over-heated and in such a situation, these are expressions of energy. No primate who is the “attacker” or “victim” holds grudges, or sees themselves in such roles; the whole situation is part of a whole. No individual is thought of as being “to blame”. In this society which we erroneously call “primitive”, we see that the whole balance is much like a field of energy, which is part of the greater field of the planet, and ultimately of the whole universe. It is utterly connected to this. All actions within this society are Righteous actions, right for the whole of everything, not with the intended individual in mind. They are actions not bound by intention and ideas but through the whole of the will of nature.

When we look upon nature we are looking into the deep expression of Truth, without any addition. Pure Observation without analysis renders all the answers we require, but they come not specifically through cognition. At the point of death, for these primates, there is a total letting go, as with life. These are our teachers/ our guides. There is nothing we can do about being what we are, having the adaptation that we have, but to realize that this cycle of life, which is the same with all animals, in their various expressions of it, is the big picture. What occurs with humans in the process of suffering is literally an add-on to this overall picture of total and universal health. To modern humans, the phrase “like an animal” is seen as being derogatory and yet animal society is many times more peaceful, more settled, loving, without prejudice and superstition, utterly pragmatic and totally in love with life. Yet humans believe that there is something “higher” about us. We stand proud of the earth, looking upwards towards the sky, and consider the “meaning of it all”; we build rockets to escape the earth, not to go back to it, and as a result we lose our sensation; we separate from the Gaia that we are and as a result, there is maladaptation.

From time immemorial, such madness it was to believe that “civilized” society had come to “help” the poor heathen peoples, to show them the “right way”, enslaving huge populations and forcing ideology and mad structuralism, that didn’t mean a thing. This has been done all over the world, through the North American and South American Indians, African tribes, the aborigines and more recently, the Maoris. All these peoples have ties to nature, ties to the earth, and they were seen to be “ignorant”. Soon, and not too far away, as Bob Dylan suggests, “the loser will later win; the times they are a changing”.....not that this issue is about “winning” or “losing” but those who have been told that theirs is the way of ignorance and weakness will be seen to have the only root left, the only possible way for human to live and be in connection with the earth, in contentment and peace. Those who run closest to the ways of the animals, who live and die in health and not in dis-ease, who don't need medicine, ideas of enlightenment or ways “out” but love the way-in, that love the earth and the expression of it, this is the way home, as expressed by all those who deeply knew, for example, Lao Tzu in the Tao Te Ching Chapter 80:-

Reduce the size of the population of the state. Though there are machines of war that are 10 or 100 times greater than a single man, they are not needed. The people will be reluctant to travel long distances without reason for they know longevity.

Even if they have ships and carts, they will have no use for them; weapons and armour have no occasion to be worn.

Bring it about that people return to the use of knotting strings and using them, They will relish in their food,

*And in the beauty in their simple cloths,
And will be content in their simple abode,
And happy in the simplicity of natural existence.*

Though neighbouring states are within the sight of one another, and the sound of dogs barking and cocks crowing in one state can be heard in another, yet the people of the one state will grow old and die without having any dealings with those of another.

The recent James Cameron film, *Avatar*, attracted a huge number of people to it, maybe wanting and needing this “return” towards the tribal instinct of our inner nature, which is so powerful. Given the opportunity to jump into an *Avatar* body, most of the western world population would do it, in a blink of an eye. Why.... because there is an instinct, which causes films like this to be seen as the “way forward”. We have thought to ourselves, that the way of metal and mechanical destruction is something that feels wrong to our deepest sense of self. No, *Avatar* is not real and it is “just” a fantasy, but the ideology is as deep as the split from Eden, and is the process of moving down a track which is a big dead-end for humans, the track of “self” belief and “self” knowledge, of the “higher” not the lower, or the flower and not the roots. When people have been doing something that makes them sick for a long time, they are used to the sickness and believe it to be real. It is only a few that are deeply sick of being sick. The movement thereafter become about finding a way to connect to life, such as the life of Christopher

McCandless, portrayed in the film, *Into the wild*, where there is a fundamental recognition of something “being wrong” and a deep want to go “home” but not knowing how to get there. To the modern human, being so long in the cage of intensity with thoughts, going back to the wild, to the roots, to love, it seems a brutal journey, but only, as McCandless realizes towards the end of his life, if the journey is taken on by an “individual”, something that cannot ever allow fulfillment.

This article does not try to give the answer to the introductory questions because life is really a natural phenomenon that is occurring through us, and it ends when it ends; there is no force that can be applied to change it, either way. What I am attempting to explain is that there is a clear differentiation made between pain and suffering, in medicine. When involved in any kind of treatment process the focus needs always to be on the suffering not the pain. The pain is a response of nature; it is like death, utterly in tune with nature. Suffering however can make pain 100 times stronger. Thought is a great focusing, powerful mental-emotional resistance to what is going on and thus affects the body, a massive contraction, which blocks the energy flows, through the whole system. If there is pain one can be sure that nature will attempt to resolve it, through its own action. If there is energy too, the pain will always be in proportion to what the organism can take, and beyond this point is death. Pain can never go beyond certain levels, just as yang always reverts to yin and visa versa, at highest polarity. This occurs unhampered, when natural energy flow is allowed, i.e. there is no resistance. Hence suffering is the root of dis-ease. There can be pain with panic or pain without panic, that's the key difference. When suffering drops away, then the energy flows and the person is healthy, even though they may be aging and in pain, or dying. Health is derived from the word “wholeness”, hence when there is a sense of wholeness, one is in the hands of mother-nature, and as a result, there is no fear, there is no additional mental-emotional creation, there just is what there is; it is not begrimed but accepted universally; this is called healthy death.

David Nassim
Dec. 3 2010

Real Love: the true nature of it

The Strokes indicate our problem of sense-of-separation profoundly in their song “Heart in a Cage”: -

"Heart In A Cage" by the Strokes

*Well I don't feel better
When I'm f***king around
And I don't write better
When I'm stuck in the ground
So don't teach me a lesson
Cause I've already learned
Yeah the sun will be shining
And my children will burn*

Oh the heart beats in its cage

*I don't want what you want
I don't feel what you feel
See I'm stuck in a city
But I belong in a field*

Yeah we got left, left, left, left, left, left, left

Now it's three in the morning and you're eating alone

Oh the heart beats in its cage

*All our friends, they're laughing at us
All of those you loved you mistrust
Help me I'm just not quite myself
Look around there's no one else left
I went to the concert and I fought through the crowd
Guess I got too excited when I thought you were around*

Oh he gets left, left, left, left, left, left, left

*I'm sorry you were thinking; I would steal your fire.
The heart beats in its cage
Yes the heart beats in its cage
Alright*

And the heart beats in its cage

In relationship with others and in the environment of modern “civilized” culture, there is a powerful focus on finding “real” love. This love has many faces but all of them are personal. They are always to do with a transactional process of buying and selling. She loves me, so I can love her; I gave her a lot of love, she didn't get any love from him. Where is the love? What has love got to do with it? etc. All of these statements have nothing to do with the essences of the meaning of love. We need to replace the word love with something like Unity, Oneness; it is always unconditional in nature. In James Cameron's film *Avatar*, this problem was dealt with perfectly by using “I see you”. The Sufis say it more accurately “I am you”. All of these phrases are expressions of what is underlying the common delusion of separate “selves”, living in a world from which they are separate and within which they are lonely. To find love therefore means to find Oneness. It is therefore impossible to say that you “love” someone. Why? Because to love someone would mean that love is a separate entity that one is applying to another separate entity. Love can't be applied. In a similar way to the words “god”, “nature” or “oneness”, love is a term that has universality in it. One wouldn't say “I god you” or “I nature you”, but in many ways this is what is being said. Love is a noun and expression of the name of something universal and unattainable, it isn't a word that can be used for transaction.

Yes, I realize that the word is seldom used to say what it intrinsically means, but as a phrase which is about wanting to connect, wanting to be close. It is a call to be closer together, a call to realize the unity that is already there. However, it is almost never used in such a way, if it was, then the whole notion we have, of being “in” or “out” of a relationship, would be impossible. Being “in-love” or “out-of-love” would be an impossibility. If all that love was meant to be was a signpost back to our senses, then it wouldn't have so much commercialization or transactional basis to it. It has turned into a loaded word that men fear to use because it's like signing a contract, and women often feel is a word that means so much and is an unreachable goal that their men rarely attain. Unfortunately this is the way society has become. Women are taught that they need to hear the words “I love you” before they go “deeper” into a relationship. Men are taught that in order to keep their freedom, saying “I love you” means something you only say when you are ready for marriage. Yes, these are stereotypes but very often there is a general accuracy in these perspectives. And what does “marriage” mean, in connection with love? The human, as an animal of nature, feels nothing for legal documents; this is a use of the mind, not of the innate sense of being.

The overall picture here is something that is totally devoid of the actual root meaning of love. Love is not a contract, nor is it a bargaining tool. It isn't personal and yet it is deeply intimate because it is all of everything. Hence love is unconditionally everything or Oneness is everything. To use the word ‘love’ as something that can be delivered, like a package, that might or might not arrive, is absolutely ridiculous. Love is also background to suffering and tyranny, as it is within all relationships of whatever kind. So in our quest to find real love we need to consider its deeper meaning and implication.

As we have different relationships we come to understand the nature of relationship as something that is about connection. The male body is representative of the universality of the male expression. The female body is the same, it is a universal expression of the feminine quality. When people connect sexually they do not do so with an “idea in the mind”, unless they are detached from the experience; usually there is less or no thought, there just is the experience of what is being felt. There is no person present to engage in the conundrum of who is who, it’s not about that any more, there is no “I” and “you”. When mother and baby look into each others’ eyes for the first time, or there is a touching of the skin of the two, there is no thought process as to who is who and what it’s all about, the two are united and universally inseparable; there is no “two-ness” in fact. Friends can be together and connect together, sometimes without words; here too there is no thought, like twins knowing each others’ minds intimately. There is no separation in fact, it only seems like it from the 2nd or 3rd person perspective. From the 1st person perspective, “two-ness” doesn’t exist.

Animals do not say, “I love you” in a cognitive way, in fact every act is an in-love-with-everything act. This includes those processes of life that, from the human mind, look violent: the lion killing the antelope, the fox killing the rabbit, these are acts of love. Real love therefore is larger in its way of response than it is in the words used. It encompasses everything. In relationship to all the people around us, it is impossible to say “we love them”. It is, however, true that we are them; we are aspects of each other, fingers of the same hand. The thumb doesn’t think “I’ll love the 2nd finger this year”! - it’s in love with the whole hand and the whole body and all of nature. A way of expressing such a thing is beyond words. There are no words to describe the sense of unity. If we use the word love to proclaim something, we are proclaiming beyond the word. Any word can be used, any profanity or “unsacred” word could hold the same message. The word ‘love’ lives in obscurity, to be used both as a weapon and as a tool for a separatist mind, but it can have no effect if one sees that the person using it very often has no sense of the true meaning of it, otherwise they would not use it.

A loving relationship is something totally natural, something incorruptible by the politics of the world economic systems, so there is no word to describe such a thing. Words used by society are part of the mind and the mind is something which, by its nature, separates and breaks one thing from another. There is no problem with this, except when the words ‘love’ or Oneness are used. They are words that end words, nothing beyond them can be understood, for they are only labels of meaning, not something we need to understand with our minds.

Hence saying “love” or “Oneness” can be clearly understood in the context of going beyond the idea of the madness of society, but saying “I love you” is an idea of love being something that is transactional between an ‘I’ and a ‘you’. Unless the idea of ‘I and you’ is lost, it will always be something that one is trying to keep hold of, then breaking apart from, re-forming, then finding oneself broken-hearted etc., a constant struggle to find unity externally, rather than through the being.

Many people have commented on this same point. In Christopher Ryan and Cacilda Jethá's brilliant book "Sex at Dawn", the pre-history of modern sexual relationship is uncovered. Here we get a clear picture of the reality of human sexual behavior being about tribal unity, understanding sharing and non-possessiveness in sexual contact with others, as well as in all other facets of life. We have the clear realization that human beings were never meant to live separate from one another in nuclear families and that this is the root of all our problems. The message is the same here, that the notion of separation has rooted itself in the minds of many people on the planet and this is the greatest distortion of all. This distortion affects us at the level of sexuality also: men suppressing their sexual expression and being told that their needs have to be "controlled" and sanitized, and that which is not is deemed dirty by society which is incapable of accepting something that isn't hermetically sealed. So this causes repression of the sexual energy and the man becomes the pervert, the defiler or violent aggressor. The female, for so long abused for her own sexual longing and need to connect, is turned into a repressed and controlled being. She is therefore unable to naturally be sexual, holding internal tension and stress, leading to cancers and hypertension, reaching a peak which renders the body immobile, so strong is the control and fear. Women and men are categorized into "players and whores" vs. "ladies and gentlemen". Those who don't "play the social game" and instead do something which is actually more sensual and more natural, which is considered a total travesty of judgment and idealism, are often turned upon by society's laws and prohibitions. Hypocritically, society believes in the bonding and ownership of bodies, and considers the swan as its emblem of monogamy (which, as Ryan and Jethá point out, is actually untrue) while their primate cousins, with whom they share almost all their energetic make-up, are considered as backward, broken, living in a way which is unsuitable for humans. However, the truth is that we are not further evolved, but rather, far more mutated. It is an illusion to think that we could be any more evolved, when we are at the same evolutionary moment as the primates closest to us. The chimpanzees and bonobos share everything, are non-monogamous and live in total peace; peace does not mean without pain and aggression, but without suffering. Our greatest mutation is that we want to see something that isn't possible, humans being at the top of the tree, so we can say "we're safe now". There is no safety in hierarchy, it always comes crashing down eventually. Everything built up by humans will always come down, it's the nature of nature. This isn't to do with quality over quantity or any such commercialism; this is simply to do with the nature of shared and unified understanding over separatist thinking. Instead of despising those who live in a different way, who seem primitive to a western society, who eat different things, have different ways of being, instead of berating this, let's look at how we are, and unless we really have got it right, which truly means living without suffering, then it might be an idea to look towards those who truly know, through very simple but highly-developed interaction with nature, with health itself, and who understand the nature of love, as an impersonal and intimate expression.

How have love and sex separated? Why do people believe this to be the case? This is mainly because there is separation in the idea of what love is and what sex is. If there was only love, then sex would be another expression of this, which is what it is. But "love" is so deeply tied to possessiveness and control that it has all but lost its primal understanding.

Yes, “love” might be associated with a specific feeling now, in modern society. Love is associated with the feelings of warmth and intimacy, the excitement at seeing a lover or family member, or friend. What happens the rest of the time? Does it go away? Of course this would be impossible. So instead of calling this love or not love, this is “being together with”, being One. Such a thing is unbreakable and beyond life and death, beyond distance. This brings about such feelings that we call love. But love is not something we can do or be, or try or grasp, we cannot make a recipe for it or turn it into anything. It is just the basic foundation we are living in. It has manifold forms to it, me the writer, you the reader, but the reverse is true - am I writing the words you are reading, or are you reading the words I am writing - in fact it’s one, there is no separation, the illusion is that there is such a thing as separation.

The word “Love” is far more complex than that of God, Oneness, Unity, health, etc. All these words are hard to pin down, they are broad and mean something larger than can be told, but none is more hidden than the word love. God is closest to it as it represents the idealism of the human mind, but when used in the context of belief, it is always about something separate from the person and as a result it is clear what it is - separation. Love is something that seems to be within, yet is turned on and off like a tap. It is used to manipulate, to control, to make into, and rarest of all, it is used to signify an unconditional nature of everything. It is profoundly personal, believed in like a god, and yet deeply misunderstood.

We say “for our world to be at peace, we need to love one another”. This gives us a wonderful warm feeling, an idea of Oneness. The problem is that this already exists, has always existed, therefore is not something that can be achieved, for it has already happened. The seeking is over. How is it possible to love? Who is it that loves? Who tries to love? Who fails at loving? When these questions are deeply connected to, then the answer reveals itself , there is no-seeker who is doing any of this, there is no personal choice involved, no-one making the decisions. People cannot help but be attracted towards and repelled away from each other/everything, like magnets in the energetic ocean made of love. Love is everything, it is unknowable as a finite commodity. Behind their fear of containment and making a contract, the man/woman who can’t say “I love you” may be intuiting that this doesn’t make any sense. The woman/man who says “I love you” all the time, but doesn’t “get back” what they “give out”, might realize, behind their resentment, that love is not what they think it is, or it should be, could be or might be, but is just what it is.

The mis-use of the word love is such that it can be used, like no other word, to cover up a myriad of delusions and illusions, encompassing all things within it.In essence, it is not that we don't know what we are wanting or saying, we all do. There is a feeling that all this superficial language merely connects to the unreachable, but for these words to be directed to a few people, rather than all people and everything, is an ignorance that can no longer be overlooked. My feeling is that the word love should be reserved for expressing something within the way of the mind-made-world, a commodity, a feeling that has judgment attached to it. For something with more meaning perhaps we could consider

Oneness, which is a word that moves beyond superficiality, towards something with deeper truth.

The band “Badly Drawn Boy” have a song, “Year of the Rat”, which was animated and is about the nature of love as Oneness. It can be found here:-

<http://www.youtube.com/watch?v=PScUdYTO0UM>

Please note how the main character simply remains still. He’s not trying to do anything, he is simply being what he is. The madness of the world, or separation, goes on around him. The words in the song talk of Oneness, not of love. This is love beyond judgment, it has no condition that is apart from it. As such, the message is clear.

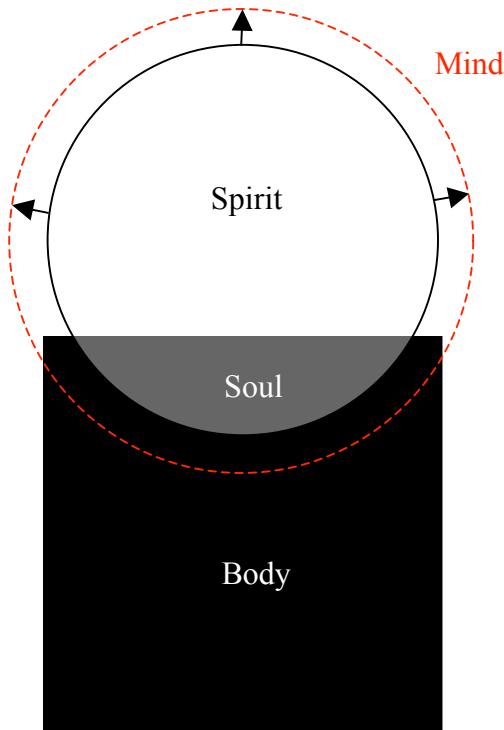
“Love is not breathless, it is not excitement, it is not the promulgation of promises of eternal passion. That is just being “in love” which any of us can convince ourselves we are. Love itself is what is left over when being in love has burned away...” - Louis de Bernières, Correlli’s Mandolin

David Nassim
22 Dec 2010

Differentiating body, mind, spirit and soul.

In modern new-age expressions there is much confusion as to what these above expressions mean and how they integrate. The original meaning found within Classic text, becomes very much skewed by current trends, when it is passed down, just as in the game of Chinese whispers. Beware of using words without deeply understanding their etymology!

The diagram below gives a general idea of these various expressions: -

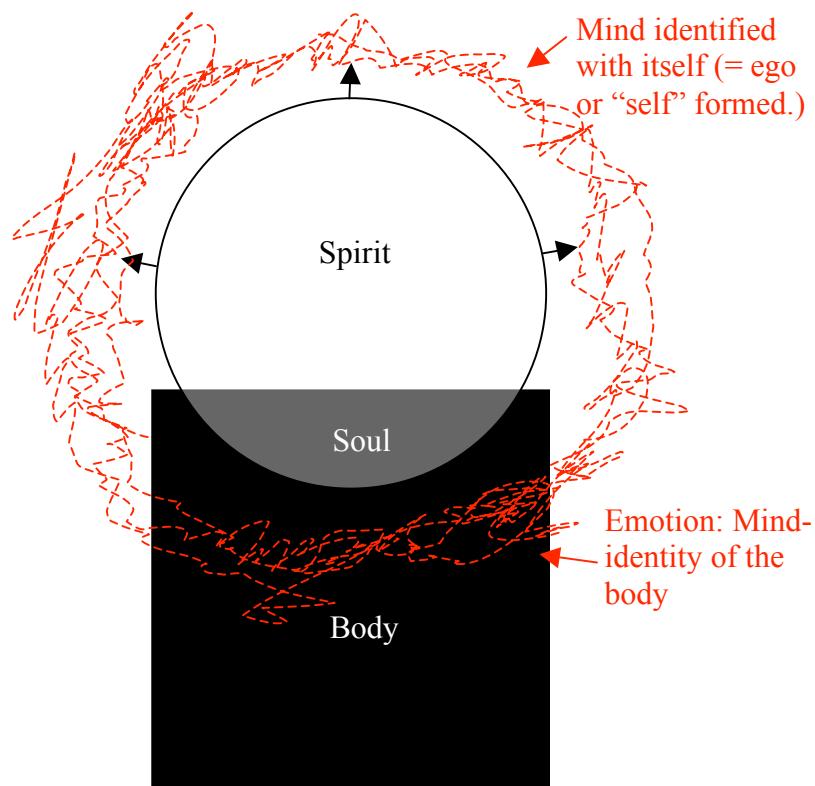


The body relates to the physical form, which is represented here as the square. Its energy is from below, coming upwards. The spirit is the circle- here it is above, moving downwards. The mind is a product of the Spirit. The Soul is the expression of united body-spirit; mind is additional.

The main problem concerns transfixated ideas about mind. Often western people, who don't like to involve themselves in ideas associated with spirits, defer to the safer and more brain associated "mind" concept. But in the Classical literature, things are very different. The Mind is very much a product or expression of the spirit, in what is called the "higher" functions of language and various forms of communicative expression, as well as memory and analytical thought and imagination; all of these are secondary expressions. Primary to this or as the root of the mind, is the Spirit, which in this case is the ethereal aspect of personality, which comes through the communicative expression but is also the sense of a person, their energetic "way" and vibration. This too will be infused by the

vessel of the body which anchors and is the physical expression of the manifestation of the unity of bodyspirit. It is denser and heavier but has no life or movement without the spark that is spirit. The Soul too, is often confusingly used. People will use the terms *soul* and *spirit* interchangeably but the soul has a kind of density or a unity with form. The soul could be used therefore to describe the whole being, all together, but it tends to have a more physical associated meaning.

It is important however that, although we are differentiating meaning here, these things are never ever found separately. There is no separate spirit and separate body or separate soul. They all come about together and are simply different degrees of yin yang or density. Mind can fluctuate. It can be sometimes on, sometimes off, but in dis-ease it is disordered like a thick cloud of rampant energy: -



This situation of warped mind is dis-ease, and as a result, body-spirit takes care of itself so to speak, but mind is the surface expression, which is taking over the process and becoming exaggerated and over powering. This resists the natural expression of bodyspirit in a mental-emotional continuum of the imagined “separate self”. In medicine it is this that we are concerned with. Medicine traces and follows the nature that is body-spirit or soul, to reconnect with mind and draw it to stillness. This is the foundation of medicine, no matter which tool you use, in practice.

David Nassim

Modern thought within Ancient Context: The impossibility of thinking out of the box, when you are in the box!

Over the last 100 years or so, attempts have been made to blend together culture and medicine from around the world. The now “global” society has exchanged so many ideas that there is a complex mix of expressions which are very hard to understand. We know, at a deep level, that this all comes from the same source, but simultaneously we deeply feel the urge to go one way or the other, either towards natural medicine and its ideologies, or towards westernized ideologies of medicine and its theorems and expressions. So is it actually possible to join theoretical systems, each of which seems to have “strong points”, and make them into an overall picture of something?

The main difficulty with this concerns the *way* of the Ancient understanding. In order to understand medicines like Chinese medicine, Ayurvedic medicine, tribal and shamanic medicines, we actually have to find an insight that is different from how we normally view things. From the perspective of these ancient peoples there was a total wholeness to everything. Practice within medicine and also within the whole of their cultures was about seeing patterns within this wholeness. The question about whether things were separate parts or whether they were whole did not arise.

In modern thought this concept is flipped on its head. There is a total belief in separation, and it is a mental-belief which is just experienced as an empty feeling, rather than a feeling which informs everything else, as with the ancients. Separation, free will, separate sense of self, and the ideologies and theories that go with this kind of thinking, are thought to be “true”.

Herein lies the difficulty. When one is attempting to join one group with another group there has to be common ground. As far as the Ancients are concerned, expressions of modern people would not have been held in contention, all of it would be absorbed into the base root understanding that everything is One. So Oneness envelops the ideas of modern science and underpins them. It says: “Yes, you can see it like that, but it is only a fragment of knowledge; however, if one see it from the whole, then it is One”, therefore the fragments of ideas are then seen to be all connected.

The modern way of thinking cannot incorporate the ancient. However, if the expression of the Ancients is actually taken on board, then the *pure* scientist gets what he’s always dreamed of, a theory (which is no longer a theory but a reality) of Oneness. This is the same as the movement towards Quantum ideology in science today, but in fact, when and if Quantum theory is verified, it will show science itself to be totally different from what it is today; ending the split between sciences, arts and everything else, and also ending the idea of science overall as something other than reality. However we have a long way to go before the scientist is open enough to expand beyond the notion of a non-separate self, because the very structure of science *is* the methodology of the separate sense of “self”, it is the place we are still caught in - structuralism, attempting to define things which are unexplainable and impossible to formulate, using the same way of thinking that got us into this trap in the first place. This is, of course, Albert Einstein’s point:-

“The world we have created today as a result of our thinking thus far, has problems which cannot be solved by thinking the way we thought when we created them”

The present day scientist/ thinker/ therefore has a real dilemma. Being fragmentary and often based on a scientific model that has firm parameters about what is real and what is not, based on experimentation, doesn't work. It actually restricts and obliterates the reality of the picture because it is looking so keenly at abstract parts of it, leaving little room for possibility. We could call this the Newtonian model of science. Humans are not more fulfilled/happier/less anxious with this way of being than societies without this mentality who, although they were a few decades ago called “primitive tribes” are found to be much more deeply content. The movement towards Quantum physics is still coming from the Newtonian model of thinking, because only this format of “analysis of parts or fragments” exists within science. Everything is based in Newtonian science, which is simply separatist thought processes.

Wittgenstein makes the point, on being asked: “What is your aim in philosophy?” by answering: “To show the fly the way out of the fly-bottle.” The fly-bottle is the parameter of the way of thinking. If one lives within this then there is only a limited space one can see, one can see only from within the parameter which is set up. The end of the fly-bottle mentality requires a quantum leap to expand beyond the edges of what is thought to be a reality. As with the fly-bottle the broader expanse of reality exists behind the glass. The bottle, the air within the bottle, and the fly itself are all part of Oneness so there is no contention.

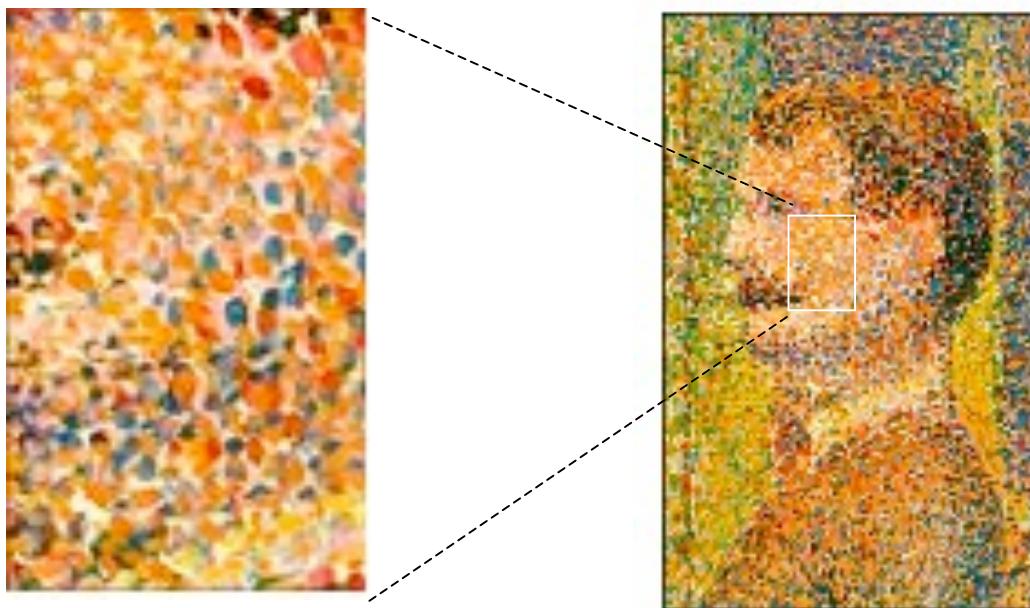
To really join with the ancient paradigms one must think outside the box of separation, outside the box of belief in separation. This is the basis of change. Dis-ease, as an overall expression, IS, in itself, the sense of separation. Hence when one moves to the cure - the sense of Oneness, through nature's process - there is an immediate recognition of peace, a sense of no requirement to attempt to “do” anything for a particular goal in mind, but simply a response to what it is that is happening, and the expression from Oneness simply emanates outwards. It is an authentic expression. Most of the time there is an editing and filtering of the authentic via the glass bottle: the idea of “self”.

What this means is that modern ways of thinking are not only of a different order of understanding but also are the product of a mind in dis-ease, a mind that believes all things are separate; it is, in fact, itself which is the “problem”. Interestingly, Wittgenstein would like to open out the bottle to allow the fly to be free, but the bottle never existed in reality; the fly is under the illusion that there is such a thing called “a bottle”. In reality what we have is a perception of separation and a thought process about separation, forming a world of seeming separation but all of this, in reality, is encompassed by Oneness.

This Oneness is known to the ancients and is the source of the roots of medicine. While the majority will probably not recognize this for another 100 years, slowly but surely, through the natural entropy of the human, as he needs to respond to the future difficulties

of environmental change and nature's response to the heat of humanity reaching a peak, this change will come. We find ourselves now in alienated relationships as a result of belief in "self" and the ideology of personal freedom, personal health and personal clarity, when none of these are truly possible, or personal. The nature of Oneness is oneness and so every time a move is made to look at this, from a fragmentary process, the whole is never sensed. The resolution can only come when we let go of what we know and then naturally, when the time is ripe, re-discover that there was never a time we had lost our sense of Oneness, only a time when we believed the separateness was true, rather than a joke of perception.

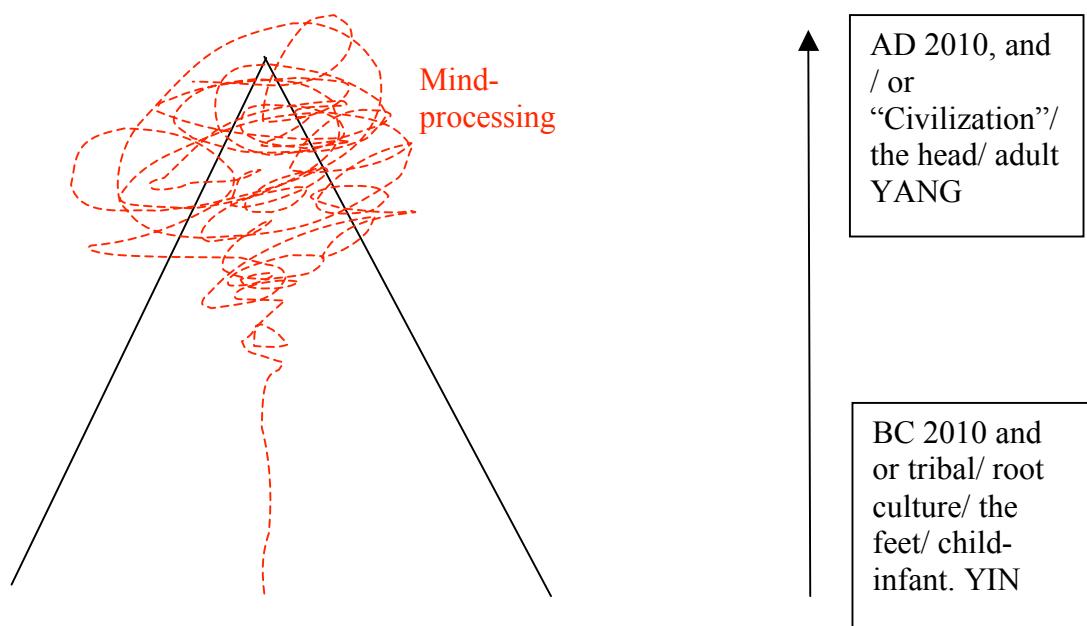
A look at George Seurat painting from close-up, "through the microscopic or telescopic tube" of modern mentality, alongside the 'in context' view of the same region (ancient), gives us the different ways of looking:-



David Nassim
Dec 4 2010

Root-culture and branch-culture

This article is an attempt to look at a global view of the problems of up-and-coming modern western ideologies of medicine, philosophy and religion and why these rarely realize their foundational nature of Oneness. If we look at the diagram below:-



This graphically represents a timeline of events as well as a picture of the human from head to feet, and also the cultural differences between the native, tribal person and the modern “civilized” person, adult-child, yinyang, all in one, phew! At certain points in history, humans were simpler, there was not so much complexity occurring at the top of the body in the head. This simple fact is very important. Over time, the development of the mind with thought and the upper body with continual movement has meant that overall decisions come from a dizzy height, whereas 4000 years ago, which is nothing in earthly terms, there was far more simplicity. It has been said that today the non-intellectual modern person reads more advertising and general literature, symbols and signs in a single day than a non-intellectual person in the 16th century would read in a lifetime!

The point is not about suggesting that the ancient people were stupid or non-intellectual but they were certainly coming from a place that wasn't all about the head. There are still those cultures which, compared to modern “civilization”, we can say are “stone-age” in their ways of life. This means that there are actually people still around today who have a base existence and understanding which is, in relation to our own “developed” culture, possibly 7000-10,000 years old. In a sense these people would seem like children in our world of the “adult”.

The root of our culture has been lost and we find ourselves in the “clouds” but without a way of remembering how to get down again. At an instinctive level we know something isn’t “okay”. This instigates a seeking ideology because this is the way of cloud-logic, “something is lost so something needs to be found” which requires methods of attempting to get “back home”. However the “cloud”, which we don’t know we are in, obscures or fragments “ways” to find “home” within the cloud-logic. There is never a question of being outside the cloud or contextualizing the cloud because this is seemingly the only way available. There is no realization that the cloud is simply at the top of the mountain, that all we need to do is to walk back down and then we can see the whole picture. From the cloud it seems only clouds are possible - a hall of mirrors of diffracting self-image within the mists. Natural processes do indeed underpin the cloud itself, because of course everything is within nature. However, it is very likely that from the upper cloud view individualistic and contractive tendency will rage, then what begins as a naturally-born connection to Oneness/an instinct of wholeness, usually ends with a hierarchical organization of some kind. The cloud of mind is such that it will immediately warp the “no-thing” of a flash of clarity, which breaks open the seeming “individual”, into a “some-thing” which can then be used in modern culture as a form of transaction or a “labelling”, which attempts to make things “fit in” with an individual’s perspective.

The roots are free from this kind of problem because it is so open down there, there is no problem. It is all oneness. So the people today who are connected to nature and understand the poetic verses than emanate from these times, are more interested in and focused upon innate senses, there is no requirement to seek, there is just what there is. For the modern or the “civilized” person, this need to seek is ongoing, it is as if one cannot find one’s own feet and as a result cannot touch the ground again.

The madness of the “civilized” world keeps pushing constantly, an irritant to the body/spirit and so there is the beginning of instinct/inspiration/intuition, in some at least, to move away, to give up all social norms and yet to stay within them, to adopt a monastic existence. But here too we find the same dualism and path of attainment, just in a more natural setting. So we go further: what about the ascetic, wandering alone? The human is connected to all others and cannot be in the state of separation from all other humans, so there is a pulling-back again - is there any way out?

This is why, when considering the roots of culture, we are also considering both the native cultures and infants and the whole of nature. That which stands out from this is modern civilization with its numerous strands of spirituality, attempting to root itself again, with its psychotherapeutics and self-development and other similar methods of finding the way down, but very often giving up nothing of supposed cultural “improvements”, “modern living” or “modern philosophies”. There are attempts to “free” the person, based on an individual’s insights, combined with fragments of ancient ideas, rendered as packages of coded words that can be studied and learned from, and when understood, “mastery” is gained. But this way, one never comes down from the cloud.

We are told that the answer is “higher up” and “spiritual”, requiring a “climbing up” or “an ascent”; in reality we find the opposite, a descent, a moving lower. What we are told is something that is “beyond” but it is actually that which is very close indeed. The world of the “civilized” is also the world of the paradoxically opposite, as if the peoples existing on this plane of deep suffering have lost their bearings and are making assumptions that are opposite to what they actually are. Humans need to become far, far simpler to really be able to live, rather than continuing to see themselves as “surviving”. In order to become “spiritual” it is neither the mind nor thinking that are the basis or foundation but the origin of the head and thought, the origin even of intuition and instinct, which lies deep within the body and its connection to the earth. It is “home” we miss, “home” we wish to go back to, “home” we want to find within, and yet when the illusion vanishes which it does in its own sweet time, not through any deliberate action on our part, then it is known that life is very deeply simple and always has been. There is very little to do, other than to eat, sleep, move, reproduce and be at One with all of life. However for most, this is “primitive” and humans need to be “higher”, to do more and become greater, yet interestingly, as is usual with modern ideology....what is seen as a peak is actually normal and what is normal is actually a peak.

David Nassim
26 Dec. 2010

Medicine beyond belief: from hierarchy to sanity – the universal basis of all forms of healing.

In every culture different ways of healing arise to try to resolve the issues of humans losing touch with their environment, succumbing to the harshness of climate due to a sense of separation from it, and /or issues of an internally-generated, more psychologically-based nature, which also originate from a sense of separation. As explained in other articles, the root of dis-ease is always as a result of the sense of separation and the mind's activation as a separate "self". This is suffering and is the human condition, so to speak.

Natural medicine is a response to insanity and it simply triggers the patient back to instinctual health. However, throughout the history of medicine, "belief" has been the key factor in health and healing. This, in modern western terms, is demonstrated by the placebo effect. In other cultures one could say that it is the belief in the practitioner or teacher, the shrine of a deity, the shaman, whatever invokes or triggers the process of healing. Alternative medicine is sometimes criticized because it is seen to be based on a belief system of ideologies that do not exist in "reality". However this same criticism can be made of modern western medicine, with its belief that a prognosis is true or that a placebo will, in fact, work. Commonly the local healing *beliefs* have the most profound effect amongst people from that region, not to mention the indigenous food and remedies. The difficulty with this is that healing is considered to be very much a process in which the exterior causes the change. What is also established within the culture is a hierarchical system of the patient and the healer, where the healer is the one who knows and the patient is the one who doesn't - a higher authority and a subordinate. This of course comes as a result of a very masculine-dominated ideology in medicine, and in culture in general, which is almost a global phenomenon.

Whereas a belief system can be useful to invoke a state of relaxation, the problem is that it builds an insidious reliance on the practitioner, which is corrupting to the feminine nature of healing. Many very 'experienced' teachers consider that by taking command of the healing process and involving themselves in being the healing "champion", they are healing patients. This is very often to do with cultural belief systems, where medicine is seen as a basis of power and leadership. If one has the "power" over life and death then one is warranted a special position within the culture. However this only works if one believes in the "power" of such people, which is why cross-cultural dynamics of healing very often do not work.

One could argue that the patient is not at the same "level" as the practitioner and the practitioner "dedicates" his/her life to the process of medical training, has a lineage and a source of knowledge that is "above the average ability". But as with all beliefs, the prime base of this kind of mentality comes from the masculine interpretation of the essence of healing.

Healing fundamentally is yin, it is the process of the movement back towards the Oneness and Stillness of the Mother quality, which essentially is relaxation. Relaxation is

the key to healing. The whole basis of any form of healing is a move towards this. If a person deeply relaxes then it means there is, for a moment, a letting-go of the mind-identified state and a return to a place where the body's healing capacity has a chance to emerge. The dominant masculine approach is to instigate this relaxation by being an authority for the patient. This belief system, especially if built into the culture, creates traditions, the very same thing happening over and over again, both within medicine and as a cultural phenomenon. There is a link between the culture and the medicine - if medicine, being the inner core of the culture, changes, then culture will too. With the hierarchical belief system in place, the culture will continue as it is today, stuck in the trappings of egoism.

One could align this situation with the kind of hypnosis which is really the basis of many shamanistic approaches. Hypnosis itself can be in the hands of a person intent on control and manipulation, or used as a tool to allow them to connect to themselves, in order to relax. So it is the identity behind the tool that is the "magic". "Black magic" is really the use of hypnosis in ways which alter the perception of the patient towards something the practitioner has in mind for the patient, i.e. a process of fragmentation of the mind or the indoctrination of separation. Hypnosis, as a deep form of healing, is something that allows deep relaxation, and enables the discovery within the individual of the root of anguish. If un-led and un-manned, it is simply allowed to occur naturally, i.e. a natural trance state, similar to hibernation in numerous animals. The practitioner becomes a trigger through their sense of connection with the patient. It is an act of love, which means even the idea of hypnosis (meaning "inducement of sleep," from Greek: *hypnos* "sleep" (see *somnolence*) + *-osis* "condition") is a return to the situation of letting go, as expressed by "sleep", a place of deep relaxation...the yin. When hypnosis is contorted by control, it becomes a dream-invaded sleep, i.e. sleep-walking, tension during sleep. This is nothing to do with medicine, quite the opposite, it is to do with dis-ease and the perpetuation of it. Dis-ease is not just of the individual, it is of the whole of society and the whole nature of a way of thinking. This confirms the nature of separation being the fundamental basis of dis-ease, the dominant yang, unable to see itself, in its attempt to undo its own knots. (Note: Directed self-hypnosis is simply the echo of whatever intention the practitioner is focusing on. Self- hypnosis, without intention, could really be called meditation, or simply stillness or sleep!).

The male principle dominates culture and medicine, and has been at the forefront of thinking for at least the last 10,000 years. (Please note when I use the term "male" here I am talking about a diseased, stereotypical, masculine, arrogant dominance, rather than the specific gender.) The mind-identity itself is a product of yang-masculine rather than yin-feminine. Therefore it is interesting that there is an attempt to fix a problem at the same level at which it is created, at the yang level. Let us consider Einstein's brilliant sentiment: -

"The world we have created today as a result of our thinking thus far has problems which cannot be solved by thinking the way we thought when we created them."

This is obvious to most people but at the same time seemingly unreachable. How can one do something differently? The interesting point is that this statement has been repeated many times throughout history, before the time that medicine was still being dominated by those “in power”. The deeper understanding of healing was known by all of the key figures: Buddha, Lao Tzu, Christ etc, who were points of understanding before their ideology was met with male dominance, claimed, owned and put into lineages and traditions, only acceptable to the “special” few or the intellectual elite. As usual we find that it is the direct opposite of what is displayed as being the “truth” that actually holds the root.

These enlightened figures deeply understood the nature of healing as being opposite to the current trend of invoking belief, as this was a process of separation and idol worship that eventually will fall away. There is even manipulation occurring within most religious, spiritual and medically-orientated situations by those in authority, where reading and being able to recite the ancient texts suggests a deep personal connection to the Oneness of the yin, but they wield it like a weapon and attempt to corrupt the people that surround them with the idea that health, wealth and prosperity are only possible *through* them, because they have accessed the “truth” and the whole situation is different. This was never part of the original message of those people stated above, who had a sense of natural healing.

Classical Oriental Medicine is founded in the principle of the yin and is quite opposite from an hierarchical approach to medicine. Hierarchy and its ideology are part of Confucian dualism, which occurred as a counter to Taoist non-dual understanding. The Confucians claimed the ideas of the Tao or Nature and attempted to order them into a hierarchical structure, which enabled those in power to stay in power and those in the lower levels of society to also stay where they were. The Tao is, however, much deeper than this. When there is a dissolution of, or a seeing of “self” in context, however dimly, there is a shift to unveil clarity. This possibility is constantly open and without requirement, but also ever-secret, until the delusion of “personal anything” becomes apparent; names, lineages, life situations - these are all within a background of something else.

The fundamental difference of the “mind-made world” and the “nature of healing” is really about belief. When belief evaporates and there is simply what there is, then healing occurs naturally. This is how animals heal. In hierarchical societies the approach of the practitioner is often to invoke a trance of total dominance of the patient, and then the patient gets to a point of non-resistance, due to the overpowering nature of the practitioner. When this occurs, the patient lets go and moves into a healing response; the practitioner is immediately seen as a hero and is exalted. This is exactly the same with any hierarchical relationship, including student-teacher, and the same problems occur. What this requires though, is that the practitioner is always on top, and also that the process continues for the rest of the patient’s and practitioner’s existence. It is, in a sense, a symbiotic relationship. However it is only symbiotic in relation to the *mind* of the practitioner and patient. The actual situation of the patient’s deepening instinctive sense, moving to a point of non-requirement of the process of healing, does not occur. So what

we see in this case, is that the practitioner is himself fundamentally based in fear. There is a process occurring where he, or sometimes she, needs the patient, to keep *himself* in the position of authority. It expresses the practitioner's own requirement to "own" a group of people, have a harem, or have an entourage; this keeps him "safe" and closeted from the world at large, or is simply an expression of masculine dominance within medicine, which is really an inappropriate place for it to exist.

The yang is expansive and the yang-male is very expansive, he needs a large environment, a broad and more open plain for his expression, without damage done to those around it. Medicine requires a very different approach, it is done within enclosed and inner environments. It is, and always has been, the domain of the yin quality; it is yin in its essence and in its practise. It is relaxation in and of itself, it doesn't require there to be a task taken on to get the patient to this place. Within medicine there are techniques, some of which are more yin-tonifying and some of which are more yang-cathartic, but these are all applied from the yin quality of the practitioner. Therefore medicine is yin.

The fallacy of the yang style belief system, however, is often unseen by those in the "power positions" of healing. Even if at a deep level this is known, it is avoided at all costs or face could be lost. This really is an avoidance of an inevitable death of a way of being which is, with time, more and more obviously not working. Humans have come to a point now where hierarchy is at a peak in many domains, but simultaneously its strength and the ideology of its belief is beginning to die.

Even though modern science (which in itself is a fragmented view and looks at the world through a straw) is aligned to the idea that "belief" is the root of all evil, it doesn't necessarily see the broader picture of pure Observation, and as a result, its own separatism; in essence it is still observational, having the background ancient root. Interestingly the deep ancient understanding also is not aligned with dogmatic belief, but its essence has total adherence to pure observation.

Modern medicine, on the other hand, seems to be even further divorced from observation and uses analytic interpretation by "experts", who cannot know the truth, as they respond from belief in data without recognition of instinctual sense.

The Ancient understanding of what I have termed root-science (please see the article "Ancient-Root-Science vs. Modern-Branch-science") relates to the nature of Nature and therefore is completely outside any ideas of hierarchical control or power. By "outside" I mean it underpins and contextualizes these expressions as being clouds in a sky of reality. Nature and its expression is about relaxation and recognition of that which is real, not through force of judgment but through allowance and acceptance of every expression of the One-self and an acknowledgment of that, even on the basic intellectual level. This, however, is a rarity in the theory and practice of medicine.

The process of acceptance and allowance as a basis for healing is not about belief, and therefore IS cross-cultural. (An example of this may be seen in the film 'The Horse Boy'.) It does not require one to say seven mantras, to love God, to offer gifts to the

“master”, to have a Chinese, Japanese, Western, African or Indian cultural outlook. The medicine that is universal is that which is in acceptance of whatever the outer expression is. This immediately, in and of itself, invokes the healing trigger of relaxation and basically the process of medicine has nothing further to offer; it is as simple as this. In this way the patient also recognizes that the process of healing is nothing to do with the practitioner. It is really about recognition, within him/herself, of deep truth and health instinct; the practitioner does not pretend to be above or below, there is no pretence at all, it is both deeply intimate yet impersonal, at every level. There is no ego one can align with the change. In the Tao Te Ching this is expressed clearly: -

Chapter 17

The natural person tends to matters without contention, they “exist” only.

The leader is he who tries to be like a parent-teacher whom the people [look up to and] praise.

The dictator is he who the people fear.

The manipulator is he who the people treat with contempt.

If he does not trust the people’s authentic nature, he will be met with mistrust

The Natural person allows the time to pass, his words emanate from truth.

When success is had or task is accomplished the people all say “We just live naturally”.

The deep truth of this passage is really the nature of acceptance and allowance of the root function of nature. Due to the intimate quality of medicine, this is key.

The above is not so much idealism as it is an attempt to show what medicine is and what it isn’t. We are very often confronted by the “right way”, the “best approach” and the “master”, who will always have aspects of all of the different expressions above, the natural being, whoever he/she is, as well as all aspects of fragmentation of the self, as an add-on. However when very little of the understanding and unity with the patient emerges and there is an attempt to move into leadership, dominance and self-righteousness, there might be a questioning as to whether or not medicine is the right place for such an expression of yang, for this simply keeps the status quo; it yields no change, no deep healing, or it does so despite and not because of the practitioner. It puts patient and practitioner into a situation of hierarchical imbalance. Natural order, such as that found in the wild, is such that those who are more powerfully expressive take particular positions within the group, but *always* the expressions of the yang are away from, but responsive to, the expressions of the yin - they form natural order. The place of medicine is with the yin, therefore acceptance, non-leadership and clarity are simply the nature of this expression. Without this, it is just something else, not better or worse, just not what it proclaims to be. In the end this becomes visible to all.

When medicine moves from beyond the belief of the manipulator, dictator, leader and teacher, there is a point where we can become natural. What is the truth will eventually become clear, even if there has been much covering-up, there will be the requirement to “uncover” the essence, through a thicket of illusion. When there is a realization or instinct of health, there is a natural move away from the paths of those who continue to talk of hierarchy and domination because they are recognized as the dis-ease itself, just as a wild animal would move away from the inner city. The call of nature is stronger, and in fact if we consider the minute fragment of energy that contains the human belief of “separateness” and “self sufficiency”, in comparison with the whole of the natural universe, what is separate is very much in the minority. Like layers of an onion, these cultural expressions have been part of human existence for many millennia, but before them and as a background to them, actual medicine exists. If one is drawn to keeping the gaze on unity, to acknowledging the perfect, appropriate balance of things, then the world can move back to a natural state and return to peace.

David Nassim
Dec 17th 2010

The relative power of belief in modern and ancient culture

It is commonly imagined that native and tribal culture is ‘primitive’ and the associated belief systems are inappropriate for our modern culture, based as it is in the lean-mean face of science which, as in my previous articles, I will call branch-science. The basis of the branch-science/economic perception is that we are ‘devoid of belief and see things pragmatically - as they are. However, what if the idea that we are “seeing what is”, is merely an illusion, the illusion being that science has the whole picture and that we are really seeing the world as it is.

This idea has been played out in numerous films but what about in real life? We are starting to discover that the way a human child views the world is utterly and completely different to the way an adult views it. We could justifiably say that birds and insects and other animals have different visual dynamics and we could even say that those closest to us in the animal kingdom, like chimps and bonobos, are 99% similar but not exactly the same. However, is it strange to think that a human baby, or even a two year-old, whose sensory functions are almost complete, should be so utterly different to the human adult? Why do the tantrums and traumas that occur in kindergarten generally last about a minute and in the adult world can stretch to court cases lasting decades, for the same poke in the eye! This simple way of being could be applied also to the nature of native cultures.

We have the notion that native peoples have based their cultures in rites and rituals, gods and goddesses, and in various ideas which are “illogical”. However, native peoples are generally connected to the deep pragmatism of what it is they are sensing directly, pure-observation or what I call root-science, based in natural instinct forming intuitive direction. This is the basis for all the native and tribal cultures. On top of this are layered their rites, rituals and beliefs. These will change and have changed throughout different cultures but always retain deep metaphorical meaning, whenever the question “why?” was asked. Most importantly, the question “why” has not much importance to these peoples, and the answers given are often to re-direct the questioner back to the understanding that questioning leads nowhere and Mother Nature is taking care of it, almost like soothing a baby after a nightmare. This is a huge difference between modern and native/ancient peoples. Rites and rituals and most traditions are a form of medicine, drawing the native people back to a connection with the environment, as it is innately known that in the madness of the heat of the human mind, questioning can easily overtake. When it happens that the rites and rituals become something in and of themselves, traditions take over and become idealised and dogmatic. It is then that the tribe becomes a civilization and from civilization there is the move to ruination. This does not occur in most tribal societies that have continued to the modern day, and so have been around for thousands of years. They have a grounding and a root-science or root-instinctual basis for all their practices, they are anchored, so to speak. While “civilization” looks like it has “all the benefits”, these “benefits” affect the top 10% of the population but which is reliant on the 90% below it to keep that 10% going. This is a deeply ineffective, inefficient society in the most pragmatic of views, and therefore what seems easier is far, far harder in the long run. Not being the human-animal but instead the human “individual” makes it far more difficult to resist nature in every possible way, than

it is to be part of the whole of nature and follow its movement. This is called going with the majority! Traditions were never observed in a dogmatic way, but rather following natural cycles, for example, the animals who migrate at specific times of the year, following the nature of plant growth and mating in specific seasons. These are the bases from which rites and rituals occur, born from instinct, not from mind.

The modern human is transfixed by the need to understand the fundamental, original question of “why?”, to have answers and be satiated by them, but of course he never is. Seeking for answers produces great pain and anguish, and is the main basis upon which society has expanded and fragmented in the way it has, into individualism and dualism. The problem is that the word “why?” has become the master, the Holy Grail, the foundation and the centre to everything. “Why?” is the religion, the God of science, worshipped and focused on. However, everything that comes purely from the questioning mind is considered a form of madness by people who have a deeper sense. There is a simplicity of resolution which has been taught through the generations and which points in the direction of the truth, but this would not answer or satisfy the insatiable modernist.

For the native people “why” is not an important question. The native tribesperson is not involved or deeply interested in the reasons why something occurs. This worries the modern branch-scientist (ironically, themselves within the dogmatism of Newtonian materialism), who concerns him/herself with the fact that these people could “move into dogmatism” and be led by rituals and rites that could turn them into “dangerous peoples”! However these people have trodden their path for thousands of years, they often know the power and limitation of these ideas and ways yet their main focus, the root nature of instinctual awareness, has remained intact and is the basis for all they do.

This is deeply opposed to modern culture, where the individual looks at nature separate from him/herself, and in fact is living within a dogmatism of the branch-scientific/economic model and doesn't see out of it. They have swallowed the idea, hook line and sinker. This is considered to be insanity by native people. Carl Jung understood this for the first time when he met with the Native American Indian Chief, Ochwiay Biano:-

“See,” Ochwiay Biano said, “how cruel the whites look. Their lips are thin, their noses sharp, their faces furrowed and distorted by folds. Their eyes have a staring expression; they are always seeking something. What are they seeking? The whites always want something; they are always uneasy and restless. We do not know what they want. We do not understand them. We think that they are mad.”

I asked him why he thought the whites were all mad.

“They say they think with their heads,” he replied.

“Why of course. What do you think with?” I asked him in surprise.

“We think here,” he said, indicating his heart.

I fell into a long meditation. For the first time in my life, so it seemed to me, someone had drawn for me a picture of the real White man... This Indian has struck our vulnerable spot, unveiled a truth to which we are

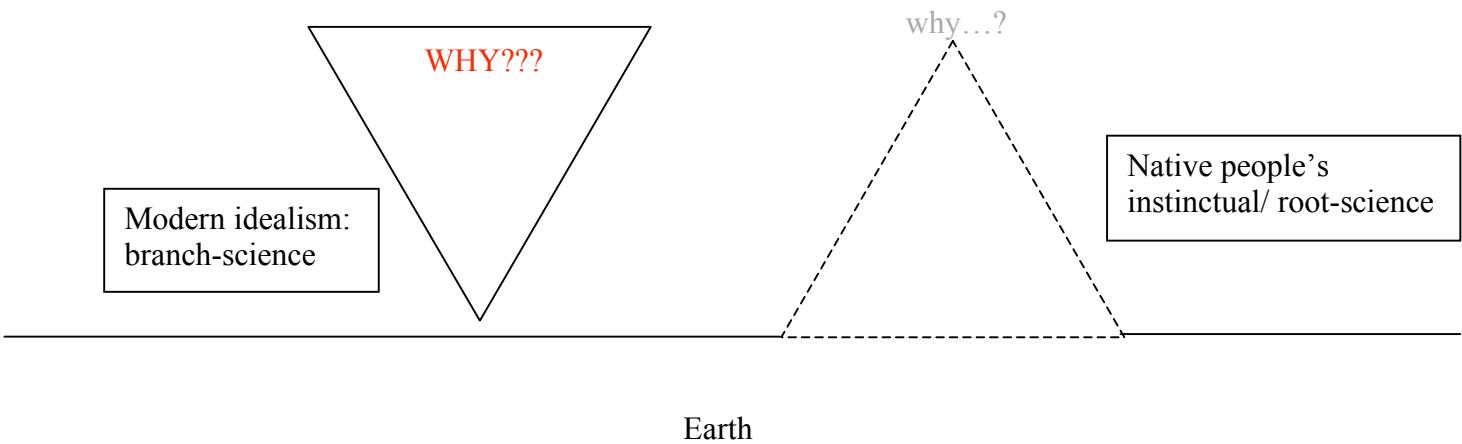
blind....(from, Carl Jung: Wounded Healer of the Soul: An Illustrated Biography By Claire Dunne)

In James Cameron's film Avatar, the witch doctor of the tribe is told there is a stranger in her midst, he asks to learn from the Na'vi tribe, after consideration she says:-

"It is decided; my daughter will teach you our ways. Learn well Jack Sully, then we will see if your insanity can be cured."

This "teaching" is really a learning about the natural environment; it is a re-connection of the senses, not an attempt to claim a hierarchical position, nor to be "enlightened", but to feel at one with the tribe of nature, life itself. It is a way to earth, not a Babylon to claim Heaven, or a realization that to connect to what is above one must be anchored in what is below.

We start getting the impression here that a true matrix exists, though not in the way described in the film of the same name, rather in a quite opposite manner. There is a matrix of life underneath the one created by the dogmatic ideology of branch-science and the superstition of separation that all our principles are based on. The infrastructure of society is hanging balanced on thin strands, not on a broad base. Described graphically, we could look at native culture and the question "why?" in the following way and relate it to modern culture:-



Above we see the huge top-heaviness (in every conceivable way) of the modern idealist picture and the more natural way of the root-based instinctive based cultures. This does not indicate lack of connection with the sky, far from it. The nature of the apex of the triangle, is an expression of lightness at the top and anchoring at the base of the person. In this way one is always rooted in the yin, open to the yang. Intuitive clarity, sensing and ideas are then rooted at the base. They are simple directions, clear and not owned, just an inner compass of feeling that the native person expresses through his lifetime,

unhampered by the heavy burden of thoughts. The mind is efficient when used by the whole being, not focused on, the whole being a powerful antenna of heaven and earth. The Yin means not only the earth but the Mother of all. The sky is a manifestation from this root: it is secondary. As Joseph Campbell explains:-

“This thing up here, this consciousness, thinks it's running the shop. It's a secondary organ. It's a secondary organ of a total human being, and it must not put itself in control. It must submit and serve the humanity of the body.”

Episode 1, Chapter 12: The Power of Myth (1988)

This is not, in itself, an idealism of native peoples but these peoples have never formed “civilizations” or superstructures, whereas the Aztec and Incas, the Egyptians and the Roman Empires all collapsed because of the same mentality. Native tribal peoples are an ideal, not an idealism, they have understanding and clarity that extends beyond the dogmatic to the deeply important, which is fundamental for all cultures and all peoples. What is seen in one tribe on one side of the world, can also be seen similarly on the other. Though the region and customs may be different, the underpinning nature of understanding Oneness and instinct, as the basis of the culture and the cloud drift of “why?” every so often, is really the basis of peace.

Parents believe that it is important to supply the answers to children’s questions, for cognition to start as early as possible and they focus on the “why?” to explain everything, to offer understanding of the world. How many just allow the question to be unanswered, as Tony Parsons puts it; “to simply be answered by the silence it originally came from”? Native peoples are silent in much of what they do, not through command or reservation but because it is their nature to be so. There is stillness in their way, just as it is with most animals; even in the sounds they do make, there is silence within that. It isn’t an anxious rage of questions, “loud” and contracting in nature; not a “silence” that is not silent at all, and full of thought, with an insatiable seeking, but instead the stillness of Nature’s expression, being screamed at the top of Her lungs.

David Nassim
24 Dec 2010

Understanding Heat and cold: The Detox Dilemma

Many people interested in food and nutrition are making assumptions about diet and about “what is good and bad” for you, using the mind rather than the feeling of the body, either diagnostically if a practitioner, or internally, as a person who is interested in health. This is as a result of not sensing heat and cold within the body as an overall expression. Let us look first at signs and symptoms of coldness and heat within the body:-

Coldness	Heat
Cold	Hot
Below	Above
Accumulative	Expanding
Deficiency of heating energy	Deficiency of cooling energy
Soft	Hard
Tired	Awake
Interior related	Exterior related
Chronic	Acute
Pale/ blue/ white	Red/ green/ yellow
Sallow	Bright
No- odour	Strong odour
Slow	Fast
Deep	Superficial
Quiet	Loud
Little to say	A lot to say
Grief, fear, muddled	Anger, excitability-anxiety
Low consumption	High consumption
Inward looking	Outward looking
Sensitive	Insensitive
Victim, past focused	Aggressor, past projected into future focused
Seems depressed, but can be tired	Depression, mania, anger locked internally,
Will tend to be frustrated at not being able to express, no energy to do so, or will simply be exhausted.	Wants things their way, tends to be stuck, tight and rigid, or over-excited and over-pushy
Main issues tend to be fear related.	Main issues tend to be anger related

Heat Pattern

This tends to be a more male pattern. He will have a red complexion and speak in a loud voice. He will find it hard to sit still in the chair, will be open and will express himself easily. He won't be shy, may be anxious or tense, but he tells you about it. It probably involves working too much, a very stressful job, and doing more than he can do. He has goals and a large social network. He will have, on palpation, a full pulse with some power in it that you can easily feel at the surface of the skin. His abdominal muscles and

the muscles over his body will be slightly taut and tight. He may complain of back tension, usually in the upper back and the neck/shoulder region. He is most likely to come to you for an acute injury or tension in the upper body or an upper-body related symptom. It is more likely that he is constipated and dehydrated because of the heat in his body.

Coldness Pattern

This person, more stereotypically female, is cold and she will be tired generally. She is pale and lethargic and more likely to be still than moving. She will have a weaker voice. She may have a lot to say, but it will make her tired to express it all, so she would prefer to just lie down. She will look sallow, overworked, and fatigued. She may be sad, grief-stricken, fearful, phobic, muddled, or confused. She will like the warm and hate the cold. She will generally not have an appetite, or at least it will be reduced. Everything will be pale and weak-looking. The issue will tend to be a chronic case and not an acute problem, often related to low energy and problems resulting from this.

From these we can make a general guess about heat and cold. Be aware that sometimes the pattern can seem complicated, there will be both heat and cold signs together, but *overall* is the key here - there will be a predominance of heat or cold and that's the root of the problem. Then comes the process of recovery or coming to our senses. The following are general approaches to heat and coldness within a person being treated:-

Coldness Pattern healing Principles

Warm the body - don't cool the body. Try not to be in a draught. Don't get so hot that you start a sweat. It is always better to warm from the inside out, rather than from the surfaces inwards. Cover and gently warm the very surfaces of the body. Deep tissue massage is not appropriate. Manipulation and aggressive procedures are not appropriate either. Foods that are raw and cooling and hard to digest are not appropriate, they need to be warm and easily digestible. The salty, sweet, and pungent tastes are appropriate, with only a very limited amount of sour and bitter flavoured foods and herbs. Try not to get into long debates or conversations, try to reduce excessive output of energy. Sleep as much as you need. Be in a soothing environment, one that is calming and relaxing and warm. Don't have long, hot baths. Have either short, hot baths or short showers. Do limited exercise, just enough for circulation and movement, until you feel warm all over - yet not to the point of sweating, as this lets out heat.

Heat Pattern healing Principles

Cool the body down and calm down. Try to reduce the use of frantic visual and sound-based equipment such as TV's, radio's and other stimulations of the upper body. Bring sensitivity and sensation to the feet and toes and away from the neck and head. It is best to cool down from the outside inwards, making exterior treatment methods like massage, acupuncture, etc. the most appropriate primarily. If you have only interior methods of

treatment, use food and herbs that cool the body down, these will reduce the content of saltiness, sweetness, and spiciness and increase sourness and bitterness. Vegetarian foods are cooling, particularly those that are white and green and blue in colour (cooler), rather than red and orange (warmer). Longer, hot baths are appropriate here, as are sweating and exercise. The primary, most important methodology needs to include releasing heat from the body, via the pores of the skin. Enemas, colonics and deep massage are all appropriate. Any treatment of the skin that allows the blood circulation to come to the surface and open the pores is also appropriate. All cathartic methods of treatment are appropriate. Cleansing dietary programs are all appropriate here.

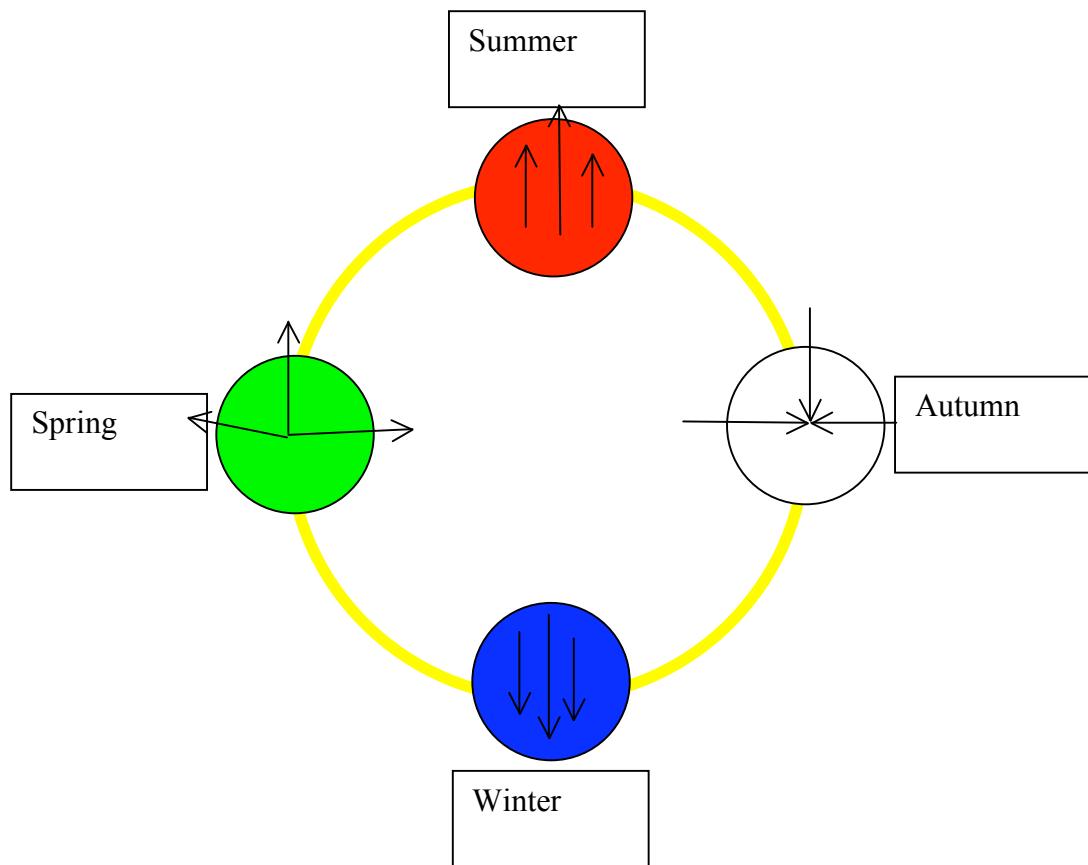
From the above we have the very fundamental basics - of course there is a great deal of variation in symptom and individual. Some people require to be warmed up a little bit, others a lot; some people need to be chilled a little, others a lot, it's all a spectrum. However, if the main principles here are applied, there is no pattern of symptoms that cannot be understood or treated appropriately. This is also not a cure-all, especially if one believes that death is a dis-ease (please see my previous article "healthy death"). The curative aspect of any treatment is the fact that it alleviates *suffering*, not that it resolves nature because nature is irresolvable, it is us! What this provides is a methodology to help the body come back to its sense and as a result, self-heal or move towards its "health-instinct", to coin a popular phrase!

The Detox dilemma

Most of the important and influential diet programs of the last few decades have focused very strongly on "cleansing" and the "detoxing" of the body. As we can see from above this is important but is only half the picture of health, and only for some, but not all people. It is true that overall the western world is a very overheated and over-noisy and over-"thought" place and to cool it down would be ideal. Most of the major dis-ease we see around us is associated with overheating and inflammation – cancer, arthritis, tendonitis, tumours, allergies, etc. There are plenty of reasons to suggest that a cooling diet and cooling ways of living are "best". From this we get ideologies, which are in fact "fragmented" modern ways of thinking, such as Gerson therapy, the work of Dr. Plaskett and the focusing on alkalinity and low-sodium diets. Based on yinyang theory, Macrobiotics, particularly of the George Oshawa generation, focuses on rice and vegetables and also a move towards cooling. From these stemmed more and more diets focused in Raw foods only, vegetable juicing-based diets, the list is endless. These are almost all cooling-based diets, with possible the exception of the Atkins diet, which tends to be high meat consumption and therefore generally heating. One goes on the program and comes out cooler, but for some people, especially many women between ages of 14-45 or the ages of their menstrual cycle, these diets tend to be too cooling and as a result the person can actually become sick from using them. Salt, fat and sugar are not dangerous but they have an effect. It depends how much one needs this effect which dictates if something is right or wrong at a particular time. A person who is generally hot, can become very cold and require more heating foods and vice-versa. It is what is going on, day-to-day and moment-to-moment that allows one to really get in touch with diet.

Being instinctual about food can be very coarse or highly sensitive, but the more sensitive we are, the less likely it is that we will get sick or choose food that can upset the system. Choosing food needs to come down away from the brain and into the feeling. This immediately provides the sense not to go for ice-cream in the middle of winter when you feel cold, or steak and chips in the middle of summer.

So let's look at the seasons. If we are hot and so require or feel we could do with a "clearing out" of the body because it feels hot, tight, over-eaten, stagnated and heavy, then what is the most appropriate timing for sending the energy outwards?



The arrows simply denote the direction of energy of each season: Spring is up and out, summer is up and up, autumn is down and in, winter is down and down. The best time for detox therefore is obviously...

Spring! Yes it's the spring-cleaning of the body (note that this relates to the organs of the liver and large intestine – both expressive and outward-moving energetic systems).

However if the body is tired, weak, flaccid, worn out and cold, then your system is in perpetual autumn-winter, which means it is almost never a time to spring-clean as one has to warm up before spring-cleaning is appropriate. Those who are too hot also ideally shouldn't spring-clean in the autumn and winter because the likelihood is that they will

find this *too cold*, as some heat is required to keep the body going in the winter. However, they will need to keep the body moving, not sedentary, otherwise they'll get a cold or other illness.

Overall what does this tell us? Simply that the body and the seasons relate closely to each other. We can take the same notion and relate it to day and night. The spring of the day is the morning and mid-day is the summer, times of highest activity. The evening and end of the day are the slowest and more calm. High output of energy therefore occurs in the daytime and less at night. More input is required during the day to keep output going, less at night. The process is very simple, it's all associated with our intrinsic sense of things. No doctor or therapist is required if one is sensitive to this. Also it is important to look at day and night and seasons in relation to the body state as it is NOW, not an idealized view of what you want to create or what you "think" is good for you, based on dietary programs.

To be free from the doctor's clutches one must be able to sense the body again, to really feel what you need, what you require in every aspect of life. This is the living instinct running though one's veins and it is the basis from which to begin to go home, back to nature.

David Nassim
Dec 10th 2010

How to know a book by its cover: Stylist in medical culture and the underlying ancient Principles.

It is interesting that many of the expressions in today's fields of "alternative" medicine have names associated with specific individuals, when the underlying source of their practice is actually associated with Classical or Root medicine/ sense, something which is not about individuals at all, but has a root that is universal. Examples of such fields are the Alexander technique, Feldenkrais method, Jungian Psychoanalysis, Bowen technique, Rolfing....the list is endless, and can be found in every branch of medicine and its philosophy.

There are also words which are trade-names or labels to something that cannot readily be accessed, again immediately differentiating those who "know" from those who "don't know" in regards to health or "understanding". Examples of these are: macrobiotics and the macrobiotic movement, anthroposophy, Structural Integration or Functional Integration. There are hundreds of variations.

With all of these labels we find, at the root, a methodology which is *always* informed by an ancient heritage or inspiration, but often instead of understanding its root meaning – Oneness- there is an attempt to express it with the mark/signature of the person who is now expressing it or it is allocated a "special", and therefore hierarchical, separate word. In the former case, this associates us with the filter of this individual, rather than the overall perspective that they are looking at. This may be as a result of the intention of the individuals themselves or is something which is encouraged by their followers, but either way it ends up blocking the real understanding and being too caught up in the ideology of the individual. For example, Jungian psychoanalysis was heavily influenced by both ancient Eastern and Western understanding of non-separateness. However, by formulating a methodology to set it apart from other expressions, rather than tracing its relation to the whole, we lose the sense of what Jung was connected to, which in fact was the "super-conscious" understanding of Oneness, something that cannot be pinned down.

When we look at all the therapies that have a person's name at the front, such as Alexander, Bowen, Rolfing etc., we immediately know these to be ego-associated. The name is an indication of stylistism and there is the immediate understanding that we will be taught a specific method of doing something that *someone specific* has done.

When we look at a method or technique which is called by a "special" word that is difficult to understand or has its own concept, it makes you immediately feel separate from it as it requires further interpretation. A newcomer to the subject might have no immediate understanding of such an expression and might move away because it means very little to them, it is separated from them - a theory of something that is distant from them. I am not talking about cultural differences here, for example, "qi" within China is deeply understood as it is a cultural expression, whereas to other languages and cultures "qi" is foreign expression *and* an imported word. Once it is transported to the West, without this rooting, there is confusion and resistance to it. This is despite the fact that we too have similar words in our language, such as "sense", "instinct", "feeling", all of

which are utterly energetic but are overlooked as something very different to qi-energy which, of course, they are not. In our culture these words are often thought of by Newtonian science as “unclear”, “irrational”, “improvable”, “flaky” or “new-age”. Meanwhile these scientists develop genetic methods to make food that no other animal would touch but that are supposedly “great” for humans! ‘Yeh, now I can see why it's just the “new-age” movement that is real wacko!’, not to suggest that the “new-age” movement actually is what it says it is, very often it is simply another form of separatism like modern science - they are brother and sister expressions really. Words such as yoga or tai chi chuan or Tao-yin etc. when translated, are very easy to understand:- yoga means “to unite”; tai chi Chuan is “ultimate fist-boxing” “Tao-Yin” means “naturally-led energy/movement”. The key is that these expressions aren't about parts of something, they aren't about specific individuals and they aren't about an intellectual idea or philosophy. They are simply as they are, pure uninterrupted observation, in fact a “pure” science of the 1st Person. One doesn't need to be a certain age, colour or creed to understand this, in fact those who are younger and of a more tribal origin, closer to the roots of the origin of life, have far more understanding here than the modern, confused and highly intellectualized adult.

The elitism of the intellect as a foundation to medicine, or understanding of any kind come to that, is absolutely inaccurate. This is one of the main criticisms of -ologies, -osophies, and the like. An -ology is really a “study of” something, such as bi-ology, the *study* of “life”. So why not call it life-study? Why not call anthropology “man or human-study” and why not call psychology “breath/spirit or soul study”, which amazingly it is! No “mind-brain” here, it's all about the “spirit”, if we read it the way the Greeks would have done. How deeply unscientific of them, or simply inaccurate! Study is really about analysis because Latin and Greek are associated with the intellectual tradition, so whenever the word describing the subject is in either of these languages, one knows this is a separation in itself. It is separating off from most of the people, since only monks and the upper classes could understand them, and suggesting that intellectual study renders “understanding”, which it most certainly doesn't, not in the terms of what we are discussing here. These two were the languages of the religious and intellectual texts through the centuries, from Ancient Greek through to Christian times and into modern culture. The undercurrent of Latin and Greek therefore implies a perspective that is about ancient wisdom underpinning ideas. However, most of the fundamental ideas are debunked and uprooted in every language of the ancient texts by latter-day scholars, who viewed the world as a place of total separation, which was not the way of the ancients as we see in “psychology” above.

If one goes back far enough in history, the basis of language and expression was about fundamental communication, being able to express ideas to another person, not to separate one off from another, to form hierarchical administration, or hide the truth behind a false front in order to spark individual prowess. It is perhaps the ones who could use language and ideas more easily who called themselves higher authorities and this started the trend towards mind being “all-important” and feet being “all-unimportant”. Hierarchy comes from above, not from below; at ground level we are united by the very gravity that connects us to the earth. The ‘intelligentsia’ is simply a misnomer because

the essence of the ancient understanding of such expressions has been lost, simply through the idea that one can “learn” about instinct, and, in this context, instinctual health. In fact, what is expressed in the Tao Te Ching, is totally opposite from the idea of an intellectual elite:-

Chapter 18

*When the great Tao is not “obeyed”
Naturally arises benevolence and Righteousness
When mental intelligence emerges
The great pretence begins*

*When roles of relation to one another are not adhered to
Natural genuine affection arises between people
When a nation is led into confusion and chaos
Patriotic ministers arise.*

Chapter 19

*Exterminate the “sage”, discard the “wise”
And the people will benefit a hundredfold;
Exterminate the practice of “benevolence”, discard rules of rightness
And the people will return to natural relationships
Exterminate ingenuity, discard profit
And there will be no more thieves and bandits
All of these falsenesses are simply the surface, they are not the Truth
People seem to need to attach themselves to something so;
Express what is natural, unadorned and naked, embrace the Uncarved
Block;
There is little thought of “self” and few desires.*

Chapter 71:

*Feeling True ignorance is profound.
To be ignorant of this Truth yet to believe you have it, is sickness
If one is sick of sickness, one is not sick.
The natural person is not sick because she is sick of sickness
Therefore she is not sick.*

It is really those who have little “knowledge” who are actually far healthier and happier overall than the ones that do.

This is, also, not about the “ignorant pig”:

"It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question. The other party to the comparison knows both sides. - John Stuart Mill; Utilitarianism Ch.2"

This seems to be the typical ideology of the modern Western way of thinking, that the pig or fool is ignorant. In fact, as time goes on the intellectual will realize, through constantly finding repetitions of the same problems that humans face, that the fool is in fact something different. It is not about the pig being ignorant, nor the fool, but the intellectual believing he is separate, and as such, is in a world of grief and egoic posturing. "Primitive" is highly evolved and responsive, "advanced" is actually warped. The natural intelligence of life is far beyond the individual's ideas, be it John Stuart Mill, Thomas Hobbes, Sigmund Freud or any other commentator, ideologist or analyst that cares to investigate the world from the 2nd or 3rd person perspective. When there is a movement to let go of the intellect and also to let go of the borders of self and just to point a finger towards what it is that one is feeling, without adding anything on, this is when it gets simple. So in these people's philosophies is the truth of Oneness but one has to see them in stark and broad context, looking past the superstructure and egos, whereas other, simpler, root expressions are clear as a bell. This is true of even the ancient philosophies, as the philosophy *is* the superstructure of interpretation/ideas on top of the basic simple principle of nature, which knows no bounds. Some clear expressions do exist but they are not often heard, are undersold or overlooked, as they have no sales form attached, nor any requirement to "join up" / "get involved". They are simply signposts to the instinct of being.

In the modern western world there are several protagonists of what I will call Philosophic-psychological bodies of knowledge - amongst these are Carl Jung, Rudolph Steiner, Abraham Maslow, George Gurdjieff and others. These people broadened out the ideas of medicine as being something that encompassed all of life rather than a specific focusing with Newtonian-scientific/materialistic tendency. Their general approach always bordered on, if not jumped headlong into the religious - Steiner rooting for the basis of Greek and Christian understanding, Jung looking towards similar expressions but also looking into the East and native cultures, Gurdjieff based in his own culture and connection to Sufism, and Maslow attempting to find a unified model for all humans, which one might call a kind of Theosophy. These are but a few of the thinkers who engaged in this process. Each of them, it could be said, reached a clarity in their own feelings and sense which allowed them to create models of reality based on their insights and intuitions. Steiner formed Anthroposophy, a movement which was really a teaching of meditation to allow intuition to develop towards enlightened clarity, a freedom that if striven for, would break through all limitations of the individual. Jung also felt that enlightened clarity was possible through the process of a person becoming True and authentic and thereby connecting to a universal consciousness. Gurdjieff saw that people were asleep and needed to awaken, which certain practices would induce. Maslow was convinced that in order to create widespread harmony, self-actualization, which is akin to being the true-self, is possible. Therefore humanistic psychology was born, including

many therapies, allowing a person to engage with existential issues often in a self-directed way.

There have been numerous attempts over the years to note parallels between all of the above and as such there is no need to do anything other than this. The point is that at root all of these are the same. They all may have different wording for the same problem, for example Jung's "complex" might be Steiner's "body-mind-instinct organization", which could be what others have described much more simply as "conditioning" or "mind-identity". However this is no way to regard the word "instinct", although this may have been lost in translation. Also, what Jung might call "Individuation/ ideal archetype" Maslow might describe as "self-actualization", or Steiner might call "the individual". And lastly what Jung might call the collective-unconscious, Steiner might call "spiritual intuition/ intuitive thinking" and Gurdjieff might describe as "awake", which is most similar to ancient Eastern expressions. All of these are different wordings for the same thing, the words in fact often divert meaning rather than actually relate to it. All these ideas were formulated into a study and a method which to some degree involved a kind of meditative practice which would bring about realization and a movement towards enlightenment.

The whole reason for all these processes is because modern western cultural ideology is rootless, there is no longer any ancient understanding grounding people to Truth and there are no more "Elders" and therefore this gap requires a unification with the origins of a culture. Whereas much of the information above has long been known to ancient cultures and developed in numerous ways, the modern western understanding of such things has only recently been investigated. None of the above is new, although often portrayed as such by their originators, because it was new to them! It is really an attempt to reclaim a missing element known through the insight and life experiences of its protagonists.

Fundamentally the nature of these ideologies is that they are all branches of the same tree. They are all at base unified in a monism, or understanding of Oneness. This said, however, the attempt to draw people towards the understanding of Oneness or "an enlightened state" is deeply a *dualism*, and it's a dualism shared by all of the above. The fundamental dualism is of teacher and student. As soon as there is a person who knows, then there is the situation of the seeker and the one who has found. This set-up is usually the basis of an approach that can only end in hierarchical organizations, monuments, appraisals and processes of structures around a basic and very simple principle which is open to anyone. That which can teach has no interest in the process of teaching something, but is simply being what it is and by this, it is ripe, is an induction of nature through that person. One might consider this as an osmotic process, in a similar way to an infant's experience of the world. This is most commonly understood through the natural world around us and the observation of it without analysis, in infants, in native peoples and in the understanding of those expressions of the ancients that relate again to instinctive natural process. These are collectively "teachings" although there is no teacher or teaching really involved.

In all these cases the process of “getting there” is focused upon, the seeker is seeking something, and as a result will always be in the process of getting to where a teacher is. This suggests an “attempting to” or “trying to”, associated with reaching peace, whereas this is utterly incorrect. It is however the very same process of all religious doctrines that move away from the central kernel of truth spoken by a person a long time ago. Hence in the above terms the following “religions” are formed:- Steiner forms “Anthroposophy”, Jung forms “Jungian Psychoanalysis”, Maslow forms “Humanistic Psychotherapy” and Gurdjieff (via Ouspensky) “the Fourth Way”. These will of course be refuted by the followers of these expressions, declaring that they are not religions at all but “paths” or processes by which to investigate the “self” or go beyond it depending on one’s terminology. However this is exactly the same as any other religious movement where the process is associated with a person being highlighted, a Way being forged. All of this is stylism and therefore comes with all the issues of stylism, it fails to see the whole view and renders a process conforming to books and study and process, rather than revealing the total illusion of any attempt to “do self-development”, whereas that change occurs naturally without any effort at all, as Oneness of nature is in control of it all, there is no such thing as an individual.

Any one thing that differentiates itself from something else is a style, as such it is to do with an individual, and as such it is limited, therefore attempting to move along the same channel will result in a teacher-student dualism which cannot be let go of, until it just is. Then something else happens which is totally in no-one’s hands. The same is true of any other religious path or doctrine involving a seeker and an ideal, or a seeker and a teacher, or a seeker of any kind. This is not the ancient root to religion but the structuralism above it. The deep expression of the people at the origin of the world religions was not understood and has been defined and seen as a goal to reach, which is the opposite of the nature of the Truth, but this is impossible for people to swallow, so stylism develops which is a continuation of the status-quo or separatist dualist expression covering obscuring a known Oneness.

From ancient times, especially in Europe, the post-Socratic Greeks engaged in the philosophic debating and arguing that has formed the highly intellectually-dominated society we are in. It was all about the intellectual classes and the belief that “they knew”. The pre-Socratics, such as Parmenides, however, were very unlikely to have recognized the idea of a thing called “philosophy” because there was still at that time an understanding of the nature of reality being unfathomable intellectually, and so his writing and that of others of his time around the world, such as Lao Tzu, would have clearly been able to differentiate mental activity and analysis from nature.

Of course, in everything I am saying here there is a total recognition that all these apparent conflicts are one, that even though there is a belief in a separate “way” of doing something or that something is “better” done by specific individuals, all this is underpinned by nature. But our present interest is in what underlies ideas, so let us continue.

Medicine is fundamentally about Oneness. Hence any form or sense of separation is a very sensitive area because the illusion of separation spreads like wild-fire. The human egoic quality is what formulates methods and what sees itself as standing-out from others, which is what is expressed. Followers often like to have a master to worship, to keep them “safe” in an enclosed arena, a numbness of sorts, even if the teaching is all about “awareness” it is still in a box of either follower or “master’s” making. The so-called “master” is a person who either has a sense of a connection/unity to the universal way, or is simply being instinctive. These followers formulate the “master’s” expression into a method, often after the “master” has died, as a result of great leaps of interpretation. This may be seen in all organized religions, from time immemorial - everyone missing the point.

We still see this happening today, in cults, cliques and in those who follow particular teachers, ideologies and sensitivities, and who adopt them as their own beliefs, for they do not trust their own senses. This includes those who perform Newtonian scientific experimentation to analyse phenomena, for this is simply a belief in separate parts, one could call it the religion of “separatism”. Conversely, there is the focus of making “their own” expression, which is like advertising for followers, or attention, and is fundamentally nothing to do with medicine, although it can be very enjoyable. The point is that in order to find the roots of medicine one needs to differentiate style from principle. The style is always a seeming separate or surface part, the principle is always that part within and is underpinned by the whole universe. Therefore anything at all that is a principle of medicine and healing can have nothing to do with the individual, it is totally impersonal and at the same time deeply intimate.

A Principle is a universal understanding of Oneness, a style is a particular view of this understanding, an individualistic view, an inevitable view and a limited view. Medicine distinguishes itself from other cultural phenomena because it reaches to the culture’s basal origins of Oneness with the natural Principle, or *instinct* in “rooted” societies, which means those with cultural heritage that is not imported and has ancestral lineage to pre-history, for example India or China. The principle is known as the truth, the style is known as the expression. We don’t focus on the expression, it becomes clear that this leads to a very small part of the picture in and of itself and therefore, if taught, it will only teach this “branch” of the whole tree. This is a natural limitation of the individual expression, which is why Principle cannot be “owned” by anyone. Also Principle is medicine, which means medicine can’t be owned by anyone. We could consider the truth or medical Principle as “the table”, while the things on the table, the styles, go in and out of fashion from day to day, like plates of food. The table remains unmoved and is relied upon for everything, underpinning all the different ‘flavours’. The style is not wrong or right but it is limited, hence those who learn only from such a method will be limited and those who gain from the source within them, the Principles, have a broad and accepting view, whatever their stylistic way. The style is the branches of the tree and they are all accepted and beautiful, but these develop all from the origin: the same trunk and roots. In any form of connection-with-nature/ medicine within the native environment of its origin, the Principle, not the teacher, is highlighted and as such the message is passed on, otherwise it is always about lineage rather than medicine.

Rarely, a modern Western expression will indicate this same connection of its expression to the root, for example, “Authentic Movement”. This is a method based on the deep fundamentals of Buddhist/Taoist understanding and other ancient understanding but has clearly, even in its title, something that people can understand directly and easily. It isn’t hiding *behind* a method or a theoretical perspective and it isn’t about an individual, but may have been influenced by many. It is easily accessible and simple. All people who deeply understand medicine will realize that it is the simplicity at its heart which counts. If it requires years of arduous practise and feeling, betrothed to a master, then very often it is more about that than it is about healing. Healing is simply direct, authentic and immediate. The length of time for healing to effect a consistent change to take place isn’t the point, it’s the actual connection we are talking about; it is purely natural, as easy as eating, sleeping, defecating, stretching, yawning, the heart beating and the breath in the lungs. When there is a sense of disconnection from these processes this is dis-ease; when there is Oneness there is peace, or the end of dis-ease. It isn’t anything complicated, requiring efforts to make oneself better or more polished as a healer, it is fundamentally about dissolving and letting nature take over. Medicine is really just about triggering the process.

Another example of this is the work of Haruchika Noguchi, in the expression of medicine called “Katsugen”, or translated, similar to “Life-activating energy”. This is clearly translatable: the energy of life. This points to the fundamentals, not to the individual, even though this is an individual’s expression of it. In the case of Noguchi, he leaves himself out of it, for this would be to obscure the understanding he is pointing to. It also makes this expression commercially unviable, as there is no “unique selling point”; there is in fact no-thing for sale. This is not the general way, this is the rare way, and such rarities are hard to see within the great array of different “methods” and styles available. It is like being in a field covered in a layer of freshly-cut grass, where one is trying to find the blade that is still connected to the earth.

The key problem today for students and patients of medicine and those interested in “alternative” medicine and therapies, concerns trying to find one’s way blindfold and it takes a while to feel one’s feet. Please be aware that this current problem has also been seen throughout the long history of all ancient medicine. For example, in Oriental medicine alone, there are thousands of stylistic ideologies and very few are rooted medicine, still connected with the root principles. It is no different when looking at the expanded view of *all* of the natural therapies, worldwide, than it is looking into only Chinese or only Indian or only European methods. Oneness is Oneness and so Principle and basal understanding don’t change. It is universal, no matter what the language, era or time zone.

Names and naming of different expressions of therapies are important, they tell one the quality of what’s going on. They immediately express what is missing from the equation, so, for example: “osteopathy” - one knows, if one has learnt Latin (or has a dictionary), that this is about the bone “osteo” and “pathy” “suffering”, but this immediately begs the question, what about the rest of the body? This is a question which osteopathy is

constantly aware of, and what moves those who are seeking something more subtle or less structural towards cranio-sacral therapy, a further refinement but still with a label of “specialized” rather than Principle. These immediate points of contact, the words we use to describe things, tell us the overall nature, the innate intention, be it limited or expanded. We are used to considering medicine as something that is all about body parts, of different “specializations”, but this is not to do with the medicine, this is to do with the practitioner. This is his/her limitation. Medicine and medical Principle are very different from individuals and this is the key here. One doesn't need to be a genius, one simply needs to fix one's gaze on the overall picture, rather than the limited one, to find one's way, and often, if one is doing this, medicine is irrelevant, as that very process is the expression of health. This is very much like the “magic-eye” pictures of the 1990's, which were so popular, where one had to look beyond the immediate way the eyes are used to seeing, and gradually, with relaxation, the “hidden” image which was actually always there behind, would reveal itself. This is the very same idea, one needs to be relaxed and viewing broadly, in order to understand the nature of style and underlying principle, otherwise they all seem to be blades of cut grass.

One might say, “That's all very well but what's in a name? Don't judge a book by its cover,” or “What's the difference - it's all associated with the same thing?” The point here is that all expressions are on the surface, while what they represent is on the inside; this is the fundamental of the diagnosis of anything. It is about reading the surface, as that allows one very clear access to the intention behind something. Everything can be read on the surface, it just depends on how one looks at it, whether one sees broadly or if one is looking for specifics. Something that is hidden expresses that it is hidden, if one is interested enough to notice, like a black hole, which can only be seen through the action it has on stars around it. Medicine is not for the highly intellectual, the studious or the ones in power, it is in fact both diametrically opposite *and* underpinning these expressions.

There is a big difference between principle and style. One looks to find the truth, the other looks to find a banner to formulate an expression behind a name or method or idea. This is actually the difference between yin and yang. The yin is always about medicine, the yang always about expression. Medicine is always about the fundamental truth, expression is always about the truth of that expression. Hence with the methods, the theories and the ideas associated with much of modern stylism, it is important to differentiate this from those who are simply putting themselves to one side, so that they can express the truth of what they see, without required indoctrination or adoption of a “new” idea or method.

One may know a healing experience from a healing method because the former will always be more about what IS, the latter about what you are trying to achieve or trying to become, trying in any form, in fact. Notice, also, that healers are not confined to their specific “sphere of knowledge” unless a) they believe that, and have been indoctrinated by a brand-identity of whatever they have learned; or b) that they want to adhere to a particular expression because its particularity is about an advertisement of themselves and their expression, which is a nice detour and expression, but it's not to do with

medicine. Medicine is fundamentally always about listening, it is fundamentally receptive and accepting by nature; everything it does comes from this place. It is never a “bad” thing to preach, to sing, to dance and to express oneself, in whatever way one likes, but this is not the basis of medicine, it is the basis of expressional art. Medicine is art but of a very different kind, it is the art of the mother who watches the child play.

When ‘trying’ unravels and ‘forms’ let go and there is opening to the unknown, then there is the possibility of Oneness being to see underneath the illusion. Expressions of this Oneness in the modern world are rare, but they do exist. Those who express this are in touch with the yin behind the yang of the world, this is the basis for healing. Others may have had this experience but the way it is then expressed or filtered turns it into “something” and as a result it renders it limited, fragmented and associated with cliques/groups and units, all believing they are rarified and at “a higher level”, seemingly separated from one another, rather than able to see Unity. Medicine *is* Unity - the realization of non-separation.

David Nassim
Nov. 29 2010

The Stages of Entropy: An End to Politics

"If a lion could speak we would not understand him." [Wittgenstein - Philosophical Investigations – page 223]

Wittgenstein's making the point that the way human beings think and speak is of a particular ilk, a particular nature, and if we could speak to lions we would find out that the world view is so different from the perspective of another species that it would be impossible to understand the lion, even if you could actually speak to them. For our purposes what this basically means is that there is a big difference between the expression of the natural world and the expression of the human world, the way that human beings express things is very odd and very different to the way the natural world expresses things, which is the world the lion represents.

So this is the first premise, i.e. where we start to view from, because the next stage is to look at the illusion - the belief in the idea of civilization as being a real thing. This is seen as being something which is irrefutable, so the way people live their lives, think about things, politics, economics, social structure, the transactional nature of relationships and money, everything, is associated with separate individuals trying to get on in the world. And according to this illusion, the world is completely like that, it's completely real, it isn't a kind of hiding of an expression of something, it is a real thing and as a result people don't question it at all, it is an unquestioned expression. So that poses a problem in the way that we can actually communicate the points being made about the possibility of change, of the way of something changing, because it's not going to be in the language of the civilized expression, it's going to be in a different language, that of natural expression, which comes from an idea of Oneness rather than an idea of separation.

That way of talking and thinking is literally the difference between the lion and the human, it's a totally different language, and what that requires in a certain sense is that people are open to that language, they're at a ripe point where they're able to see it/want it/acknowledge it. Otherwise what happens is that people will assert that there is another way of doing something and those assertions seem highly radical or rarefied or something which is completely alien. The difficulty is that while this may be an alien concept to civilization, in the larger picture it is the majority view. What I mean by the majority picture is that the world of the lion, the world of the natural environment and of the Universe and the Earth within it, is a huge quantity of energy which possesses the majority language, the majority way of being. And there is a tiny little dust speck which is human expression looking out of that box, saying that everything outside of itself is rarefied. Reality is actually quite the opposite way around, although from within the box of it you can't necessarily see that, one believes reality to be something that is "made" by the individual.

The difficulty in talking about this with a large group of people, thinking about turning politics around or turning the way that things work around, is inevitably impossible as things are at the moment. So we can have metaphors of this from the point of view of what we're looking at. The problem that usually occurs is when people are thinking about making changes to a particular system or problem, i.e. the

Government's current intention to heavily strip money out of the Arts, especially from Faculties of Art in Universities, when people look like they're coming together to resist a particular political position, what's actually going on is that they're starting at chapter 25 of the document. That's the metaphor, it's like a book, we're going to have a revolution at chapter 25 of the book. Now the problem is that a revolution at chapter 25 means that the premises of the book, of the investigation, which happened in chapter 1, are all the same. The same metaphor is a scientific theorem, all of the premises are set at the beginning of the theorem, then after that any experiment you make is going to be limited within those original premises. If this is the case, then there's no possibility of actually seeing where you are in the big picture, you've already gone twenty-five chapters in.

Now this wouldn't work in true scientific investigation, although I'm sure this kind of science occurs to a large degree in the modern age. (Please see my previous article "Modern-Branch-science within Ancient-Root-Science"). Let's for example take the modern scientific outlook: you come up with an hypothesis, test it out in the field in an experiment, see whether it applies to all situations, and if it doesn't it's wrong. Now let's see what happens if we then apply this to a model of the way politics and society function: we start with an hypothesis, we want to create a system which is designed to function in the most efficient way for everyone, we want everybody to essentially be in a state of relative happiness and we try to create this model based on that perspective. However this is the difference: if it doesn't work we don't just stick with what we've got and carry on because it's the "best model" we've got, it requires that you start at the beginning and alter the original premises and try again.

This is the main point, people don't seem to be willing to go back to chapter one and look at the original premises again, which is actually what's utterly required. What we've got at the moment is an industrial engine which has been created which is working at about ten percent efficiency. This means that the ten percentile of the people at the top of the function of industry, who essentially lead the government and everything else, those top ten percent are the ones being supplied with energy and what we want is the full one hundred percent being supplied with energy, so it's a very, very inefficient system. So what we call very "scientific", "logical", "pragmatic" and "efficient", is in fact completely the opposite. Society is actually something which is rarefied, highly structural, inefficient and not pragmatic, not possessing any of the features which we would consider, even at a general level, to be useful.

So we have to come up with another way of doing this, to literally "think" or rather "be" out of the box of thought and of what's going on and that's the problem, because as with the top ten percent of society, everything is skewed from the top hierarchy, the top of the chain command, heads of business, industry, politics et al, are the premises of society. If these premises are about "you" versus "me" i.e. a system of hierarchical separatism, then this is how the "experiment" on the rest of society will run, as a book on marketing brilliantly suggested "the fish rots from the head". As a result of it being a "you against me" separation-based system, the fundamental premises of the top hierarchy are going to be utterly different from those of the people under them, they don't all have the same vision or the same idea. I'm not talking about turning towards a Communist perspective here, which to a certain degree is about everybody having the same premise, I'm saying that rather there needs to be a

realisation of the reality of what the situation is, not trying to cover it over with another engineered system, such as Communism. It's no good saying we've got this engine and it doesn't work very well, let's kick it out and put another engine in instead, because you're still using engine-ideas; your engine might work at fifteen, twenty percent efficiency, but it's still not going to work at a hundred percent efficiency, not completely and utterly, revolutionarily differently.

It's not a jump between Newtonian ideology to Quantum physics, it's a jump between one aspect of Newtonian ideas to another. The Newtonian perspective and new science of quantum physics' perspective is in fact a reflection of our issue. At the moment the main difficulty is that quantum physicists are having a hell of a time trying to find a Unified Theory and the main reason is that they can't think in a different way, they're using Newtonian ideology in order to actually try to think of a different solution and you can't do that, another solution will have to be outside of those ideas. For example these ridiculous claims by science suggesting baseball is something which is impossible, that the speed of the pitch in relation to the batsman being able to hit the baseball is impossible for the neurones of the nervous system to function in relation to the ball being hit, is just an impossibility associated with what we can understand from Newtonian physics. Just as scientists need to understand how it's possible for a bumblebee to actually fly, its weight and wing speed don't match up to the prediction of Newtonian physics for a bee's flight. So we've got to really go through a big shift to look at something very differently to make this change.

So when we start looking from the notion of Oneness, which we could call a broad perspective, the main difficulty is then speaking to the people who have got the foreground rather than the background picture, who have the narrow viewpoint rather than the broad, because actually what happens is that when you're seeing from the larger point of view it makes the smaller point of view utterly irrelevant and that feels very disconcerting for the seeming "individuals" who now feel irrelevant. It's not that their points of view are irrelevant but actually when looked at from a larger perspective it becomes obvious that the narrow view is occurring in a closeted fantasy, rather than something which is happening in a reality. So for example, we could take a chaos theory example: people might say the best thing to do during the winter-time is make sure all elderly people are taken care of and their homes are warmed significantly so that everybody can "survive". But the broad picture is that in doing that, over the other side of the world three thousand people die, as a result of the global resources being drawn on across the other side of the world.

Now if we made the decision from the point of view of the closeted perspective, it's a very different viewpoint from the global perspective. We might decide to do exactly that, because people must have the facility to be warmed, but the point is there is a balance of consequence to that perspective which may not be apparent at the time one is making a particular decision. A "decision" in itself isn't really a decision as essentially this too is a closeted picture of the individual having a "free-will" or "choice". The point made here therefore is not trying to make a decision for the whole either, because "you" can't do that, but I'm trying to point out that when a so-called decision is made without looking at the broader perspective, one has no idea what the effect is. So it's not what it seems, politics and processes which are supposedly looking for the benefit of all, are not looking for the benefit of all. So what we actually need is a "system" which is utterly beneficial to all, which is quite a tall

order, considering you have a whole way of looking at something which is set up in particular way. You need a system which is looking at the broadest possible way of understanding something, the most efficient and pragmatic, a system which allows people to reach the idea that we want everybody to live in peace.

We're fed up of the polar-balancing idea of having a Left government for three or four years, people get irritated with that because it's a one-sided view, this results in a retaliation from the Right which then pulls all the politics to the Right, there's a continuous pulling to the Left and then to the Right, and eventually it ends up bang in the middle where essentially the politics are very similar, which is kind of like the engine of the car ticking over, it's like a stalemate, nothing's really changing. We need something which is neither Left nor Right and is certainly not in the middle of that Left and Right balance but is actually outside of that ("the middle way" of Buddhism is actually that which has no way, it is pathless), which underpins that and is larger than that constant to and fro absolute-yes and absolute-no position. That requires a massive step: well we've tried everything that the human mind from the perspective of separation has to offer, so what else is there? The answer, which won't necessarily be liked, is that what there is is the natural world around you. Everything that's been going on with human civilization and its ups and downs has been underpinned constantly by an environment of animals and plants and all sorts of situations which essentially have been going on for millions and millions of years, before humans and probably after humans. That's the other way of doing it, go from the majority rather the minority point of view and then your life becomes a lot easier.

So there is a beginning in the world at present for people to start realising that the way of doing things is not working, which is what some people call "collapse". It is a "collapse", but also a natural decay of something or entropy, literally the bacteria rotting things back down to their basic qualities, so that Nature can re-use this expression and the energy within it. That's really what's going on within society and the way people are thinking, because the old politics and ideas are gradually breaking down, but what occurs with this breakdown is quite fundamental because as soon as people get a sense of what is meant by Oneness, then the entire system of industry and politics and everything completely falls, breaks apart, because it's all part of a chain reaction. If you don't believe in separation, if you start to lose that massive underpinning, fundamental basis, then stages of change result and like a house of cards pulled from the bottom, the tower comes tumbling down. That's literally like somebody having an argument with somebody else, they're angry because there's the idea of separation going on - I've got this and you've got that and no I want this, and you want that, so there's a fight that goes on. But then one of those people, instead of being interested in the fight, instead starts to be interested about the nature that's around the person they're fighting with. This is very disconcerting for the person they're fighting, because they suddenly realise the other person isn't concentrating on the argument but rather their mind is wandering off, or is expanded beyond the argument and is looking around it. And that's almost like the person is being ignored and their anger seems to be irrelevant, but overall it results in the situation of there being nobody there to argue with, therefore no possibility of there being an argument because you have to have two people who are interested in separation for there to be an argument. And if one person stops being interested in separation then there's no argument.

Similarly, someone living in a city with a job, money, 2.5 kids, might go to a business meeting and suddenly realise this is all completely wrong from a really deep root level within their being, then walk directly out of the office, walk out from the city into the countryside and literally never look back. Now how could that happen? People have this and that to do and there's money and power and all the other trappings of modern life - but the interesting thing is this only applies if all of that is *believed by* everybody. If everybody stops believing in it then nobody goes to work and does the things they normally do, something else has to happen.

That leads on to how are you going to explain the problem to people, or in fact can anyone? From the perspective that I'm now speaking to somebody who understands what I'm talking about and is moving in the same plains, we have the "stages of entropy" or decay or disillusion of society, whatever you want to call it, towards the resolution of what we could call the suffering of the human being, which is their idea of being separate.

This kind of process has to start from either the microcosmic person, the so-called individual, or from the perspective of the human social body if you want to consider all humans as one body. Either way it's a process of realising that change has to come inside-out, it's not something you can apply an idea onto, you can't think about this and then go away and do it. It's got to come from within – outwards. From within really means not from the upper part of the body, not from the thought process, but really more from the actual physical body, from the sense, the feeling, the gut intuition, the instinct, however you want to describe that, all those processes together. Rather than our usual approach of top downwards, its base upwards. That's where the process begins to stir, that's very local. People talk about local change, not global change, but I'm talking about localising it right to a person's actual centre, because that's really as local as you can get. That's the only time where real change occurs, otherwise all you're going to do is produce the global problem at the local level and there's no point, instead of having big governments you'll have small governments, and that makes no difference, it's the same problem, just split. Interestingly this is exactly the problem with the internet and social-networking idea's which seem superficially to bring more people together, but actually have a tendency to create personal-government and ones own "individual world" on a website or networking page or game. This is a virtual-reality interaction and although it can bridge distance it always a false front to the natural senses that encourages the belief in separate individuals rather than a singularity. There is large amounts of free-knowledge and access to all sorts of things on-line but for what people deeply need it is often a desert of superficiality. It's still based in a fear-mentality, people haven't really changed, they've avoided something, rather than actual change it's a recycling of the old stuff. Even within society we can see that that's what we're doing, we're beginning to recycle and everybody thinks that's great, and within that spectrum of thinking it seems to be a very good idea to re-use materials. But again it's not looking beyond the end of the nose, it's really just looking at how do we keep industry going, how do we keep energy levels at the production they're at, so we can keep on producing, we can keep on moving forward. Well this isn't going to work, moving forward in the way we've been doing is still using our ten percent efficiency engine, which is no longer relevant.

When people actually start to really realise the fundamental fact that they are not separate, that there is no separation from each other or from the world around them, and that becomes something we don't even think about, but we actually feel it, that's when things will change. That's when the man will go into the office as normal, he begins to feel he is in an environment which is really caustic to his senses and will just want to get away from it. That's the kind of change we're talking about, people who are going: "I just can't do this any more, this just doesn't feel right", then another feeling starts to emerge which is a direction towards something very different.

The funny thing is you can't really live in the two worlds at the same time. People say there's a transition process from one place to another, but actually it's metamorphosis, total fundamental change back to an ancient way of being, not a "new age" futurism, and therefore not something which can be considered as a level of transition.

This is where certain things become very important and others become completely unimportant. So whereas previously money, getting a job, being a member of a social group, having a name, a status, a hierarchy, material possessions, all these things start to wane in importance. Now what becomes important are incredibly simple things: eating, sleeping, breathing, tasting, physical sensory touch, these things become primary. The environment, the wanting to move into natural surroundings becomes very important, it becomes increasingly difficult, almost sickening to stay within an industrial region, the requirement to perform within the industrial system becomes completely irrelevant. And with this comes change, you literally get people walking out of areas, no longer wanting to contend with the violence of industry, for that is exactly what it is, industry is a very violent thing, it's about two people opposing each other, one being separate from the other, there is opposition, there is fear about that opposition and an attempt to defend that.

One could say this is the possibility of the future process. Interestingly, there's a film that comes to mind, "Brewster's Millions", where Mr Brewster played by Richard Pryor, has to spend a huge amount of money and decides to spend it on a political campaign, which is called "None of the Above", which means that the people are saying none of the candidates are who they want to vote for. In a sense you could say it's abstaining from voting but it's a quite anarchic expression because it means it's a non-contention, it's not getting involved in the political agenda which is the one that's been going on and on for millennia. Anarchy here is often mistakenly thought to be a punk generation idea, which was simply an equally violent reaction to the violence of politics, totally within dualism. Anarchy in real terms is about peace, it actually means that which is without force, without direct command and therefore outside the separatist ideology of the political arena, it's coming from a broader perspective than this - the majority of nature.

So these are the issues and where that fundamentally leads us towards various things which become very important, i.e. the sensory feeling of the world. Also what becomes important when one is magnetised towards a direction of a certain way of being, there's a movement towards two things: the nature of children, of the infant, the way they learn and understand the world and how they interact, because until the age of two or three there's an ideal sense of being they're living through, a total acceptance of what's going on and a natural response to everything. This is what we need to connect back to. They become our teachers now, the roles are reversed.

Another reversal is that you have native or indigenous people, who were previously called primitive by the colonial society that came before, but who we must now recognise as a vital resource, a fundamentally important group for us to learn from. This is the fourth world community and they are the people we should look to in order to in order to reconnect to the reality of nature and to understand how to interact with it ecologically. If we consider the fourth world communities' engine versus our engine, ours is running at ten percent efficiency and theirs is running at a hundred percent, so these are the pragmatic solutions to the problem of what will go on in the future which we need to look at.

Therefore everything turns opposite: those things we feel are pragmatic, Newtonian and advantageous, beneficial to all, we actually notice are the opposite of all those things, they're not beneficial to all, only to a very small proportion, and are running at a very low efficiency. Even though we look at it from a very pragmatic view, we would find that the indigenous cultures are the ones who actually have a far more clearly-understood way of being than human beings, they are naturally not what their warped self-image or belief system tells them they are. Not only that, but the vast majority of these populations have far better mental health, are far happier, and this is well-known from all anthropological situations. The only time when there isn't happiness and there becomes major difficulty is when there is an influx of the Western machine involved in the lives of the indigenous people. Then it becomes a total struggle because they are relegated to the bottom of the heap of Western culture, even though the Western people in the skyscraper at the top of their game are also living with a great deal of sufferance. There is a big dichotomy here, so everything is opposed, it's a big 1984 landscape which is a total reality, Orwell was absolutely correct in this assumption that the Ministry of peace is the Ministry of war, the Ministry of love is the Ministry of torture and violence, so it's a big reversal.

A person cannot perceive this through an action they take or something that they try to do, it usually occurs without trying, by a spontaneous opening/act of nature, allowing a person to naturally ripen to whatever is happening which will cause this to occur. It is not now, and never was, in our hands. One requires no amount of worthiness or polishing, this process is not an achievement, it is simply a relaxation that allows one to see the background behind the foreground; relaxation is not an achievement, it is the antithesis of intended doing. To the person who understands the stuckness of knowing the sickness, but not knowing further than it, this is too what I feel. To the person who feels this is all nonsense and ridiculous, I too feel this. There is no answer to be found here, I have no solution but I know that the solution is not in humans "working" on themselves but through that which is broader than the human individual can imagine , the letting go and allowance of life to act through us rather than the act of pre-intended movement, this the Taoists call non-action or Wu Wei. From the Tao Te Ching:-

Chapter 71:

Feeling True ignorance is profound.

To be ignorant of this Truth yet to believe you have it, is sickness

If one is sick of sickness, one is not sick.

The natural person is not sick because she is sick of sickness

Therefore she is not sick.

Interestingly a recent film called “Love and other Drugs” is a perfect example of the expression of coming right down to the base level end point of this article, which is that love is considered in this transactional way and really love is not that at all. Love is really something which is going on in the background of everything that we’re doing. Yet it’s seen, as we’d expect by the society we live in, as a particular commodity, a drug, just like adrenalin, which is about closeness of people to one another, but which can be bought and sold and given or stopped, which is an impossible situation, because love is unconditional. To realise the unconditional nature of love is to realise that fundamentally there is Oneness, without this a person is bound to an idea of love like a torturer coming and going in life, possibly deserting us at death...who knows....especially if our belief in a separate God is dwindling...what then? When love is known there is no notion of separateness.

David Nassim
29th Dec 2010

The impossibility of personal health: Understanding how health arises.

In modern culture there is a striving towards the idea of “health”. However, it is not often that we actually look to see what this word really means. Health is the Middle English word *helthe*, from Old English *hālþ*, from West Proto-Germanic *hailþa*, from hails, (“whole, hale”).

This, in itself, should allow us to understand immediately what is “wrong” with our attitude towards health. A person cannot lay claim to something which is whole; a part cannot claim the whole of which he/ she is an expression; this would misconstrue the whole sense of the word. So this is where we have to start.

This website is called “health-instinct” because it is the closest I could get to suggest that actually we all have an instinctual sense of wholeness, a realization of what wholeness or Oneness is and a natural response towards it, once we are ripe to listen to it. In the mean time, there is an attempt to try to claim health for ourselves, to somehow go it alone into the wilderness and “become healthy”. Being healthy therefore is the same idea as a “personal enlightenment”. Health and enlightenment are really the same, so we could call this the “enlightenment-instinct”, although that doesn’t have that tabloid ring to it! Anyway, the point is that the nature of instinct is not personal....it’s really an “automated” process. It is when a person isn’t resisting and life is allowed to pass through them, without rules and regulations, without their thinking about it, in fact. This is the same for health: it is the free flow of energy, when letting go occurs, which it does in its own time.

“Personal” health is however very different, much like personal wealth and personal enlightenment, all of them associated with the world of economics and business, where an “investment” is made in a particular field, in finance, for example, or in this instance, in health or enlightenment training, and rewards are received for “good work done”. It seems to be a logical transactional system of thinking, for most people. However the problem is that this is the very opposite of what allows life through. Life requires no manufactured system of ideology, all this acts as resistance. What happens when *dissolving* into health or into liberation occurs is that there is no longer a sense of separation. From this place nature takes over the process and there is a natural entropy to return to the natural environment of the world and towards forming what would be called a highly “primitive” society, in modern terminology.

An attempt to create this outside in, rather than inside out, is what we see in the film “Into the Wild”, which is a expression of the life of Christopher McCandless, a brilliantly talented, high school graduate, who leaves the prospects of life at a top university and goes further and further toward satisfying a deep aching desire: to be back in the wilds of nature. McCandless’s story is a true one; it is also an expression which lives within the hearts of many men and women, who feel isolated and sickened by the present society and instinctually want to go back to simplicity. However, this is a movement *before change* has actually taken place. McCandless goes off into the wild on his own, making his way by-himself. What McCandless discovers, close to the end of his life, is that his search outwards was really a search inwards and a need to be in-union-with, to belong, or to end the sense of separation. This is the same with all of us.

McCandless took the route of being very explicit in his direction, which is a direction that was ahead of his time, following others who have attempted similar throughout history, but was still coming from a fundamental base in separation. Being separate means that directions taken are not in accordance with Natural flow but are in accordance with a “self”, which is attempting to “do” something or get somewhere, to experience something. It is a move away from senses, and therefore means that we can’t be in touch with nature so directly; we are not ready. When there is not a sense of separation, there is a knowledge that the only access to the wild is as a universal group. That problem cannot be overcome, unless the whole body of humanity wants it, together. The change of life styles and movement towards environmental health and universal health is that which comes after dissolving internally has occurred. Life knows what to do and there is a following, an entropy, back towards what feels right.

There are, before this, mental realizations that are sensed from deep down within, which are triggered naturally, all the time. But the idea of “personal” reality is so strong that the filtering out of our instincts, from the depths to the surface, is like a game of Chinese whispers. By the time the feeling of knowing something’s not quite right and there is a beginning of a letting go, it reaches the surface of the expression and it says “I need a Harley Davidson” or “I need a drink” or “I’d better do my yoga” or “I’m not going to eat carrots today because they might make me gassy”. For there to be a clarity of connection, all the way through, only occurs when the time is ripe.

It is important to notice that the economic model doesn’t work in this field; one can’t pump iron and then use the same mentality to pump yoga, or “master” tai chi and get a better skill at “being enlightened”. One can’t do a theory to crack it all open. These things are not the answer. They might allow there to be less of a buzz for a while, but the actually point of letting go only comes when it is right to do so. Some people are utterly egoistic and remain so, up to the limit, before letting go; others are in relative peace and never let go completely, until the moment of death. However, this is nature’s domain, the identified “self” has no ability to fathom this. What we do or what we don’t do, as a “choice” or “intention”, is all part of Oneness expressing the idea of there being a separate self, who has a “choice or “intention”. We can say that doing these things is all part of the process of unraveling but in and of itself, it is not “the answer. The answer lies underneath this or as background to it, what ever we are doing. Identification with mind is a collective cloud of energy that is collectively human. Though some may have dropped into the background sky, behind the cloud, until the whole body of humanity does similarly, there will be no deep unified health. Wholeness that includes unity with environment and with each other, comes about when it is time for the whole process of mind-identity to drop away. Personal health therefore *is* the dis-ease itself, both its ideology and its notion. When there is no notion of the “personal” then health just occurs. This process starts within and then it spreads without. The other way is an impossibility, and none of it happens with intention; it all happens despite what we think should, could, might or will occur.

This is the difference between “survival” living and being. Survival is based in a mentality of fear; it is about seeing others, the environment one lives in, as fixed and opposing forces which are intent on destroying the “you”. When there is no more “you” then the environment and the person is one; there is no inside or outside any more. This

then ends the process of survival, which is another word for separation and allows nature to do what it does best, being a “celebration of life”.

David Nassim

5 Dec 2010

The Impracticality of the economic mind-set: Nature's decay towards Utopia

Once one realizes that any process of change is out of human control, it makes life a lot easier! For example, economics is about buying and selling, it assumes at the base level a separation between people. “What I have got vs. what you have got” not only defines each human as an “individual” but seems to separate each “individual” further and further from each other, as a result of the activity of the mind. Not only is this individualism entirely an illusion, as explored in other articles, but it is highly impractical.

Of all of the mind’s inventions, development of a monetary system has been one of the most controlling factors of human behaviour. An economy-based society also assumes that nature functions in exactly the same way as economics. This idea was very directly applied to evolutionary theory by, amongst others, the economist Herbert Spenser, who coined the term “survival of the fittest”, in his “Principles of Biology”, 1864, which was appropriate for his own discipline. It was then inappropriately applied to the workings of nature, as well as Darwin’s less absolutist term “natural selection”. Economic theories, or should I say abstract human separationism, being applied in an attempt to define natural Oneness, is not just associated with Spenser, but his is an example of the misconception of the human mind trying to categorize nature. The pure observation of nature is all there is to nature, but very often, people just don’t see this and need to analyse it.

The idea of Richard Dawkins’ “selfish” gene is also a result of looking at something through the glass of separation, rather than through the actuality of Oneness. This is commonplace within science as well as economics and is the basic skewing of understanding into belief systems, as strong as any religion. This happens because the pure observation of nature isn’t what you “think” it is, it is what it actually is; this is very difficult for the human mind to be open to, it is usually closed, and only sees what it wants to see, using the theory it already has. So if one is conditioned to feel that the whole world is separate from you, you will be convinced that the economic model is the correct one and that it applies directly to science and to everything else.

If we refrain from a viewpoint and are just open to what there is, then different ways of thinking emerge. An example of this is the work of Alison Gopnik, in understanding the mind of young children. She has shown that children have the open ability to understand and that the mind of an infant works at much higher levels of understanding *before* it becomes hard-wired into the adult’s rigidity. The movement from open and expanded thinking to absoluteness is something which the human adult finds very difficult to disengage from. The result implies that infants have a better understanding of the nature of life than adults. From the open possibility of childhood the blinkers go on in the adult world and there comes the closed-minded idealism, fantasy of absolutism and separation at the time of the change into adulthood. If the world was arranged by toddlers it would be a far more peaceful place.

As a result of the system of economics, politics and governmental systems we currently live by, we have to spend our lives working to earn money in order to survive. The actual

process of gaining money is something that people do not naturally find affinity with and they suffer as a result. This way of living doesn't often inspire us because we know that we do best when we enjoy what we have to learn. Since we have been fed from childhood with the 'separatist economic model', i.e. modern consumerist way of life, we tend to imagine that this is the best and only way. The *natural* human animal is not interested at all in money or in any aspect of mind-made life, it is very simple and at One with life. The mind is always caught in a trap of things that are inevitably worthless.

If we look at the natural world, we see that we have the same problems as animals. If one thinks of the squirrels storing food in the winter, or the way that some parasitic animals feed from the flesh of others, even when the host is alive, it *seems* like we are just being natural economists! People are constantly equating themselves with animals and nature - we talk about behaving like a "vampire" sucking dry the "life blood" of a partner's cash, being a "parasite" on society by living on the government's dole, being a "lion" of industry, "working like an ox", the "bear" and "bull" markets. These expressions are attempting to make it seem that humans are just naturally economic, but actually nothing is further from the truth. Humans hate the daily "grind" of going to work, living in desperation and trying to keep the nuclear family in one piece. It is deeply stressful at every level. Even those involved in alternative therapy and health, struggle constantly with this problem of knowing that they are involved in the commercial world, yet are doing something that is totally opposite. Very often we fall in with the crowd and need to concern ourselves with the mortgage, and simultaneously with energetic Oneness, an uncomfortable duality.

When humans dislike doing something it becomes very inefficient, things get done with force and not with want. Doing something because of the money never yields a sense of peace of clarity. This is passed on to children as a "work ethic", an idea of money being a idol is absolutely fine, it seems, in the world where the "rationalist" is wielding his "selfish Levi's" in triumph. But who is this helping? Teenage angst, now commonplace and "normal" in the move from child to adult, is not something to be celebrated but mourned; a dark period of body-piercing and tattooing, a rite of passage of cathartic frustration, followed by a yielding to the onslaught of being a "member of society" and "doing one's job", or many "jobs", if you can find them, as it is in today's world.

This can never work for long, the human animal is not part of this continuum. The inefficiency stems from the fact that humans are naturally tribal creatures, and at one with the earth and sky, from which we originated. The eco-system of the human amongst nature is long gone and seems an idealist's or "anarchist's" dream but actually nature, itself, is making the move to change the balance. The way the human mental attachment has distorted our vision of ourselves and our environment as being separated, is causing such an over-population, with the associated depletion of resources. However one of the key reasons for this overgrowth is not really the success of humans but the ideal of being separate and life being therefore horrific and terrifying that has perpetuated a race of anxiety-driven humans, intent on living and reproducing in order to "push forward". It is the anxiety and panic of the nature of humans which makes them believe in separation of themselves from each other and the environment, that is, life and sky means being

“better” and death and earth being “worse”, of white being superior and black being lower. This type of attitude is something that the evolution of the human mind has produced, but now it has reached its ultimate limit.

The economic models are beginning to fail, we can see this all around us. Some people believe that there is going to be a return from the “economic crisis”. This is a serious crisis, it is the tower of Babel beginning to crack and fall down, simply because it cannot last; resources have their limits and people do too. There is total limitation in this way of thinking and as such it will all come crashing down. This is not something that could ever have been sustained. The real issue is what happens if the collapse of economic ideas occurs within people. As we all watch the governments and banks fall, superstructures that we relied on, we wonder how we will find ways of living. Can it be that the collapse of the inefficient tyrant of economics allows for a realization that it just doesn’t work that way?

Many believe that the collapse of society will be anarchic beyond reckoning, an idea of “tribal” warfare, factions killing one another for few resources of food and attempting to take over. Essentially this would be the same continuum we see today but just on a “tribal” level, without gunships and aircrafts, back to sticks and stones, which has nothing to do with the reality of tribal peoples, who are mainly peaceful. This is not nature’s way either and inevitably those who move into this continuum will find themselves up in another tower of Babel which will at some time again fall and the pattern will continue. Eventually, however many cycles it takes, the few remaining people will be forced to look towards their roots. These directions are the broadest and most accepting and a path back into the eco-system of natural living:

1. The Ancient wisdom:

The ancients in all of the root cultures understood unity with nature and natural cycles. Their base is about observational science, without theories, and that which allows one to see unity in all things; it is a model or map of the way back to human instinct.

2. Indigenous and tribal peoples

Those cultures still surviving in pockets, who live outside the economic systems but live sustainably and have been in harmony with nature for thousands of years, who use stone-age technology, will become our deepest and most relevant teachers, to allow us to listen to instinct and sense the world again.

3. The infant

The infant child holds within ways back to our own nature, our own instinct. If allowed to learn and understand everything through its own feeling and sense, the infant grows to become a natural human. If indoctrinated with ideas of the adult mind, it becomes another adult.

These three bases will become a last resource for those who want to find a way towards freedom from the ideas of the past. Notice that none of the above is a teaching of any kind, the ancients have an instinctual map, not of individuals but of generations of united

sense. They find unity in all different forms, in all the different countries on the planet, which prevents individual stylism and takes us back to instinctive sense. The native peoples simply are what they are, living proof of the nature of understanding instinctive roots, and the infant again is, in itself, a message which is the same. All of these are encompassed by the grand “teacher” of Nature itself, which has all the answers and is open in every moment. There is in fact no teacher here, no hierarchy, no teaching just simply what is. There seems as if there are many paths, in religions and cultures but actually these have just been superimposed on top of essential natural truth, which needs no name or body of information to associate with it. There is no seeker and no finder and no separation, we go beyond the dualism of religion to the core basis of it, to reconnect to Eden.

This is not something that can be forced on anyone. The true meaning of “anarchy” is actually “ana-“ without “-archy” monarch, command, or actual force. This is far from the punk generation and its ideology. Anarchy is a situation without force, without aggression. It is not a situation dominated with unbridled masculine aggressive anger, but actually based deeply in the nature of the female principle, the yin. The world at the moment is driven and forced by the yang, it is a punk-world, a world that looks away from the natural order to a Mad-Max ideology of live and let die. This however has nothing to do with the nature of the female principle - the hidden underbelly controlling everything because it is the nature of Oneness.

When the yin principle is seen beneath the yang, eventually when there is no way out, when there is nothing left to fight against and no resources to fight over, then the way of the yin which is under the surface but always present, will arise and become the dominant basis of society. This is the case with all of nature, all is held within the Mother’s love, like fingers of her hands. There is no separation here, no dualism whatsoever.

The efficiency of natural systems is unsurpassed, nothing is wasted. Those Native tribes who in many ways still lead a stone-age existence, are generally happier, healthier and less in anguish than anyone in the modern economic world. Their basis is in the yin, the deep anchoring of the male, via the female. There is therefore, a deep connection to the earth, to the seasons, to all of life. This is extremely efficient. This is not about attempting to “get”, or to “try”, or to “do”, is no longer about “survival”, but rather a letting go, to allow “living” to occur. The burden is taken off.

Modern humans have more “mind” as an obstacle than tribal and native peoples, who have metaphors for explanation and ways of living which modern humans are unaccustomed to, the basis of their cultures is a deep intuitive sense, not a theory or an idea. Thought overall is not considered to be important, or as part of day to day living. Of course there are customs, rituals and traditions but in comparison to a life in the basic modern western belief of separation, the difference is like Sufi verses, compared with the doctrines of members of Al-Qaeda. Efficiency comes when humans notice their “in-love-ness” with all of life and then living becomes about a joyous expression and about what one can do with the energy of the actual body, not what one can do by pressing a button - or writing an article!

We are in this together. All of us are in this predicament of the modern western economic ideology and we are stuck. We can't see the next move, can't work out what to do; it is all a form of madness - what can we do, we can try to carry on, sure let's do that - but nature will take its course. As I suggested at the beginning, it is not really about attempting to do something, because nature is us. The feeling of the sense of "wrongness" we all share about the way things are, is, in itself, part of the natural response to the change that is taking place in the whole of the planet. We can't do anything to make it better, or worse, it is just really about listening, hearing what the message is, seeing if, we can move from a state of ideologies about "self-defense" and "collapse" or the "fall", based on fear, and then arriving at the clarity of re-birth into Eden. But it is a realization too of the possibility of letting go of all that this means, a passing-away of possessiveness in every sense, of money, food, social status, and relationships. Then all of life is about Oneness and sharing.

This is a peace or a utopia which is natural. It isn't about violence and power, although people will be killed and aggression will occur. In nature this happens for no personal motive, it happens and there's nothing to "do"; it isn't about power or politics, it is usually about over-population and irritation; there's no mourning, no suffering, there is pain but this is nature.

Modern humans really detest the truth more than they detest anything, because it is hard to move away from the idea of separation and "individualism" towards something else. This isn't about communism either, any ordered system is an ordering of the mind. True anarchy is really when we let go of the regimens of politics and "free" market thinking and actually watch nature take its course and look to nature for direction, the nature within and without; for they are One direction.

David Nassim
24th Dec. 2010

The Myth of Intention

Over the last 10 years or so, a massive industry associated with self-development has built up. Much of this industry is about the “improvement” of the self, through the use of “intention” to “manifest” dreams and desires, which are really important to the seeming “individual”.

If we look at the roots upon which we construct a case for “personal” development, we will always come across the same snag, as described in all my previous articles. Even on an intellectual level a theory or idea that leaves out vast areas in order to promote other areas, is inconsistent. If we are looking for a solid and clear way of approaching something, to base it on an inconsistency would be a form of insanity. Nevertheless, this is something we are constantly doing in our current way of viewing the world, such as through modern science, medicine or male-dominated hierarchies.

On a sensory and feeling level, nothing which we deeply observe and recognize to be true is a reflection of a “personal” world view. From the 1st person perspective (please see the work of Douglas Harding here: www.headless.org) we look out of a body that has no visible head to it, simply looking out of an empty visual plan, incorporating all of existence - the whole world. When we touch an object or one another, at the point of touch it is almost impossible to differentiate oneself from the “other”. When the body is deeply relaxed we don’t feel it exists. When we listen, there is always a background sound which all other sounds are within, and so on.

Much of the current movement in modern science is focused on the “mind” and cognition as being the key to human survival, something which is an impossibility, even from an evolutionary/archeological view. With the possibility of ideas like the new forms of Mind-body medicine in which the mind and intention are the key ways to invoke relaxation and cure pain, there seems to be a growing ideology that the mind is key to the process of healing. It seems if one can direct thoughts in a particular way, then all will be well. The problem with this is that the mind is like the flower of the body. When we want to help the flower, one way could be to try caring for it individually, re-enforce the petals so that it looks okay, for example, but inevitably the flower would die unless the roots are affected and brought back to health. It is always the roots within the body that require strengthening before the flower can be strong enough to flourish. The mind, however, is considered highly influential over the whole body function. It has grown and grown in modern humans to such a proportion that, like an agitated child, it has tantrums of dramatic tension, whenever its favorite sweets are unavailable. It would be better not to “grow-up” and be “adult”, since that’s just the same pattern repeating itself. In fact the child is always agitated, it’s only in infancy that there is some relative peace.

If we see the mind as the focus, which is easy to do because it is very loud and noisy (a yang-masculine expression), then we fail to see the rest of the being. We attempt to focus the mind towards goals, lists, ideals, or ideas that “promote health” but the nature of the problem of the sense of separation or the fear of personal “death” is all about the mind becoming the giant that it is and lifting off, away from the body, into the clouds. The

upper body is seen to be important while the rest of the body is left in tatters, following the mind around like a fragile, elderly woman taking a Great Dane for a walk!

So the self-development ideologies attempt to draw the mind into focus in order that it's not "all over the place", but the direction is very much goal-driven towards that which is deeply desired. Who is doing the directing? This is never put into question, but the idea of self-responsibility, of a "me" needing and trying desperately to "get "my s**t together", seems the order of the day. This is a pacifier and a goal which focuses all of the mind's intention or energy, just as in medicine the hierarchical-based practitioner can be highly influential in suggesting that thinking about good things makes you feel better. This works for a while and the symptoms go away, but the root remains a problem, and the symptoms come back again, keeping the doctor in business and the patient needy, but both separate from each other. The feeling of tension that brings about the wanting, the desire and that attachment of the mind to form an identity based on this, is all the disease, not the cure. In fact, because the separation sense has not completely dissolved, how we think about the goal of whatever one is directing the mind towards, will always be the same as with any other proposition in the "normal" world of modern humans, which is essentially transactional. The process is always about a buying and selling between individuals, hence intentions and personal notions regarding goals of health, enlightenment, riches, relationships, fame and fortune are all under the same category of separation. They are all about the notion of gaining and therefore will always be threatened by the possibility of loss, which is the balance of the illusion, even *within* the context of the illusion of separation there is a high and low energy state. High energy is to do with gain, low is to do with loss, and still we think that this is something to do with "personal" choice, rather than like a weather report. It's like a person deciding to make his heart beat quicker today because he wants some more "energy" to get his work done. This is a deep detachment from the body/spirit sense. It is always peak experiences, always the top-of-the-tree feeling of euphoria that people are seeking. The present moment awareness and what is going on now is irrelevant. The motion is always forwards, upwards and hotter, it is never downwards, backwards and cooler, but the medicine is. This is not what is commonly known as a "reality check" because often this kind of "reality" is another illusion of fanatical situations or "a needing to survive" or other such separatist ways of behaving. The reality here is really what's actually happening right at this moment and the realization that **it never gets better than this**. There's no more to "get", it's all been achieved, so the seeking need not worry one any longer. (Please see the writings of Tony Parsons here: www.theopensecret.com). From here, there is a possibility far greater than is imaginable by the previous experiences of the mind which is where all intention comes from, until there is a dissolving out of the loop, which cannot be caused intentionally but is a natural ripeness, or change of internal season.

If personal choice does not really exist, then this has a domino effect on our "traditional" approach to life. What it means is that life is *living through us*. It isn't about a personal "self" but there is a quality of a person being expressed, like a filter or colour of light, while the white light of the source is the same and one or another quality are *fingers of the same hand*. This makes for a totally new notion of inter-connectedness. No, it doesn't

change anything until this becomes a deeply felt sense, but even intellectually there is a realization that the world is not necessarily as we see it today.

To be the True-self is really about the realization of Oneness, with everything being the “normal” state. Individuation of a person or the recognition of the unique expression emanating from the inside, is in fact only a by-product of connection to Oneness. In fact it’s the other way around: one doesn’t need to find one’s “self” in order to then be One, there needs to be a dissolving of “self”, whatever notion of it there is, in order that one is what one is - an expression of the whole. This is non-political, non-denominational and non-hierarchical; it just is what it is.

Hence self-development is something akin to a promotion of a dis-ease state, it is the encouragement of the focusing and direction with “intention” towards a goal. In health and healing the nature of a practitioner needs to be in a deep openness and if healing comes about, so be it! However, the process of healing is something that cannot be taught, it occurs through a person, or it doesn't. So the truest healers are those who don't even think about it, they just do it because that's what there is. It is like a bone cell being a bone cell, or a blood cell being a blood cell, there is no-choice in the matter, it's just what the vessel/person is. Not everyone is a healer, although everyone is an aspect of the whole, which has the potential to heal. This is very different.

Intention is really about attempting to control that which is. This is what the mind attempts to do and it always ends in a spiral of suffering. Rather than using the mind (which is really the mind using itself), at ripeness of acceptance, natural expression occurs spontaneously; there's nothing to “do” but allow what it is to be what it is. This isn't very popularist, because it doesn't “do” anything, it appears to be about resignation but that is something utterly different. Resignation is a total non-acceptance of what is happening within the mind. When we do anything we can do it with intention, or without it, there is just allowing things to move us to express and act. No, this isn't very practical, but then neither is a heart attack from high stress levels. Health is totally impractical for the way the world is. Health is the total annihilation of the way the world looks and feels at present, it is the return to Eden and this means that change is inevitable in this process. Health is utterly anarchic. I'm not promoting this, I am saying that it will and must come to pass at some time in human history because it cannot continue the way it's going.

We must therefore be able to be deeply scientific about this and see what is real from what is illusory. Intention will always come from a mental-emotional notion. The natural expression will always come from instinct and intuition. This is a massive difference. The Tao Te Ching constantly expresses the nature of Wu-Wei meaning “non-intended action” or “natural spontaneous expression”. This is presented here, as a help for us to see clearly the nature of the separation of mind into the idea that it rules, it can direct and it can formulate a “way out” of its suffering/fear-anxiety:-

Chapter 2:-

*Under Heaven all can see “beauty” as “beauty” for it is backed by
“ugliness”
All can see “good” as “good” for it is backed by “evil”*

*Therefore “having and “not-having” generate each other
“Difficult” and “easy” determine the sense of each other
“Long” and “short” give proportion to each other
“High” and “low” are relative views of each other
Sounds and voices depend on each other for harmony
“Before” [or back[and “after” [or front] follow each other*

*Therefore the natural person goes about **without intention** following a
teaching without words.
The people try to follow her way, but there is no way to follow:
Creating, yet not possessing
Doing , but taking no personal credit
There is seen to be “achievement” but immediately it is forgotten
Therefore it touches the Infinite.*

Here we see the clarity of the move from individualism, which is associated with dualistic ideas including “personal intention” and “personal choice”, to non-dual/ Oneness and the natural movement of “returning Home”.

David Nassim
18th Dec 2010.

The Origin of dis-ease: The spread of “individualism” from mother to child

The Origin of dis-ease is perhaps one of the most important concepts in all of medicine. Its fundamental nature is really the message passed on from mother to child of a sense of separateness. What does this mean?

When we consider the months of pregnancy mother and child are clearly One. In fact, nature has been giving birth for billions of years, starting with the universe itself. Mind-instigated interventions of “finding out what’s going on” such as scanning machines and invasive obstetrics are as a result of a fear of the unknown. Pregnancy is a mystery, it is the essence of the process which makes it that allows it to be what it is - an attunement to the unknown. These days, pregnancy is treated as an illness which has to be ‘cured’, but why should it be different from other natural processes? Unfortunately this is just another aspect of the sense of separation which human beings have, not realizing that all of this is out of their “personal” control. Pregnancy, as with all aspects of life, cannot be “maintained” or “controlled” by human ideology. It is to do with the nature of simply being and experiencing Oneness. The pregnant woman represents the expression of what all people are trying to sense again: the return to the Oneness with the mother. Every man and woman is born of women and the woman therefore represents, through her body, the return to Wholeness and Unity. However the key is that this Mother never left, this universal Mother with whom we are still *in utero*. The bubble of the universe expresses itself as a vast infinite Mother that holds all aspects of ourselves in Oneness, a total non-separation.

However, this sense has been lost, or rather masked, and as a result the sense of separation, fear and anxiety associated with this loss is passed on from mother to child. This ideology is also very much part of the misunderstanding of karma, the “incarnating soul” and of those who somehow wish to try and differentiate mother and child as early on as possible, even within the womb. This perpetuates the inevitable process of seeing birth as part of separation and the forming of an individual, which is the origin of the process of dis-ease, rather than a realization that the Oneness is simply transforming to a different shape, inside outwards, instead of being folded up internally. Unfortunately the focus of the process of looking towards the developing child, which will be given a name, a birth certificate, a personality that is “its own” and a sense of “self” which it wields throughout its life, is really arming the person for a life of being within the separate society of the current dis-ease of humanity in the world.

There is a great misconception between the idea of “becoming True-self”/“Individuation” and “individualism”. The nature of True-Self/Individuation **is** Oneness, hence, the expression of the True-Self means Oneness. The True Self is an inevitable consequence of the realization of Oneness, **not** of separating oneself off (individualism). Please note that this means everyone’s seeming “individual” expression is like being fingers of the same hand of Oneness. What is “experienced” by the “finger” is unity with the whole body. Very commonly these days this deeply ancient understanding is distorted into ideas about a “sense of self”, and hence a sense of “ego” or “self-image”. This is not a process

of healing but actually a process of creating an idea, which is an illusion. In many modern therapies the procedure is often to seek out and define a sense of “self”, which is actually the reverse of a healing approach. It may work with the modern worldview but the modern worldview *is* the dis-ease that is causing all forms of suffering and the sense of separation at the root. This is why the natural healer is inviting/dissolving into the sense of Oneness, rather than attempting to “do” something or effect a change. For women in pregnancy and for those caring for and assisting them, the constant background sense of nature and Oneness needs to be the main place of connection. Any ideas of separation may play out upon this field of background Stillness, but they do not disturb, because there is the realization of the whole. This is also how women can feel most deeply relaxed when birthing, if the background and context rather than surface detail are in focus, then all things are accepted, allowed and relaxed.

So what do we do? How do we change this sense of separation? I have no answer to these questions but will point out the situation as it stands. This in itself inevitably leads towards a total disillusion with the whole way society is conceived and structured. For example, people believing that the nuclear family has been a model that “works”, when everything we see around us proves that it has not. The same is true of personal health or personal wealth - of personal anything. These are seen to be positive and part of the “evolution” of society, of relating better towards one another. In fact, this is a fallacy. What has been going on for thousands of years is the movement of humans splitting off from the planet and its biorhythms, a splitting-off from their roots of Oneness. The current ideology that tribal people are somehow “under-evolved” is ignorant and arrogant, since they have interconnectedness, unity within social groups, non-monogamous relationships and are completely at peace with life. This is something overlooked by the majority, who believe they are on “the right path” of the scientific quest for “higher worlds” and “higher consciousness”. This type of thinking and belief is that which has set human beings against the world, it separates heaven from earth and sees evolution as a process that is human-driven.

There is no such thing as “choice”, “self-will”, “self”-consciousness, “self” of any kind, in fact, only a believed-in and identified-with illusion of the senses. This is the nature of Oneness. Though this may be greatly feared by some, thought “reductionist” by others and also considered to be “not practical”, not the “reality” we live in, by yet others, unfortunately it will always, *always*, be there, no matter how far one goes away from it. If it is not known to humans at any other time in their lives, then it will be known at the point of death, the great dissolver of all such misconceptions and the return to peace.

The origin of dis-ease is a passed-on process which continues and continues at this time. It is not yet ripe for humans to see that birth does not mean separation and that birth and death are part of Oneness. When people see these things, then at last a peace will come. Until that time each subsequent generation will be given this message of separation more and more acutely through the continual process of name-giving and ideas of separation during pregnancy, and not of the background Oneness that is the foundation of them. This, too, is part of the process because the weight or inertia of the sufferance of separation is so great with each generation, that at some point it will not be able to

function. The process will break down under its own top-heavy weight. Nature will find ways to prevent birth, for infertility to rise, due to this sense of separation, for alienation from the body and focus in the head to reach a breaking-point, until finally there is a realization of Oneness again. This may be one of the ways that some of us will move to the “ripe point”. Others will move into this more gradually or let go more easily but this is their ripeness; nothing really can be “done”, it is different for every aspect of the whole, and none is worse or better. However one can be sure that the tide is changing in this direction at this time, it is an apocalypse for the individual.

To know the origin of dis-ease is to recognize that with every touch, every way of expression, every action and every movement, nature lives through a person and if nature is manifesting as the illusion of separation, then this too will be passed on to others; it is in the way of things for this to occur. There will be those who encourage separation and the sensing of this, there will be those who encourage a sensing of the Oneness and a de-focusing on the individuality of the baby *in utero*. However, no matter which way we look towards separation, it will change in its own good time, through whatever suffering it needs, in order to unravel fully and expand as Oneness in the end. There is no answer to this, no way of doing it better. Telling mums that they are One with everything can only be heard if there is ripeness to hear it and very often it is known by them anyway.

Medicine is the trigger for that which is ripe to be expanded. The pregnant mother only requires medicine because of the mother’s ideas about the baby being separate from her. A baby only ever needs medicine because he/she feels there is separation from the mother, therefore causing anxiety. This is usually less of a problem if the mother understands that the baby is her possible connection to Nature and that her love for it and it for her is not personal but is deeply intimate, simultaneously. The mother most commonly needs to learn from the infant rather than the other way around in the society we are now in. When there is Oneness and a deep sense of it, there is never a time where this kind of problem for mother and baby exists. For example, let’s look at animals – if we see the animal as primitive and ourselves as superior we are losing the basic principle of life in the burning arrogance of our belief. If we see, even on an evolutionary platform, that humans and all other animals alive today are as evolved as each other, then we see the reality of it. Life is new, now; instinct, whether we like it or not, is health, and to heal is instinct. When will the time come that the human animal can at last be free of the shackles of its own “self” belief? Like a sharp cactus spine to the nose of a desert fox, he shakes his head wildly trying to relieve the discomfort, but still it continues. We shake our heads wildly, like a canvas of a picture of Francis Bacon’s madmen, trying to take the images away, so we can sense again - yet the pricking of the pain still remains. Similarly with the barbaric ritual of circumcision of male or female, so the circumcision of the baby is the pre-formatting of it as an “individual”, it is being fed, held, looked at, and understood, as an individual.

The initial stare into the eyes of the baby from the mother renders deep peace and deep love because it is Oneness and is the deep uniting knowledge of freedom from the “norm” of societal nonsense, it is broken by the idea of separation and individuated souls. And so it must be, as Tony Parson’s has often suggested, “until it isn’t”.

David Nassim
4 Dec 2010

The pain of aloneness, and the dis-ease of loneliness

Human beings today are deeply, defensively isolated from each other, especially in Western countries. Focus is based on the individual, the idea and belief is in separation. How we work, the films we watch, the books we read, the modern science of “truth” and the mechanism of industry, all hail from the same bitter pill of separation. The individual is king and it’s just “tough” if you don’t like it. A typical phrase we hear, which is perhaps a sign of the times but I think is more than just a cultural phenomenon is: “you’re on your own, mate!” The mad truth is that this truly is what people believe and is what, unfortunately, is the basis for the society we live in - a total hypocrisy from the top down.

This is the dis-ease of separation, and the dis-ease of loneliness, the *sufferance* of feeling that there truly is no-one that can “get in”. Yes, the one “I love”, the one saviour, lasts for a little while, but from the first love to the 2nd to the 10th love, the pattern is the same. The saviour comes on angel wings and falls in demonic flames, when one finds out that he or she is not, in fact, the one to save you. This applies not just to the “lover”, but to friends, family, teachers, anyone who holds authority, but eventually it emerges that they are just as lonely as you are. They believe in the same ideology that keeps you feeling separate from each other. This is the dis-ease of separation: the idea that it is absolutely the case that “I am” is not what “she is” or “he is”. Names, positions, social ranking, distorted ideas of being above or below people, all of these reek of the loneliness of their creators, the deep isolation and the contagious movement to “self-sufficiency” - a total blindness. This fundamental, mantra-mist of illusion that primarily encircles the upper parts of the head and brain region, is a loss of the sense of the ground, loss of the sense of the earth and the feet. It exists before the realization of total unity with the larger context of the expanse of the earth, and secondarily, the essence of the sky above.

The reasons for this are discussed in other articles, but just for now let us try to identify this very difficult sense of *suffering*. It is all about the sense of longing, wanting there to be a connection, a “love” that isn’t there, whether you are in a relationship or not it’s the same feeling; wanting there to be a situation of love, “a love” that is all yours and that will fulfill you in every conceivable way, sexually, spiritually, the longing, the wanting, the thought and the fear of the alternative, a long future where there is no one. This is the fear of the image created by being in a lonely situation where there is no one to take care of you, no one to love you “back”; you loved and it has not been returned, you gave out and nothing came back, you “tried” but he or she didn’t. Why me? Why this? Herein lies deep torturing sufferance, a feeling of never-ending separation. We could call this the coldness of hell, the sense of separation from “God” - but this of course would not be Oneness.

The pain of aloneness is quite different. Aloneness is really the instinct for the movement towards people and connection to them. One could say that it is a gut feeling, like a magnet drawing one towards another. It is not a force that can be termed good or bad, it is simply an impulse. This impulse draws that which is alone to that which is met by another. There is nothing wrong with aloneness except that, to some degree, it has pain attached to it. One could consider it’s the want to physically touch, to connect sexually or

to join with, but if this is not met, then it causes a build-up of energy and this energy wants to be used for this purpose because it is, by its nature, moving and expanding, it expresses itself in behaviour which is more expansive. In animals, for example, female elephants will mate with the main bull of the herd. The other male elephants will not be able to do so, because the herd of females is claimed by a particular male. These other male elephants either have to find another herd or they may not mate at all. The expression of these males is much more vigorous and energetic than the other male elephants, because the energy within them has to be released differently. Although there is a total acceptance of this, essentially there is some pain/inflammation involved as they are not connected in the same way as the male in charge of the herd. There is no envy or jealousy, no problem at all, just a sense of aloneness - not loneliness - this aloneness expresses itself in other ways.

We could therefore say that aloneness is painful but is not about suffering. Loneliness is that add-on to aloneness and as a result it is deeply based in suffering. It is the origin of events, like the Trojan War, it is the formation of the hero and the villain. These events are supposed to be all in the name of “love” but in fact love has nothing to do with it. Aloneness is, in fact, an expression of Oneness and love, it is the nature of an expression, as is loneliness, but loneliness has the added and infinitely more complex dimension that it believes aloneness and Oneness are impossible. It believes only in a personal, verified and identified love. Love in its actual meaning is Oneness, so it is deeply impersonal and yet deeply intimate. So if there isn’t such a thing as personal love, then what? What does this mean?

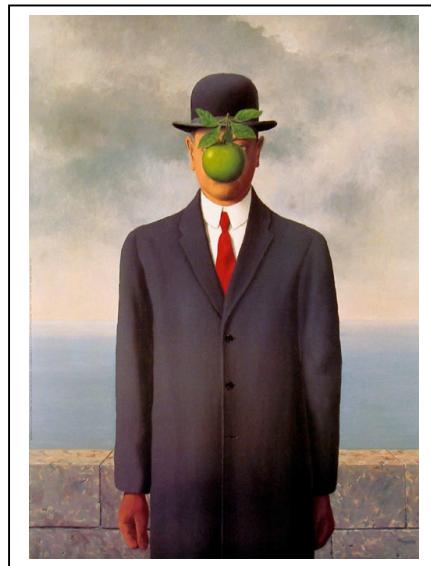
If one is deeply interested in Oneness, even at the level of intellect, one must, before all other things give up the idea of a personal love, of a love that's “mine” and one that's “yours”, of us being separate from each other. May I recommend, with deep-hearted praise and with a recognition of the true nature of love, the book “Sex at Dawn” by Christopher Ryan and Cacilda Jethá, one of the most important books of our time because it touches on the nature of the ending process of the individual, within the context of relationship, one of the biggest ideological hurdles human beings actually have.

Dec. 10th 2010
David Nassim

Imposed order and dogmatism within the spontaneity of Natural order:

This article is about differentiating between living and existing within a paradigm or idea, and letting go of this to simply see what happens, sensing and realizing that the notion of instinctive-intuitive response, forming that which we see in nature, is natural order.

Natural order looks very “chaotic”, from the perspective of the imposed-structure world view. (Examples of this are touched on in other articles: politics, economics, health and healing etc.) Chaos, or anarchy, when considered from the perspective of a world-view of imposed order and non-spontaneity, is seen as something which is “dangerous”. However it underpins everything. When we use the words “should”, “could” or “might”, we are based in the rules and regulations of social conformity, conventions and traditions. These are problematic as they imply dogmatism. This doesn’t have to be religious dogmatism, or philosophies like Newtonian science and materialism, but it often is because organized religions etc., have much of the ideology previously mentioned. All of these are to do fundamentally with the idea of separation and the individual as a “real” thing, which it isn’t, but this is rarely seen. Rene Magritte brilliantly depicts the hallucinogenic effect of the “knowledge” of separation in his very realist (Magritte said he was a “realist”, rather than a “sur-realist”: he drew what really was happening) depiction of what he calls “The Son of Man”: the bite of the apple of mind here sending humans into an attached-to and imagined world of “self”-image and separation, the apple, not really fit for human consumption, a toxin that diffracts the senses:-



Natural order comes about naturally, it cannot be forced or imposed from the outside. It doesn’t have any rhyme or reason from the “imposed-order” point of view, it has no logical stance, from this perspective, that can be clarified and differentiated. As such it is very disconcerting for people who are attempting to “get there”, because there is nothing to get, there is nothing to find and seeking renders no reward. When this process of

seeking stops naturally, either seeking reaches a maximal point of tension and collapses in on itself, usually in an acute situation or by the idea of self gradually dissolving away like a stone on the beach, there is a dissolution, a letting-go or a contextualization of what the *idea* of separation is, merely being that, an *idea*, a wisp of smoke, a cloud in the sky. Then the cloud is accepted - the sky is seen, there is no contention.

The process of change is spontaneous, as with everything in nature: the ripening of a fruit that falls down to the earth, the dropping of a leaf from a tree, a flower opening, or the process of rotting down of leaves to make soil. All of these processes are equivalent, none better than any other, none of them an “improvement”, merely things occurring spontaneously at the point of time in which they can do so.

So how does knowing this help? If we are in the state of separation and enforced order which associates with hierarchy, or structuralism of any kind that is imposed, processes and ways of thinking that are about a “you” vs a “me”, we always look at things as if we can achieve them or do them. Nature, however, doesn’t have the human ideology of “time” - things occur when they are ready to. So the nature of this process could be seen like any situation of nature, a plant growing or dying, any part of the cycle of nature - any attempt to make this cycle occur quicker or “more profoundly” will not work. It is simply what it is, no amount of structuralism applied on top of the process will affect it, other than it will impede the process for a while, energy will be built up behind the process of impeding, and then at some point the dam will burst and the energy will flow, so balance is always maintained. The nature of it is never to do with anything imposed. No amount of “doing good deeds” or applying oneself or “polishing” oneself has any effect whatsoever, other than to re-enforce the idea that one is “doing it right” - another illusion to see through. When eventually this process comes to an end, which it always does, there is a letting-go, a dissolving, an allowance. This then brings about the knowing of what there is, as it is. There is nothing therefore one can “do” about any of this, waiting for something is also “doing”, just as meditation for 30 minutes a day is doing, in another way, or being a financier organizing a large business deal. These too are other forms of doing, all are doing. When there isn’t any of this process of “doing” or feeling the requirement to achieve, then there is an end to the seeking process and this feeling come about naturally. At this point there is simply a move to going towards that which one likes to do, going towards that which one is; it becomes an unrestricted expression of the human-animal. From Zen the phrase: *The obstacle is the path*, is appropriate here, meaning when you are walking the path, any path, there is an “attempting”, a pushing against what is.

There is a Zen proverb:

“*No snowflake ever falls in the wrong place.*”

It seems obvious enough but when we consider it, it is an expression of realization of natural spontaneity and natural undirected expression. When understanding comes of this, we see that nature, order and spontaneity all come at once. Things find their right “level” in life. This is not a hierarchy of power but a construction of a natural expression. There

is no tension held, based on “self”-image, for this is seen through. In natural relationships, people come together because there is a magnetic pull towards each other. When a leader takes his or her place, it is because he/she naturally feels that they lead; there is no attempt to command or attempt to get a person to obey or follow. There is just, by nature, a natural charisma of one and a want by some others to follow. There is no attempt to pursue a “master” to see if they have a “secret” or “store of power” that is accessible through certain routes, or a disguising control behind ambivalent tactics, no manipulation, no requirement for power. There is no contention, not by ideology but in reality; those who follow, by natural inclination, do this as if it were a magnetic pull. Those who follow may also lead others; those who lead may follow others but there is no hierarchy; it is all an energetic interplay, a circle. There is no “service”, the one for the other, it is all pieces of a whole picture that interact as a whole, beyond the sum of its seeming parts.

Imposed order always leads to constriction and tension, resistance, the imposer of mind focusing, applied to the body or in a tyrannical situation of “me” vs. “you” and there will be a imposition of one thing over another, a belief that you are “improving” or “getting somewhere”. However, the natural cycle keeps on moving, what is held down and restricted will always come back up, what is expanded and over-extended will always come back down. Natural balance allows for a constant neutralization of these factors, hence within Oneness is held all such phenomena of seeming separateness. Its effect or idea of a real “self” is like a stone in the seas of life. It is worn away, day by day, and gradually it is utterly changed, and it is so through no effort in and of itself.

When we are considering the nature of Oneness it includes all things. It includes the nature of imposed order and dogmatism, and as such it is not in contention with them, but these things will also have their time and nature will dissolve them and re-make them.

There is nothing to do here, no path to go down, the path itself being the obstacle, the obstacle itself not being a problem. When none of the methods work, it always comes down to a situation of seeing this and accepting it simply as it is, for within this is natural order, spontaneity and freedom from the known, it is the way of the majority. The minority, the small foreground of ideas, is the one that keeps us in the belief that the mind itself can unravel its own dilemma.

David Nassim
30th Dec 2010

Modern-Branch-science within Ancient-Root-Science

In this article we will look into the very difficult area of understanding the nature of what has been called “science”. First however, we have to define the term - what is science and what does it mean?

The word "science" comes via the Old French, from the Latin, *scientia*, which was one of several words for "knowledge". In philosophical contexts, *scientia* and "science" were used to translate the Greek word *episteme*, which had acquired a specific definition in Greek philosophy, especially via Aristotle, as a type of reliable knowledge which can be communicated and taught.

Michel Foucault however, sheds more light on the actual meaning of the word epistemē:-

“The episteme is the ‘apparatus’ which makes possible the separation, not of the true from the false, but of what may from what may not be characterised as scientific.” (Michel Foucault, Power/Knowledge (1980, p.197)

Hence, from the outset, there is a differentiation made between what is scientific and what isn’t. This, as Foucault explains, is not absolute “truth” or “falseness” but something that is scientific. So then what does “scientific” mean, or better, what does this particular kind of knowledge that is reliable, actually mean and how can it be differentiated from other knowledge? And what is this “knowledge”?

These are difficult questions to answer, but what it must somehow indicate is a kind of Root or basal knowledge as opposed to a branch or a more subjective expression. As we know, something really reliable would be something which could be universally applied. The Greeks were interested in the knowledge of universality, not in separatist ideas. Knowledge for them, however, was much more akin to what we would now call wisdom, although, with Aristotle, the oneness of the “Wisdom” of the pre-Socratic root began to fragment. It was associated with the deep base intuition of life, rather than the cognitive or “heady” approach of today’s scientists.

We could say that science means the differentiation of that knowledge which applies to the whole, or simply as “fundamental principles”. It is very important to note that Aristotle is considered today as the ‘father’ of modern “scientific method” although he may not have recognized what is now carried out under that name today.

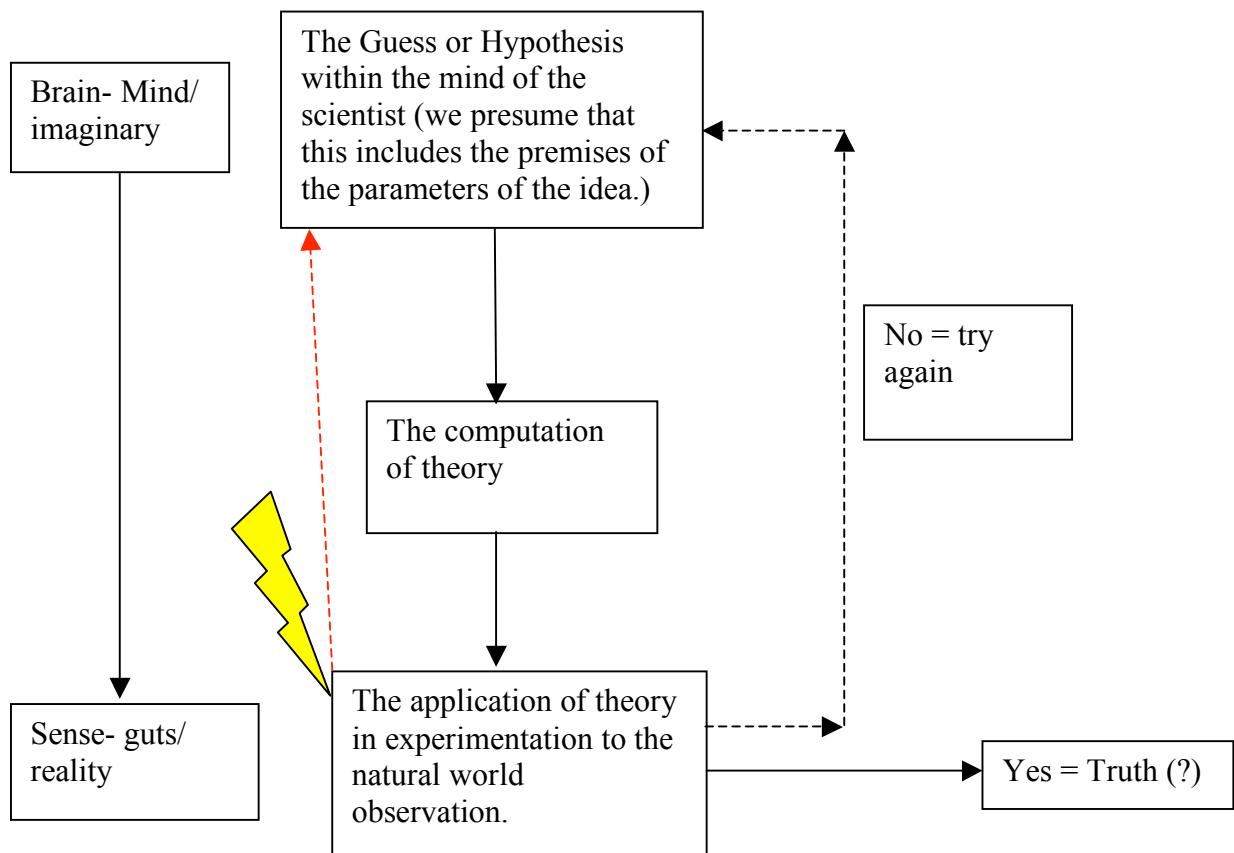
I will now look into the nature of what science has come to mean, from the modern and then the ancient perspective. As time has passed and humans have become more and more ‘civilized’, what is meant by science has long since drifted into areas which the Aristotelians would not have recognized, and are also probably not scientific!

Modern-Branch-science

Modern physics can be seen to be the fundamental base of all the other sciences. It is the closest therefore, to what the ancients would have called “root” knowledge and as a result, if something changes at the root of Physics, then perspectives change all the way up, through chemistry, biology and then to anthropology, psychology etc. It is like a house of cards and physics is the bottom rung. This is true of all theoretical systems.

Looking from this bottom rung, we can attempt to understand the rules of modern scientific method and investigation. These can be very easily illustrated, as presented by Richard Feynman in his BBC “messenger” lectures in 1964.

The following diagram shows the general scientific method, according to Feynman. However the basis of the scientific method of this type based on experimentation, can be dated back to not much earlier than 1026AD, in the work of Ibn al-Haytham. The method was also refined by the work of Galileo, Francis Bacon, Descartes and Newton. From this lineage came the following expression, which Feynman expresses clearly:-

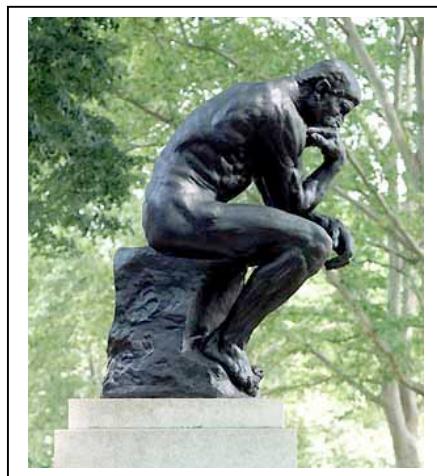


I have added the lightening strike to Feynman’s original explanation, which comes from other scientists’ understanding of science, as the initiator of scientific investigation. The “strike” of lightning or “inspiration” which starts off the process, is the beginning process for all physicists, who have come up with an immediate and inspirational understandingtake for example the eureka (meaning “I have found” – in ancient Greek) moment of

Archimedes, as he stepped into the bath, Newton's apple that hit him on the head (or not), or Albert Einstein quoting:-

"I believe in intuition and inspiration. Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution. It is, strictly speaking, a real factor in scientific research." Cosmic Religion : With Other Opinions and Aphorisms (1931) by Albert Einstein, p. 97;

Einstein is expressing that not only are inspiration and intuition and their expression in imagination, primary, but actually more important or more fundamental, perhaps, than the knowledge, which as we have understood is "science". It is as if the modern scientist (Einstein being an exception, in numerous ways) does not want to see what Einstein is pointing out, because if intuition does have an important part to play and one cannot analyse intuition itself, it is as if science is occurring by itself, through the unknown entity, perhaps by a "ghost in the machine"!! Einstein's friend Kurt Girdle was a brilliant mathematician and also shared Einstein's views on intuition but in attempting to prove this starved himself to death, in an impossible attempt to break the paradox of self-reflection or to understand, at the limits of the mind, the whole of that which is infinite, to encompass the infinite within the box of cognition (see the BBC Documentary "Dangerous Knowledge"). But this is unfathomable and therefore cannot exist, so the mantra of "I think therefore I am" is the key slogan of science, missing out the body altogether, as expressed perfectly in Rodin's sculpture "The Thinker" - an enclosed stance, someone unaware of the world outside which he is at one with, deeply within his box:-



Intuition, for the modern scientist, is an instantaneous snapshot. It is an immediate opening and then closing of the vast underbelly of instinctual feeling, which used to be seen as the process of a "channelled" understanding of the universe or what we could call Root-science [see below]. But this snapshot is now used like a dynamo in a circuit of theory. It is then forgotten by most scientists, unlike Girdle and Einstein, as they are uncomfortable that such an "irrational" situation could ever have happened!

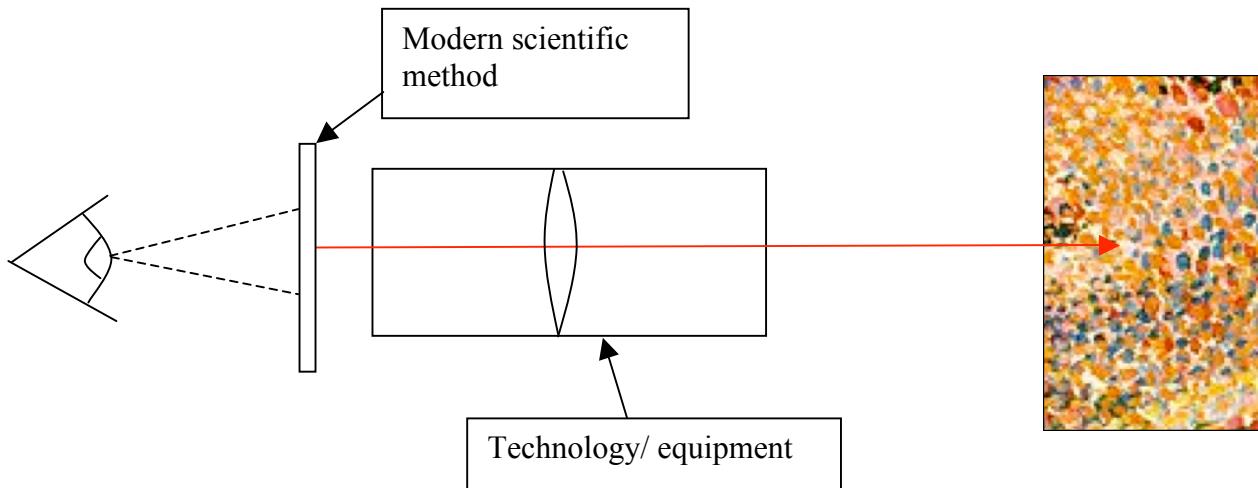
We will come back to this later but let us note that senses and gut feeling initiate science and are vitally important. After inspiration from Feynman's flow chart above, we see that the guess or the hypothesis is the first idea that one has in the mind. Here is the scientist, who formulates the idea from the initial touch of sense-intuition with which he has come into contact. This is often because his mind is actively wandering in an attempt to resolve a particular problem and so he often comes across the solution - interestingly, as we all know- when he or she is least "thinking" about it. The thought process starts with a guess, this then moves on, in physics for example, to formulating a theory, which attempts to inform all of reality. The last part is the test: does this really apply universally or is the expression incorrect? If it misses parts out, then it is incorrect and is not considered to be part of what nature is. If it works, then it is the truth and the fundamental basis of science. There is little "trust" involved. This is key.

At the moment, the "best" method that works in most cases of scientific investigation, is the Newtonian perspective of science. This sees the entire world made up of separate parts and of objects affecting one another and this forms the nature of reality. Now according to the scientific test system, this should apply to all of reality, but when Newtonian physics is seen at the quantum or sub-atomic level it, itself, is found to not apply to all of reality! This is a great inconsistency and that which spearheaded a new science of quantum mechanics and an attempt to investigate a unified theory of reality. The problem we have now in modern science is that there is theory, which doesn't apply to all of reality but which is informing chemistry, biology and all of the sciences, seeing physics as the foundational layer. This means that the perspective or view of the universe at each of these "layers", if one is going to use this basal theory, is inaccurate. Therefore science currently has an inaccurate overall perspective, as seen from within its own scientific scrutiny. To many, like Brian Cox and Richard Dawkins, the "best model we've got" is the one we have to work with.

From the ancient perspective, if something is non-inclusive, it will not render an accurate picture, only a partial one. Further, to make assertions based on this would be to accept a partial view as being the whole view, as this is the original premise - a mistake which increases with scale. At the very least, when one is making a statement about anything scientific, it requires US to clearly state that this is a "possibility", rather than an "absolute". However so much of industry and technology has been built up around the Newtonian perspective that it is unlikely to stop now; even if the relevant theories of quantum mechanics were verified, it would have no impact on the industrial world.

It is important to understand also that the scientific method is very much a mind abstraction, which then attempts to separate itself from nature, in order to look at nature and verify it. It is a process of abstraction and detachment which then attempts to become real, from the mind to the body, so to speak, from the thought to the senses. The premises of the 'guess' level and the construction at the theoretical level are confinements within themselves. The nature of science seeks things by looking into them, to bring things closer to us, to find the essence, the fundamental at the base. This is where modern

physics and the interest in quantum theory are today. However the process of modern scientific method as well as the technology of looking into things creates the following:-



The result is a fragment of information which can be defined and understood very clearly and which is then applied to the whole. Fragments of knowledge therefore ricochet up the hierarchy of medicine - everything is about finding fragments of information about the whole and attempting to apply this fragment to the whole. Hence there is a fractal pattern at the physics level, which happens all the way through the different branches of science, until the main theories of physics change.

Quantum physics is a move towards a theory of everything. Many generations ago such a theory was known, in ancient or Root science. Let us now look at the difference in methodology between then and now.

Root-Science

From the Chhandogya Upanishad:

*Uddalaka asked his son to fetch a banyan fruit,
“Here it is Sir,” said Svetaketu
“break it”
“I have broken it, Sir.”
“What do you see there?”
“These almost invisible seeds.”
“Break one of them”
“It is broken, Sir”
“What do you see there?”
“Nothing, Sir!”
“Uddalaka said: “My son! That subtle essence which you cannot see
there, from that very essence this great banyan tree springs up. Believe*

me, my son! That subtle essence, in it all that exists has its self. It is the True. It is the Self. And you, Svetaketu, are That!"

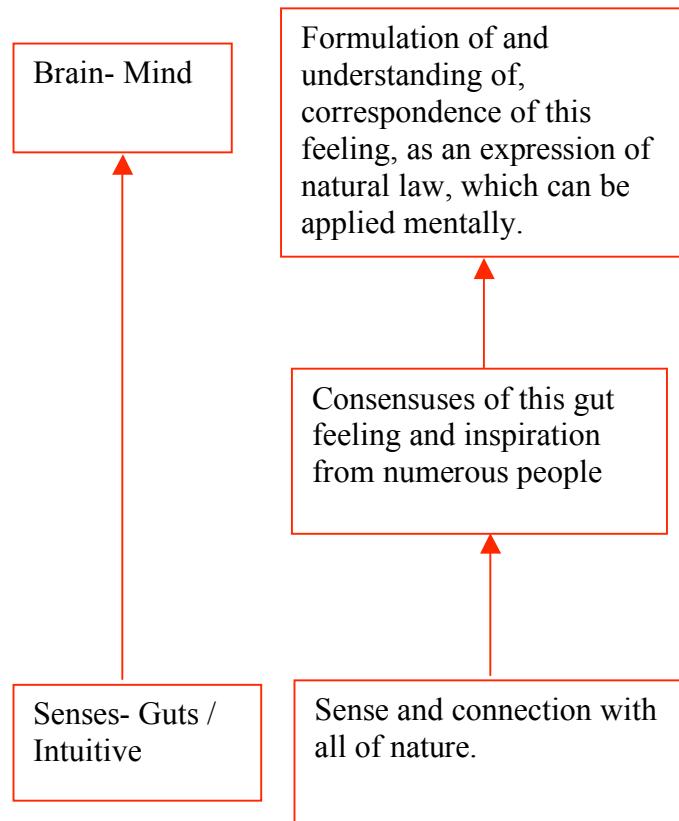
This is how to simply know the essence of things without any need for the 180 Megawatt (enough to power a cooker in 180,000 homes) CERN particle accelerator!

The probable ancient Greek perspective of science, as explained in the previous section, is of science being about fundamental intuition giving rise to wisdom, rather than a subjective understanding. Their scientific “method” therefore is quite different to modern ideas and in many ways, quite opposite. What science of both kinds, root and modern branch, oppose, is subjective belief. What this means is belief that something is cut off from what occurs in nature, as it is. To clarify, the ancients’ understanding is that intuition is nature through the person as a vessel, subjectivity being a situation which is contained within the belief of a separate individual. All information of this kind is subjective, which means it is a belief system defined by one or a group of individuals, usually a leader with a following, and which is utterly cut off from what is actually going on. I would extend this to suggest that it is anything formed and expressed by humans, and therefore anything that does not convey natural expression through the individual, that is somehow separated off and therefore in a state of dis-ease. In a sense what is therefore meant by “scientific” is “healthy”, meaning whole, not fragmented. This is not necessarily determined by the use of words, so for example if someone calls a thunderbolt ‘the strike of Thor’s hammer’, this is not necessarily untrue, nor is it untrue if an angel is associated with a star, neither is any mythological representation, unless it actually interferes with or makes the human behave differently as a result of the belief, rather than a direct, natural response to the environment. Many mythologies, which were originally shamanistic ways of expressing energy and the nature of the unity of things, became, as they always do, religious superstructures, forming the often-highlighted differentiation between modern science and religion. However as we have seen, a theory, such as Newtonian theory, can be just as much of a religion as Christianity or any other religious doctrine. So, “let those who would be judged, throw the first stone”.

Modern methods of science are both fragmentary in approach and also in resultant perspective. A fragmentary view is not part of Aristotelian expression, which can be simply viewed through the metaphysical exploration of the 4 elements, (which were originally the Pythagorean system of 5 elements, within the Greek understanding). These were about energetic phases that represented all of life in a unified-field expression, the same inspiration as is found in ancient China and India. It was always represented as a circle. This, now considered “primitive” and “wrong” by modern Newtonians, is actually a “quantum” view of nature and so is all-inclusive. This is something which writers like Deepak Chopra, Fritjof Capra and Gary Zukav have commented on, to and from the modern perspective.

The fundamental nature of what I am calling the Root sciences is through processes whereby a theory is formed as a resultant natural evolution of expression. Let’s look at this as a differentiated form of scientific method, where there is no method or specific

intention, but what occurs is the theory as a by-product of the fruit of the cognition of sense into the brain:-



What we are talking about is actually much closer here to Aristotelian expression than to modern expression:-

From Aristotle's "Posterior Analytics":

*"Thus it is clear that we must get to know the primary premises [fundamental suggested "absolutes" of a theory] by induction [guess]; for the method by which even sense-perception implants the universal is inductive. [...] it follows that there will be no scientific knowledge of the primary premises, and since **except intuition** nothing can be truer than scientific knowledge, **it will be intuition that apprehends the primary premises.** [...] If, therefore, it is the only other kind of true thinking except scientific knowing, **intuition will be the originative source of scientific knowledge.**"*

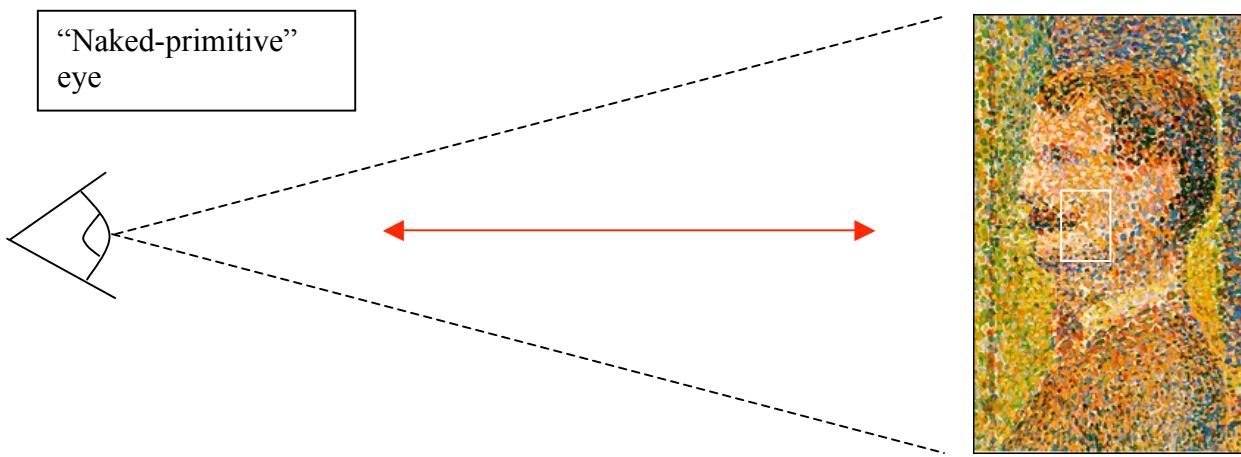
Aristotle here indicates a separation between intuition and sensory perception, suggesting that use of sense perception, on its own, is still guesswork whereas absolute truth is intuitively “known”. In fact intuition can never truly be separated from senses, nor can cognition. It is just the perspective from which we view things, i.e. from intuition, which actually could be called “spiritual perception”! This seems so unscientific, until one looks at the etymology of the word, where we can see that modern interpretation varies enormously from original. Another example, the word *psychology* - from the Latin: “study of the soul” (*psyché*, meaning “breath”, “spirit”, or “soul”) through the body to the head. This is quite unlike the modern usage, which states that although there is an impossibility of total separation and “detachment” of mind and body there is certainly impeded flow, and flow is constantly re-directed mind to body rather than body to mind.

Intuition, sense, perception and mind are all one continuum. Even the guess itself is a product or consequence of the sensory-intuitive knowing of something. Aristotle, although he is claimed by the modern scientist as the father of modern scientific method, is actually at the intermediary point, as the body starts to split away from the mind and go into its box. After Aristotle’s time, reliance on intuition diminished and the development of thought led to a separation of the mind. It is however very inaccurate to consider Aristotelian thought, and that of the Greek philosophy schools, as a part of modern thinking and the root of science today. The ideology of the philosopher is now split off from science. In many ways, science doesn’t require the philosopher, who is considered an artist rather than a scientist, however in the ancient world this was not true. Neither art-philosophy nor science were separated from each other until around Aristotle’s time and from then on they became more and more distinct as separate disciplines. It was Aristotelian “intuition” that likely held all the strands of expression together. This intuitive approach was the same as in the Eastern traditions but the unbroken lineage of sense-intuitive based understanding was much longer; it was the consensus of these feelings which from generation to generation was in unbroken lineage, with many subjective individualistic dead-ends appearing along the way. This is the same with modern science, except modern science itself cannot see that it, it is a dead-end, for it is looking at the world through a tube, having lost Aristotelian Root understanding.

The above might be called a “primitive” approach by the scientist, in that the whole process is intuitive-sensory founded. It makes double-blind testing irrelevant because it includes the human as part of nature, rather than the human investigating nature, which is fragmentary “logic” or “rationalism” within itself. This is very irritating for the scientist, who believes there is only one way, a “scientific method”, by which something can be proven. Also there is no trust in the actual intuitive sense, and, in this context, of healing and in the processes of nature unaided by modern intervention. These processes are openness and the allowing of the instinct to inform the next step, rather than the instantaneous snapshot of reality known as the intuitive-spark; but then involving a jump back into the box of so-called “rationalism”, pretending that “it was all me” in order to get the prize and kudos of the celebrity scientist. This is not about science, but self-publicity, which is fundamentally based in fear, in order to keep the ‘myth’ that there is really nothing called intuition, or that such a thing can be “rationally explained”. This is the mentality of the modern scientists, since their bodies and senses are “intuitive and

“instinctive” naturally, and therefore they require an instant theory to cover over these loose ends.

In the above diagram there is also no point at which the Root-natural-scientist believes himself to be separate from nature but he understands his expression to be a product of nature and hence, true in and of itself, especially when it is collective truth, not only truth as seen by an individual. It is also not expressed by a “scientist”, but as part of nature; it means that all people are ‘scientists’ or all have connection to an innate sense of understanding within themselves, as if they are tuning-forks to a natural resonance. This collective truth, after many years of understanding, forms a theoretical map of the senses which can then reflect itself and can inform or predict reality, based on that which has always been known to the senses. This is the fundamental basis of this way of expression. It may be summarized as follows:-



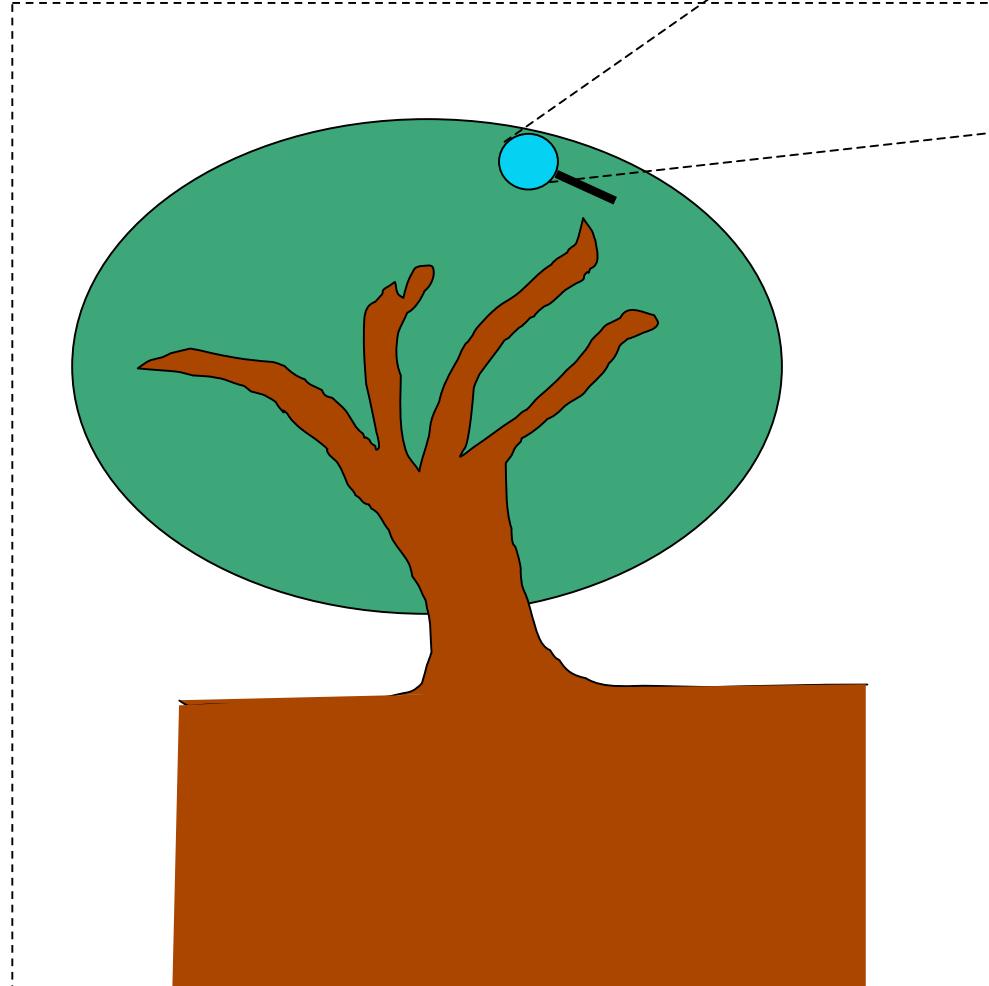
So-called “primitive” peoples, today, i.e. those living without economic development or modernity who develop a collective truth in this way, are still today all too often thought of as being backward in all aspects of science and culture; if this was not so, most people would be learning from them.

The examples above refer to the visual sense, as an example of all the senses and also to compare with modern science, which is highly visual. Modern scientific methods are very much based on “Seeing is believing”, which often focuses explanation into the visual field. This relegates other senses, such as touch, to a secondary or tertiary place as scientific proofs are written, not felt, which makes for a very mind-and-sight based approach.

What is fundamentally different about the two approaches is that the ancient root science is as a result of the Observer being part of the picture, not being detached from it. It also

sees the collective understanding of something as a “proof” of both self-experiment, a person’s experience, and also of the nature of the reality that everyone who is well and without sickness experiences the same thing in the local region. So for example if 100 healthy people experience something as tasting sour, the taste is sour. This is then a correspondence of use of the senses. Then a model formulates from collective intuitive sense as being the prime investigator and part of/at one with, the natural world. This is how it was within the ancient world. There was no technology to investigate claims nor was there any requirement for it, because there was understanding that what something was, on the microcosmic level, was represented at another order of existence. Since this was so, once the basic principles, based on collective intuitive-sense were laid down over many generations, then correspondence to the whole of reality could be inferred.

These became the fundamental principles of reality, all from simple basic instincts rather than method and technology. Today, in branch science, which simply means science which has lost its root, we find dis-ease, and as a result not a natural process of science through the scientist, but the natural as detached from the scientist. This would be deemed “cultish” and “separatist” by any standards, if seen in context.

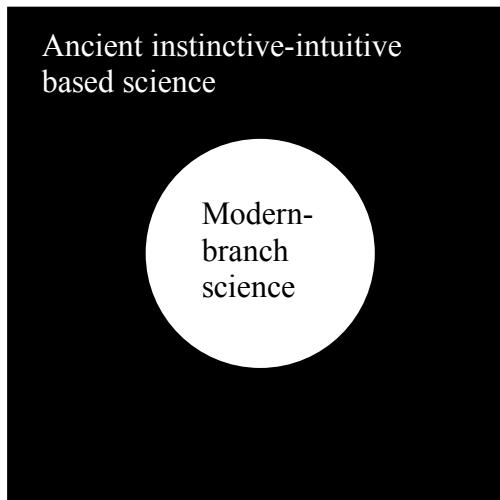


Modern Science (branch science) view: Fragmented perspective, head-downwards view

Ancient root science/ foundational or background view:- Base-upwards view.



Or simply:-



Here we see the difference between the sciences, Root science or holistic science, in comparison with modern science or branch science.'

The main difference is in the method and product of these sciences:-

1. Modern branch science ignores inspiration, focuses on methodology and product and ends up with almost universal therapies that are non-inclusive and as a result, fragmentary aspects of knowledge.
2. Ancient root science sees inspiration and senses as fundamental and primary and thereby the truth within themselves, as an expression of nature through the senses. Long periods of time pass and generations of sensing, from pre-history, which develop into a model of cognitive recognition, as a by-product of the instinct. This means the mental cognition or theoretical model is the end, not the beginning of the ripening process. This becomes a vital resource for people of later generations to use, to recognise and acknowledge their senses and to lessen their grip of cognition on life. The head is the last place for the instinctual sense to manifest itself, it is the end of the process, not the beginning, in the ancient understanding.
3. Modern branch science considers ancient understanding as a threat and therefore sees its ways as "alternative" or "complimentary". In fact ancient understanding encompasses all of modern science and underpins it with instinctual sense. It is also its foundation and root, the modern science acting like a child who wishes to divorce itself from its parents. There is total acceptance of the child but a keen awareness that what it is attempting to do is fragmentary by nature and it therefore cannot be deemed to be "scientific", as it is not the big picture. It is not even in contention but absorbs all within itself.

4. The modernist sees knowledge as cognitive. The ancients saw knowledge of the kind that science produces as fragments of the whole and as such not wrong, but also not the whole picture; something which science also knows but doesn't believe in, as it doesn't use/trust its own senses any more. It feels that mind has to verify body, rather than the other way around. Modern science is also grasping by nature, it wants to obtain from where it is "within its box", it wants to be detached. The essence of the ancient way could be called organic-science, it is a part of that which it eventually expresses as a theory or simply as an expression of truth.

A person who deeply understood this issue, with relation to his work and understanding of tribal peoples and mythology, was Joseph Campbell, when he explained:-

"This thing up here, this consciousness, thinks it's running the shop. It's a secondary organ. It's a secondary organ of a total human being, and it must not put itself in control. It must submit and serve the humanity of the body."

Episode 1, Chapter 12: The Power of Myth (1988)

It is the emphasis of the process of being caught up in the head that has created today's modern perspectives on science, both the method and the results. This is not saying that scientific data is wrong because it is detailed, it is what it is: information about specifics. But because the overall perspective doesn't grow up with the detail, it is as if evolution has formed "the box" of the human mind, the human has got into "the box", has forgotten that he got into it, then tries to investigate the world from inside "the box". This is what has entrapped science. This is also why the ancient perspective is the basis for what we can call Natural science, in its true meaning. Quantum physics may eventually reach this clarity also, but the key problem it faces is that the tools it is using are modern; the ideologies are Newtonian, which is already deeply within the box, so one can't find one's way out.

Everything inferred from a fundamental view about separation will relate to each of the scientific disciplines, each will look for parts and will apply scientific method. However as we move away from the foundations in physics towards chemistry, biology and more expanded disciplines, such as anthropology, psychology and sociology, we are moving from sciences to arts. These latter sciences have more human interaction involved. The nature of psychological, anthropological and sociological theories that connect with a more humanistic approach are broader, whereas the more statistical and "scientific" approaches move towards the physics' root. From the biological sciences onwards, there is more human interaction, more investigation without the microscope or telescope, but that which is communicative and similarly observational. An overall example might be Darwin, whose investigations were deeply part of the Ancient sense, with the same intuition as was imbedded in Hindu understanding thousands of years ago, the difference being that the Hindu perception had no requirement for the specifics of Darwin's revelations, which were unnecessary. As with all modern culture, including science, there is a move to complexity, thereby simplicity is lost. However, simplicity is the cure for complexity. The point was to see the overall picture, not the specifics. It is true that any

idea can always be drawn into mythology and then into dogmatism, both in modern Newtonian separationism and the ancient world, but we need to see the whole of ancient understanding. We also, in this context, need to see the threads of organic science that came through, often associated with medicine, such as Ayurveda, Chinese medicine and ancient Greek medicine from Aristotelian times and even before.

There was a fruiting of the mind through the body, before the mind boxed itself in and could only see the world through the narrow window that has today become Newtonian in essence. Before Newton there were other fashions of theories and/or religions which often went hand in hand, for example the work of Galileo. In fact there is a deep connection between modern ways of thinking and the ways of religious dogmatists. Many scientists were known to be great believers in a superstitious and separate God. There is actually a great deal of similarity in this way of thinking because it is always about separation. Generally, sciences are a basis to the whole culture, we live in a Newtonian world, in the modern West, in fact.

There is a representation in the Arts of the feeling of the people which communicates the organic sense of the body and its expression. Intellectuals could have been involved in Arts but tended to dominate the sciences or were critics/historians. Art, in many ways, could break through to the essence of things, although the influx of the separatist culture and the dominance of modern science has affected art and made it obscure and cut-off, sometimes intentionally made ugly, and an expression of the industrial age. This is again because the human's fear of separation is at the root of the in-the-box environment in which science finds itself. The innate trust an artist has for the expression moving through him, and the nature of art as being clearly and fundamentally based in intuition, clearly demarcates the difference between the modern ideologies of science and art. Art knows no bounds, or can lie less easily, as every stroke tells a tale, whereas the limitations of its theoretical position are the main issue with Branch (modern) science. At its core, all science is art, both have the same root, since intuition is the source. Art is the base of all understanding. This is very much in accord with the ancient Greek approach to "wisdom", understanding it as fruits, or expressions of a natural process, philosophy meaning the "love of wisdom". The medicine practised by those with a deep trust in clarity, in the root scientific understanding, know that life runs through not one individual but everything, the same way we understand, almost unanimously, that a particular piece of art is beautiful. Similarly, one can suggest that root-science has the same effect; it is not unknown or required to be studied; it is Known at the instinctual gut "primal" level by all, except those who are very sick, in which case the sickness is from a theory or idea devoid of sense, i.e. the root of health is also the lack of separatist ways of thinking. We therefore can call this medicine an art, and medicine that is an art gives a base to other forms, just as the fundamentals of physics, understood as an art of intuitive sense, would inform the whole of science. However, this would require the physicist to "be", not necessarily to "think" outside of the box and simply sense what there is. This way of understanding may be "primitive" and child-like but this actually is the most advanced way of one using the whole being, in its entirety, the mind being the end product, rather than the roots of the process.

Organic or natural science of the ancients was not of individuals, it was accessible to everyone; one simply had to be instinctual, to be involved in life, to know it. It was also a living expression, science wasn't categorized as separate from art or from anything else, so to call it science is perhaps inaccurate; in the ancient world there were no divisions between subjects. It was also an art, as well as an expression and a truth, or perhaps simply the expression of truth, in the form of art or healing, or in the form of a model of the universe; it was all the same expression brought up through the senses, organically, from the feet upward. This could be said to be the childhood of science. When the adult mind takes over the picture then it becomes a different process and the child is seen to not know, to be "primitive". Actually, the child was always a lot happier, freer, more in touch with sense than the adult. It is only when the adult lets go of self-image and the arrogance of believing it is correct and can see its way back to its senses, re-learning how to play with theory, to play and have fun with the approach and the understanding that they do not "matter", in a deep sense, that much. Feynman and Einstein were known not only for their scientific understanding but also for their humour, which broke the idea that science was something serious and "important" as an absolute truth because it was known at its edges that it was as flawed as is any other expression of "truth", as found in organized religion, for example. Once this is known, then the cosmic joke is unravelled: that it is only through embodying the mystery that science reveals itself, through the sense and instincts of a person. It senses as "body-upwards" not "mind-downwards".

The work of one of the great philosophers of our time, Douglas E. Harding, in "The Science of the 1st person", illustrates perfectly the difference between the two views discussed here, by explaining that the view of the modern approach is held within and underpinned, not negated by, the ancient. In beginning to understand in the nature of the observer (this is the "you" in the experiment), there is a key step by which we can move from the mental and theoretical image to the sensory and ultimately, to the reality of a situation. He differentiates the two views brilliantly as the science of the 1st person versus the science of the 3rd person. Most science today and most ways of living are within the eccentricity of the 3rd person, which has broken away from the whole or is beside-oneself, an image of oneself that one carries internally. One comes to recognize that this is not reality, by viewing simply as one is, and realizing that the world is not as it seems. If one simply and very scientifically, takes the sense, rather than theory, as the primary source of information and looks and feels and senses for oneself...a very ancient and at the same time immediately present way, then an expression unravels which is still part of our experience, a realization that the science is within us, not exterior to us, and as such there is nothing to investigate, only to sense and respond. This is also the way of the instinct towards health.

"Seven Wonders" by Nickel Creek

*When shadows fall, he'll close his eyes
to hear the clocks unwind
powerless to leash the hands of time*

*kingdoms fall, the earth revolves
the rain will come this spring
and nothing he could say would change a thing*

*seven wonders crowed the man
knowing six are gone
and how the great illusion lingers on*

*he cant enfold, the sun or moon
or wind within his hand
but count the times he'll shout the great i am*

*with all the while, a pontiff smile
veiling his disgrace
at never owning more than second place*

*seven wonders crowed the man
knowing six are gone
and how the great illusion lingers on*

*seven wonders crowed the man
knowing six are gone
and how the great illusion lingers
while the sad confusion lingers
all the while illusion lingers on*

Dec. 11th 2010
David Nassim

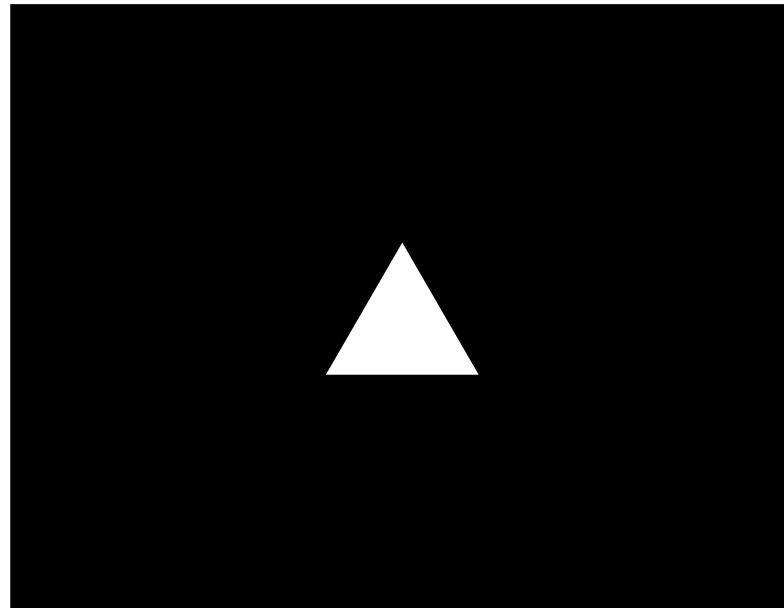
Difference within Equality, Leadership within Following:

“There appears a flight of dragons without heads, how profound!” - I Ching – “Classic of Change”

The above line is an interpretation of the description of a situation of life depicted by the ancient “Classic of Change”. This section is fundamentally to do with leadership, first chapter of the book of 64 chapters, which expresses in this line the situation of the nature of a perfect situation of leadership. The dragon is associated with the yang-masculine principle, as too is the sky that they fly in, so it is a situation of extreme yang. However the dragons are headless, they therefore have no direction of their own yet are still flying. This is a metaphor to explain that when leadership is truly profound it means that the leader is not making decisions from a individualistic perspective, but headless-ly, they in fact are a vessel for an action, they are being “lived through” by life, rather than having “self”-choice or “self”-will.

Looking at this we can also consider what we mean by “equality”. The political notion of things has been on the so-called “right-wing” side for so long, associated with individualism and capitalist tendency which is generally the situation of the world, a dictatorship of individualism and commerce. It is suggested that this is counter to the ideology of the so-called “Left-Wing” which is actually an as-yet uncharted ideology of everyone living in communion with each other, an equality, Communism. But doesn’t this mean that everyone is viewed as being the same and that individual expression therefore is disbanded? We need to acknowledge these two aspects here, but importantly as one *inside* the other, this cannot be left and right sides of something: The “right-wing” is the yang, the “left-wing” is the yin. The Right-side of politics sees the world in separation, the Left as one whole. So then why does communism not work? Why do people suggest that it goes “against human nature” - or is this in itself simply propaganda? The key reason that communism doesn’t work is that the mind-set is not of community but of individualism. One cannot take individualist or right-wing people into a communist revolution without the mind changing from individualism towards community. Why then does this not happen? This is a very important question. The key issue is that people are very different from one another superficially, they have varying amounts of strength or weakness, different abilities, disabilities, eat different foods and do disparate things, it all seems so separate, so how can the world unite on this basis? It really depends on whether this is only an individualistic view, therefore clouding judgment, or if other possibilities are truly opened up, because the idea of communism or equality as a base is something that cannot be established with force and only when all people move in this direction spontaneously, which is why true Communism has never occurred.

The key thing is an acceptance of all things of the yin and the yang while being clear that the yin underpins the yang. Let’s explain this diagrammatically:-



Here we see the black being the yin and the white being the yang. If we consider that the white triangle is on top of the black background then this picture is complete. The triangle represents the quality of leadership, and also of the human on the planet earth, also of the male in relation to the female, as well as modern-life in relation to indigenous culture. The yang principle is always present but only due to the fact that it is born from the female. This means that fundamentally the left-wing basis of equality and Oneness is in fact not “left” but background and the origin - it suggests simply “Oneness”. However at the same time expressions of life are manifesting in all their forms from this Oneness, not separate, but seemingly so from the separatist mind-set. Humans are under the illusion that only the triangle is real, the rest is forgotten/ignored. This breeds the right-wing ideologies that are an exclusivity of seeing within individualism. Here right-wing broadly represents any form of politics that has occurred from dictatorship to socialism, republican and democrat, conservative and labour and all the aspects in between, where policies are conducted with any suggestion that the current socio-economic model is “workable”. It isn’t, it’s just the same idea but each time with a new face, a purely unsustainable, anxiety-based approach and therefore emotive and reactive rather than responsive by definition.

Humans have for many tens of thousands of years have grown further and further towards what is now called “right-wing” (which might be better termed “head-only”, i.e. without body). Like a fire raging, burning up all its resources as the heat rises, the notion of the “left-wing” is something they always interpreted in “right-wing” terms, which is impossible. Since the coining of the term “Communism” it has never truly existed, despite those who would suggest otherwise, excepting perhaps those small communities of indigenous people who of course were unaware of the word, or indeed of any other modern term for “peace”. If there were to be an acknowledgment of the yin backing of reality, the community or the Oneness contextualizing the individuality of modern times, this would form an entirely different world, which is the Original “Utopia” or “Eden” from which we originate.

If difference is seen within equality, then the leader is actually seen as a follower of an expression larger than him/herself. The top of the mountain is no more important than all those under it, who are vital in keeping the structure present from the foundations to the peak; all aspects are just as “important” as each other, or just as “unimportant”. The point is therefore that leaders will lead, followers will follow, this is the nature of yin and yang dynamics, but if it is known that the leadership is without a head, without a “master” but instead is just another member of society, then the whole structure works, the top is no better than the base, so the base helps the top and the top helps the base. The base is for those who are strong enough to provide stability, the top is for those delicate enough to feel subtlety and to respond to it. No-one is better or worse.

This is how nature functions in community, although we cannot apply human terms to the natural world. Ant “colonies”, bees and other insects follow this expression. Groups of wolves, deer, elephants, and our almost indistinguishably similar cousins the primates, all follow this expression. No animal in these “societies” sees anything as being more or less important.

“What is more important: the front of your face or sole of your foot?” – Zen proverb

There is no choice which cells of the body are foot-cells and which are head-cells, this just occurs naturally - the bottom/base is not worse, it is merely denser, the top/upper is not better, it's just lighter. This needs to be understood before any political endeavour can be undertaken. This simply means people doing what they are good at, being what they truly are at a deep level, not just a chosen profession but because of the very nature of what they are. This is the basis for a society that functions, the basis of equality, and from there individual differences are contextualized. The right-wing dissolves, and as a result the left-wing cannot exist, as it was only differentiated as “left” from the right-ist separatist perspective. Hence when equality is really understood it does not mean that all people are the same, full stop, it means that all people are fundamentally the same but superficially different. As a result people will have divergent ways of expression and widely varying requirements of those expressions suitable to their natural being. Also, the background of Oneness has always been there, there is nothing to “get to”, the right-wing is a new notion, an invention of separatism in an ocean of Oneness. Hence what is community is literally right next-door, unity occurs when there is simply an opening-up

to possibilities occurring within each person, there is no enforcement, no-one to tell you what to do. This instinct is and has always been fundamentally within us, it has just been masked by the mists.

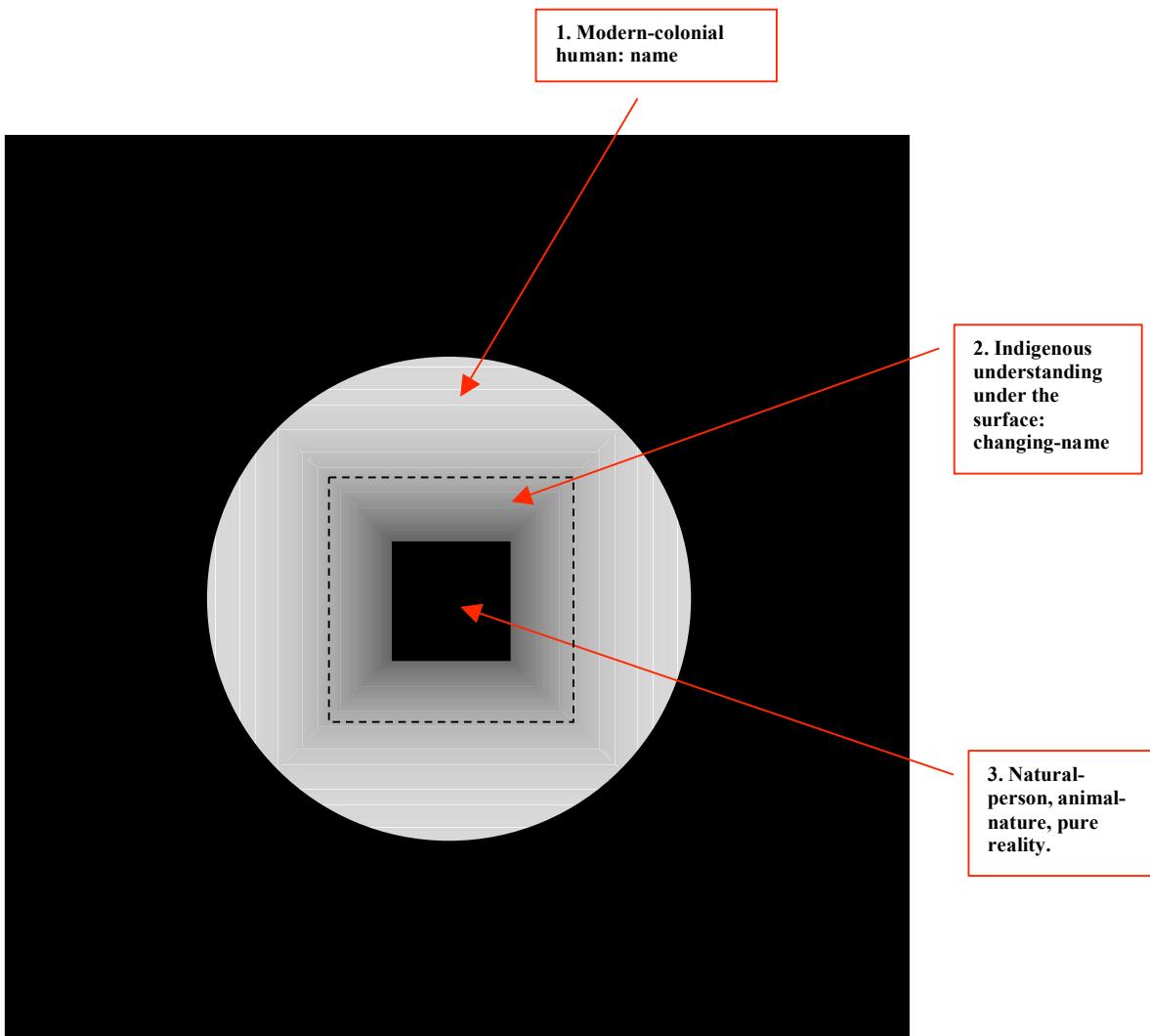
Anybody who takes a leadership position needs to be clear that it is as unimportant/important as any other job, no more, no less. This was the original idea behind communism. However when the right-wing mentality comes into this and dictatorship is formed, everyone blames the notion of "Utopia" as fantasy. But the idea has been around forever, what is relatively new is our resistance to this and our attempt to take "control" over "my" life, "my" business, "my" town, "my" nation and "my" world. This desire for control is the basis of the dis-ease. There is no choice to be made, you are what you are, and that may not necessarily be a leader. There are those people who lead who should really follow, and those who follow who should really lead. For the former there will be a great tension in leading and things will either get done because of the tension and force applied, or they will fall apart. In the latter there is much frustrated energy arising from the leader not being what they truly are, feeling victimized; they will use their expression to attempt to control themselves and/or others destructively, rather than allowing life to direct them to where they need to be.

Please be clear, modern society at present has no understanding of Oneness. We are living in a world dominated by the right-wing ideology. The way people see each other, the nature of hierarchy in jobs, education, financial power, none of these things has anything to do with what is expressed above because they are all within the box of thinking, although perhaps that is now beginning to shift and open.

The mould has to be broken or dissolved away, none of what society is now like can be used as a reference for or an example of a true equality-based society which allows all difference as part of the scheme of life. This has yet to occur in modern times. However, it occurs in every form of nature all around us and in the indigenous populations of the world and is also our nature as small infants - these are the root back to the Natural State, which is not only our heritage but also the only possibility for the continuation of the human species. Communism therefore was never designed or formatted, it can't be owned or arranged by Marx or anyone else. It is the way of nature which functions based in equality and accepting all forms of life as they fit into the scheme of things. This is in fact an anarchy because when leadership is derived without choice and simply as a flow of life, who can say if it is the leader one is following or the whole tide of nature? This therefore is not leadership in any recognised terms, it is leadership which is natural, without "self" and utterly free: without a "head".

David Nassim
Feb. 8th 2011

Our Natural Core:



The above shows a diagrammatic representation of the modern person. The three layers could be seen to represent many things:- From the fragmented world of modern physics it could be interpreted as the atom and the inner space or emptiness within the smallest of particles, the “God particle” at centre. From the fragmented world of neurology it could be seen as the brain from the outer and upper portions to the inner and deeper portions. In psychology of the Jungian ideology it could represent the conscious on the surface and the super-conscious at the core. From the sociological point of view it could be the natural and instinctive behind the social norms of society. From the anthropological view, it could be seeing indigenous peoples as the minority roots of society and the surface of the world as the seeming majority, which as we can see above is not true, the black square in the centre being Underpinning and part of the larger black square of nature. It is likely that all humans originate from the African “cradle” of life, migrating to other climates, adapting to new environments in the northern regions which whitened their skin. Therefore this ancestral lineage is within everyone. This means that the nature of

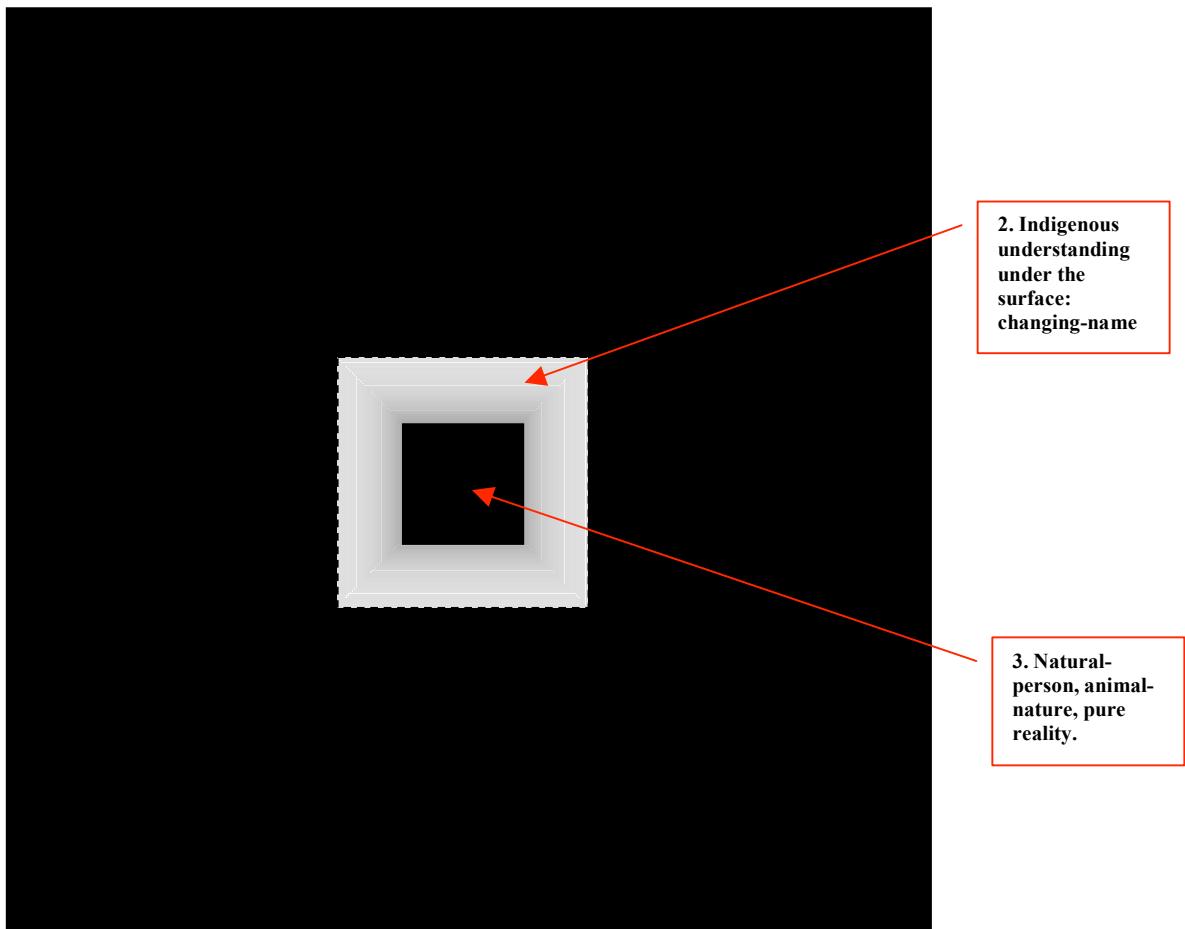
racism is a madness beyond imagining, in that the ancestral lineage of all peoples is African. The white skin merely represents adaptation to a different climate but our home is within our origin. As a result, for the white-skinned Caucasian there is often within himself a longer journey home. There is no such thing as “primitive”, there is just close to the source and further away by nature.

Let's now look at the layers from the basic reality that what is fundamentally natural is at the core:

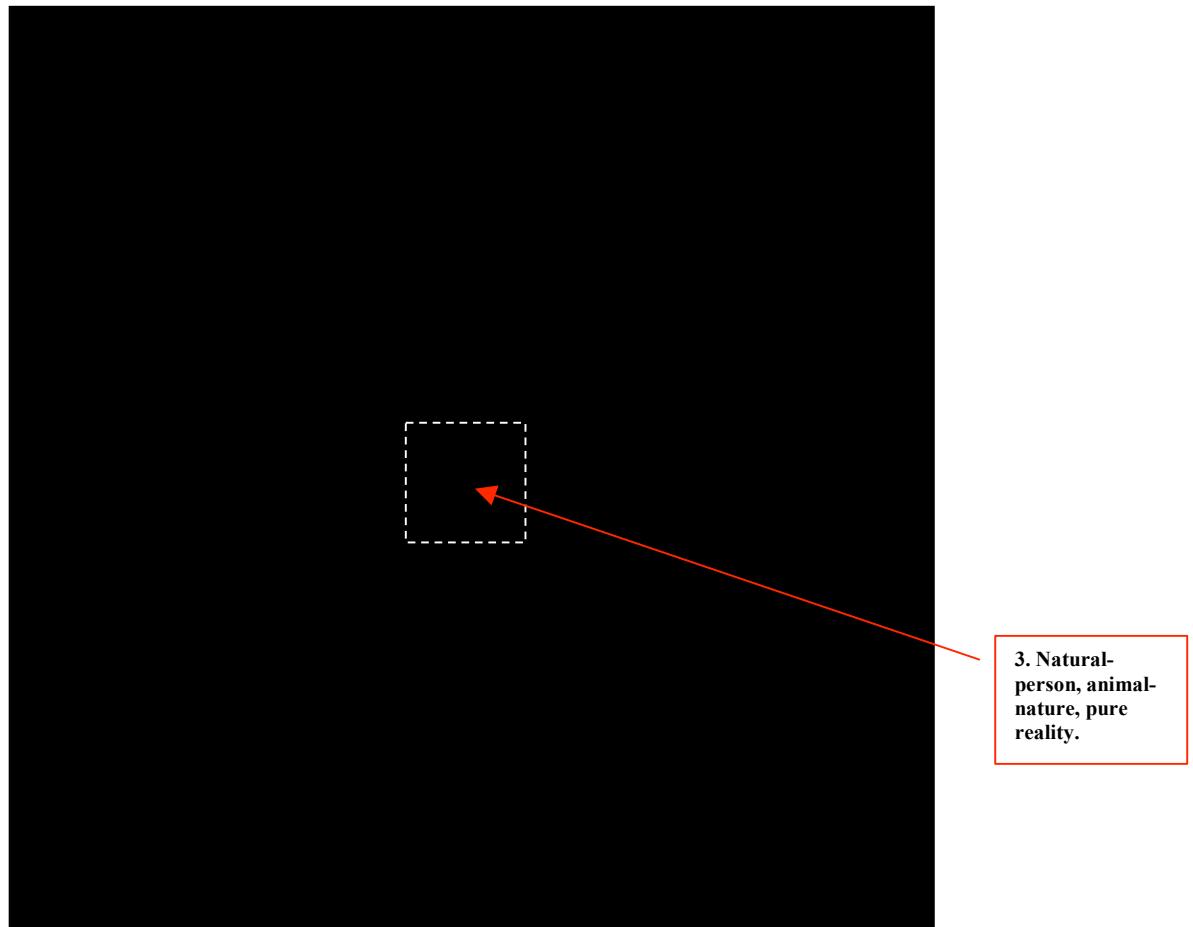
1. The outer layer is the ideology of separation in the world, the “colonialist” attitude, the labeled and boxed world, the world of modern-scientific-fragmentation and separation.
2. The middle layer is the indigenous, those who know the nature of the mind’s attachment to things - the dis-ease of sufferance. It is through instinctively knowing a way to the source that we may reconnect with nature and thereby our naturalness is not engulfed by the bubble of the “colonial”.
3. Within the indigenous is the purely natural. In the Tao Te Ching this is the “sage” or “Natural-person”, the one who is more an animal of nature and One with all of life and the ideals of the tribe or the modern society.

What I'm saying is that the above is a description of the modern person because the modern person encapsulates all three of these expressions. He/she has both modern ideals, hidden tribal roots and even more deeply-hidden spontaneous natural-order. How deep the attempt to control the inner by the outer will be in direct proportion to the amount of sufferance being felt. The more deeply the inner is accepted, the less the sufferance.

If humans were to live on through to the next generations the following is the path of least resistance:-



This represents the acceptance of the tribe, the sustainable understanding of the way of being, the letting-go of modern ideals and the movement back to nature – a reliance on nature as the foundation, without attempting to take control of life, or being enveloped in anxious tension about ideas of death.



The above represents the human being at one with nature, the natural-human, the human-animal. When our realization of this allows a letting-go of the idea of “copiousness” and being “better” than animals, being less “primitive” and somehow “higher”, when all this drops away, then simply all that's left is what *is*. This will be the result: the human at one with nature, as was always the case, it was just the bubble on the surface which seemed to warp the perspective.

There is great difficulty for the modern human to realize that the colonial is on the surface of the indigenous who is behind them. We cannot get away from our roots which lie within us, they are in fact foundational to what we are standing on. We cannot get away from our origins and to deny them is therefore to deny reality. All of us likely originated from Africa, from the inner and ancient times, to look away is to have a belief in another idea. To have racism therefore is to deny one's deeper self, it is to cut one's legs from under one – seemingly an impossibility. However, the further we try to ignore

our origin it will inevitably catch up with us, it is the nature of running for it to come to an end when the energy is exhausted. The resources of the world are being used up ever-faster, doubling exponentially. Therefore it is time to feel the exhaustion, time to realize that when the colonialist beats his/her slave, in whatever metaphorical or real form this takes in the modern world, it is really a lashing being carried out on the “self”, an auto-immune dis-ease, a cutting-off of the nose to spite the face - total madness, an illusion. There is in fact no separation - there has always been a rooted soul.

The indigenous peoples have historically been forced to yield to the colonials, they can do little else. But they deeply know that the ways of the colonial are not the ways of nature. The colonial way of leaping into battle, ready to cut down the Zulu where they stand is not the way of nature. In these cases the realisation is that this is not “our” land to conquer, not “our” place to be aggressing, not “our” war to wage.

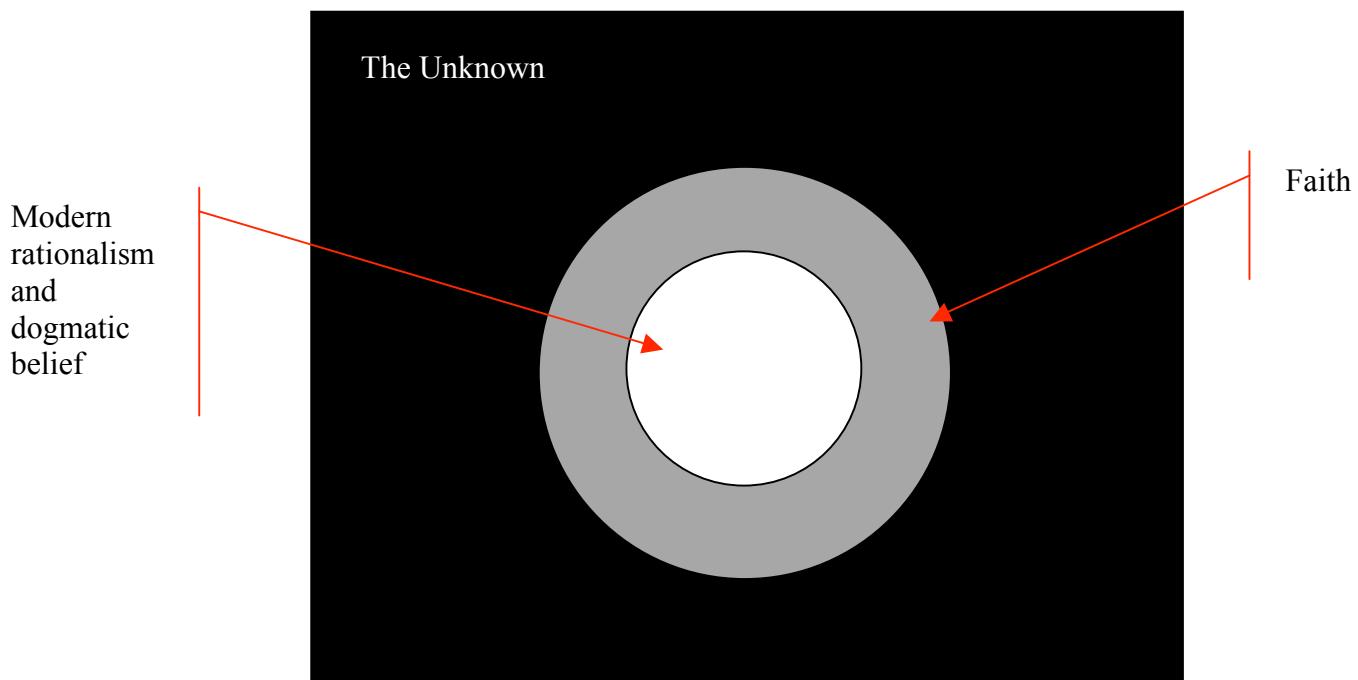
From the Tao Te Ching:

Chapter 64

*Peace requires no maintenance, it is easy
Dis-ease can be cured easily, before symptoms develop.
To mould a thing when it is yet forming is easy
To dissolve a thing when it is yet small is easy
A thing can be engaged with fully, before it is formed
Natural-order can be perceived, before a thing is warped
A tree whose trunk can fill a person’s embrace
Springs from a small shoot
A building nine storeys high
Rises out of clumps of earth
A journey of a thousand miles
Starts from beneath the feet
That which acts with intention, resist the process of life
That which acts to grasp, grasps at smoke
Therefore the Natural-person, does not act with pre-intention, and as such things are left as they are, as Nature is
Because there is no attempt to grasp, there is no loss or gain.
People are commonly interested in the idea of a project at the seeming “start”, but lose interest in the reality of the project as it goes on and at its seeming “end”, hence it is often abandoned.
Without the notion of “beginning” and “end” all there is, is what there is, hence there is never an enterprise that is “lost” or “founded”
Therefore the Natural-person, Naturally does not desire and is not seeking what seem like “precious” goods.
There is an Understanding, without learning
This is the opposite of what most people do,
Hence there is a Natural expression that might draw humanity back to Nature, which acts spontaneously without intent.*

David Nassim
3/2/11

The Unknown: Faith and dogmatism



The above diagram expresses the basis of this article. The underpinning basis of life we will call the Unknown, on top of this is the idea of “faith” in something and on top of this is the reasoning of belief forming dogmatism, which can either be from modern rationalism or other forms of rigid thinking, i.e. not from outside the “box” or in the above case “circle”. Let’s look into this more:-

At the Origin of religious traditions, “faith” is a key word, but at its heart what does it mean or point to? At its root “faith” originally comprises of recognition of an unknown quality that cannot be fathomed by the conscious mind. Throughout history this has always been at the centre of all religious metaphors. However on top of this “un-known-ness” formed superstructures of what the Unknown “means”. Ideas, methods and definitions arose, distorting the original mystery or no-thing into a some-thing: a believed “known-ness” or “known by a selected few-ness”. The point is that when the Unknown turns into what is called “faith” it has become a labelled belief and this belief is merely a set of ideas around the *idea* of “faith”. Unknown turns into faith and from there belief can turn into dogmatism as easily and quickly as a match ignites dry wood. Before we know it Christ’s words become Crusades, Mohamed’s insight becomes “holy”-war, Buddha’s and Lao Tzu’s bliss becomes monasticism/asceticism: essentially there is either an outer war on the exterior world, an “I’m okay, you’re not okay” ideology – or an inner war, a belief that: “I’m not okay, the universe is okay”. This is is pure dualism.

In all of the above cases the unifying principle is that at the core there is a point about which we cannot speak. This we might call simply the “Unknown”, but fundamentally it is deep acceptance of the Unknown, an acknowledgment of the point at which the

cognitive process cannot penetrate. This is what is realized by all ancient and indigenous peoples in the understandings of medicine and the process of simply letting-go and relaxing, which is the fundamental basis of all forms of healing. As such, and as healing is the root of all ancient and indigenous understanding, the recognition of the Unknown is also the fundamental basis of all aspects of life, the realization as Tony Parsons puts it, that “we are being lived through!” and seeing that there is a broader context occurring to what seems so personal, an Unknown context. In Christianity oftentimes people say “It’s in the hands of God” or “God works in mysterious ways” or “there is no way to earn Salvation/liberation, it is already within”. All of these are examples of phrases used in common language which point to Oneness and are a recognition of “unknown-ness” but often they are indicative of those who have “faith” and those who do not.

If we look at the “agnostic”, the one who does not have a religious faith, at the point at which the mind and cognition do not function they too will simply say “I don’t know”. This is therefore exactly the same as the person of “faith”, but without the flowery religious linguistics, and perhaps without the requirement of “analysis/reasoning”, although the agnostic’s point of view will often be borne of belief in modern Newtonian science. The Scientist too believes in the scientific method and the nature of how it all works, but at the points where their often fragmented views fail to see the big-picture questions, they will say “science hasn’t got there yet” which is another way of saying “I don’t know”. The point is that at a basic level we are in the same boat of not knowing. The religious person simply has the comfort of realizing that there is no possibility of knowing, whereas the scientist-academic is under the illusion that if they try hard and push at the limits of knowledge they will somehow “get there”. This is what makes the two processes slightly different. There isn’t one better than the other, though in many ways the feeling that things can be “left in the hands of God” can to some extent be quite liberating.

The academic-rationalist’s view is that those who have “faith” are akin to being war-mongers and that their faith will cause them to behave irrationally, while upholding a belief which to the rationalist is unreal. However, people with “faith” very often have a far less stressful life than the academic-rationalist who is bound by a rigid mind-set that to “unweave the rainbow” *must* be the way to understand everything, which should be striven for. There is a direct proportionality between whether there is an acceptance of the Unknown, and stress. The less we accept the Unknown and the anxiety that causes, the sicker we become. This is beautifully illustrated in the recent film “The Sunset Limited” where a conversation ensues between a person with “belief” and an academic-rationalist, who has “got it all worked out” - his conclusion being inevitably to end his life.

It is often the case that the person of “faith” is crucified by the academic-rationalist who themselves has the faith of no-faith. Here, instead of judgement, if we look this objectively, the nature of the Unknown remains the same, no matter what the ideas in the mind. Instead of destroying the “faithful” and upholding the scientist, a common ground of the Unknown has to be recognised by all.

When the Unknown moves over into faith/belief and reasoning for this, this pushes people further and further away from their core instincts and also from the ways of the natural world. From before the times of humans, eco-systems have been functioning in perfect harmony, this has not changed with the influx of humanity although the seeming imbalance through humanity's effect on the planet is sure to be met with a balancing force. For the person based in the cognitive the Unknown is a highly frightening place, however if all life is lived from acceptance of the Unknown or an innocence, then it can be simply lived. This is known by all indigenous peoples and also more modern "tribes" such as the Amish, whose realization of simplicity in living is not about a process of debunking modern science but actually an acceptance of allowing nature, or what they may call "God" to provide. This is totally counter to the modern mind-set but is actually the most ancient of ways, as it is the function of the wild-nature we see around us.

While it is true that both indigenous and Amish peoples and others of this nature have deeply-held "belief-systems", at the same time there is a realization and acceptance of Unknown being the background and a reliance on the cycles of life. When such proclamations as: "I know", "I know a way", "I know someone who knows", "I know a method", "I know a practice or art" turn into simply and honestly: "I don't know" this then is the dissolving from active ego-centric intention towards non-intended action, or action which is in accordance with a larger perspective which therefore is no longer driven by individualism, or believes that it is.

"Beware!!" barks the modernist, "the dogmatism of belief can make self-righteousness seem 'Supreme-Righteousness', this has happened so often in all the dictatorships and power struggles that have occurred the world over within civilization". While that is true, however as Bill Mellison of the perma-culture movement points out:-

"The problems of the world are increasingly complex, the solutions however remain embarrassingly simple!"

The point is that while it is true that the "unknown" has the propensity to spark off violent debate, it only does so when someone is trying to **claim ownership of it**. When the unknown is left to be what it is, then nature is left to be what it is. Here we have the pure-science of Observation - "As it is", without requiring anything more, because this is "All there is". When people learn to deeply accept the Unknown this is not blind faith. This is a realization of the limitation of the cognitive process or the "tool of separation". Also it is a realization that life is deeply intimate, yet also impersonal and Unknowable as a "thing". It is non-controllable from the individualistic mode of belief.

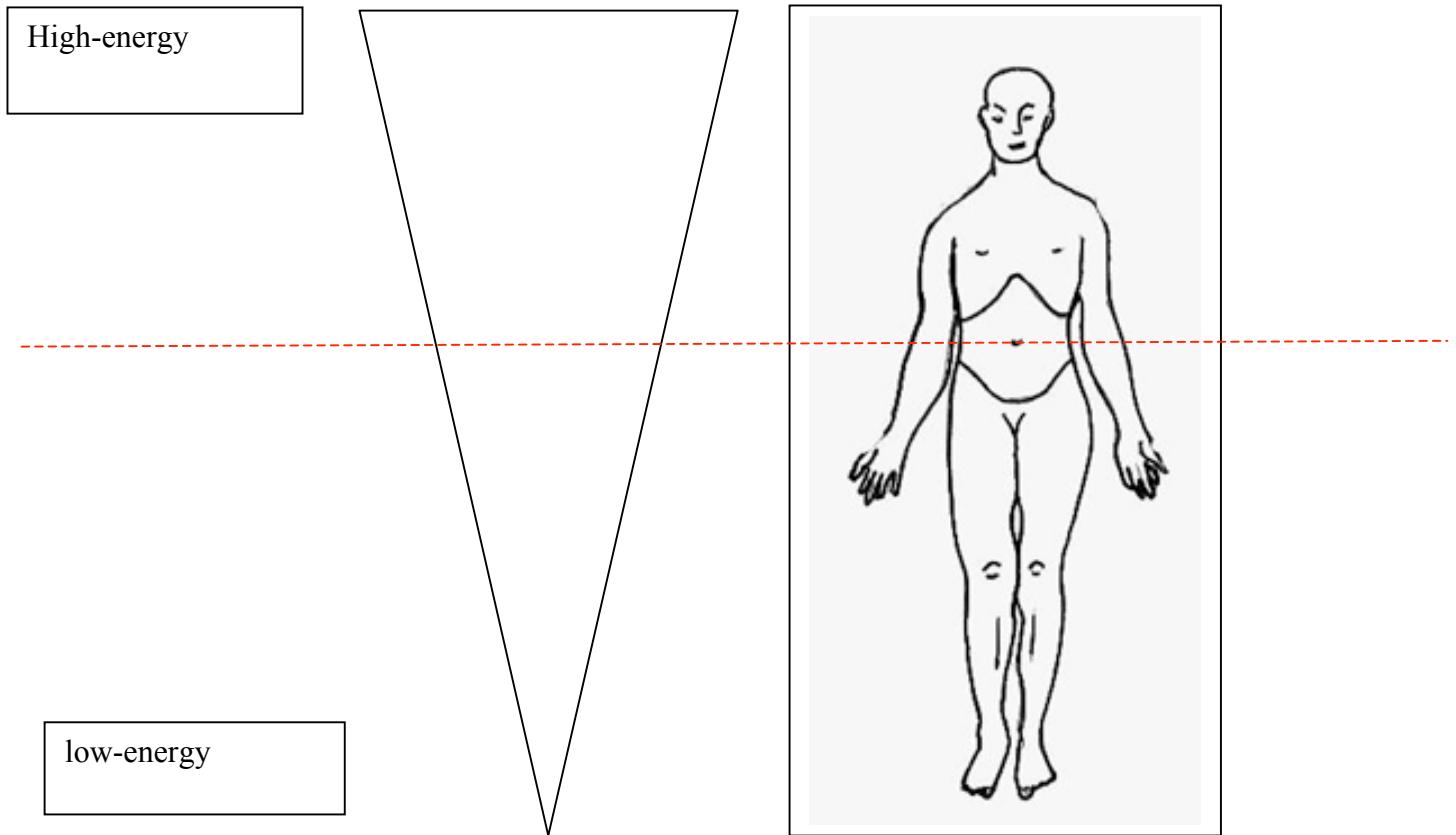
To those who have "faith" the question should be "**who** has faith?" To the person who has a faith of no-faith and shuns others, the question should be: "**who** doesn't have faith?" When the realization is that in both cases the answer is the same "I don't know", then inherent is the perception of Oneness, the borders come down. We see that what actually seemed like a divide was really just a different superstructure on top of the same illusion of a separate "self" who has faith and all that that entails, or a "self" who does not have faith and all that that entails. Whenever there is a "self" imbued with a notion or

dogmatism and lacking deep feeling and a sense of the reality of the Unknown, it is always a form of dualism. Dualism only truly ends when there is an unquestionable sense of reality beyond that of the separate “self”. When this is revealed then there cannot be any form of faith or belief or dogmatism but simply a reversion to relaxing and dissolving into the simplicity of the Unknown because there is no longer the idea of a “self” to idolize. The Unknown is both realized and acknowledged totally to be all of reality - thus Nature is returned to. This then cannot be named. There is no dogmatism or belief involved. The transition is from the modern human, the rationalist, to the indigenous and tribal belief, to the human-animal at the core. In the modern West we contain all these aspects one within the other, like a Russian doll. The interest for some is in shedding the burden we don't need, letting go of the armour and living simply, with lightness. There is no specific time that this can happen, no hour that it will arise, it happens simply within and through, not because of the one we call “me”, in the ripeness of the moment.

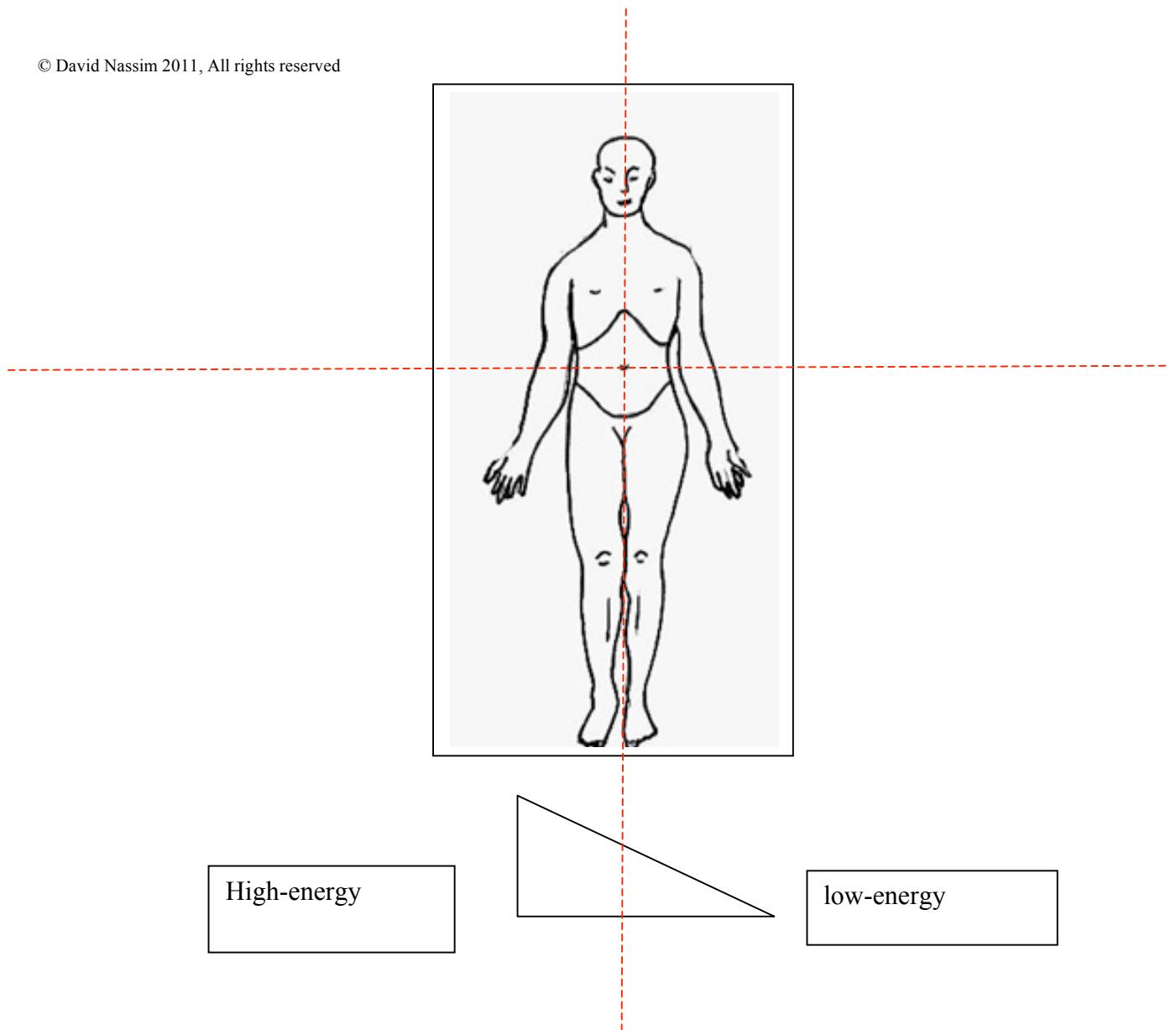
David Nassim
23/2/2011

The place of least resistance: seeming weakness, the blessing in disguise.

Through looking at the body in a very broad-focused way patterns become very clear. If we look at the “normal” situation of those patterns found amongst humans as a species, the following can be understood in terms of “energy” or simply amount of usage of the upper and lower sections of the body:-



From this we see that least attention and energy is related to our feet, in fact we hardly ever feel them and consider them to be very clearly separate from us. Taking this process further let's look at left and right sides:-



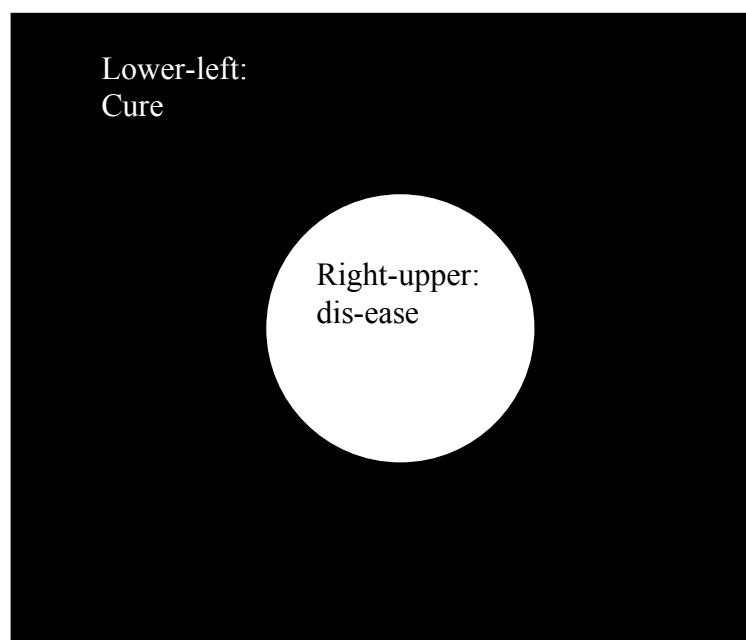
If we consider that the majority of humans use and associate much more with the right side of the body more than the left, then overall we can see that the upper and right portion of the human being is the high energy zone, and the lower energy zone is the lower and left portion. This is embellished by the idea that the left side of the brain is used more for the functioning of the right side of the body and is associated with analytic and breaking-down type forms of thinking, whereas the far less-used right side of the brain is associated with expanded, more inspirational and relaxed understanding.

This tells us that human dis-ease or the human condition of suffering draws considerable energy from the lower left of the body to the upper right. We could say that these two areas represent different aspects of ourSelf in the world, for example the lower left could be said to be associated with wild-nature, the instinct, the indigenous tribal ancestry. The upper right can be said to be the modernist, the city-slicker, the capitalist, the colonial. The two exist together. However for the human the upper-right is founded upon the lower and the left - the human body energy is like a house: foundations are in the lower body

and the upper is like roof tiles. When there is too much focus in the upper and very little acknowledgement of the relevance of the lower, then the roof has no foundations and will fall. This is the human condition, the pattern of human behaviour. People speak of “balance”, however when something has been drawn so heavily to one side, it is very important to understand the degree to which there is *imbalance*. At present the amount of energy associated with the upper is like two tons of weight on one side of the sea-saw and on the other side is a feather, this is beyond a minor imbalance, it is exponential!

Interestingly the lower-left of the body is energetically like an anchor, basically an anchor to the earth and to the background, the lower-left is in a sense the forgotten region of the body, the place which is weakest but also offering less resistance to the flow of life, not trying, just letting be. This region is associated with the female, the indigenous, the instinct and feeling. It has no words, no voice. The upper right side speaks and does a lot, “the right hand man” associated with the male, the aggressor, the dominator, the separatist-individualist, the colonial. Hence the right puts to-task the left, the upper puts to-task the lower.

From this perspective we also can see that the lower-left is in contact with the ground and with the nature of Oneness, realizing the illusion of reality, and the body as being just an aspect of this. In a sense the left foot is the most lowly region and is also the region most numb in modern humans. The upper portion is cut off from the earth, up in the clouds and forgetting the anchor, it is no longer rooted but instead like a hot air balloon flies ever upward to the stars, trying to possess them. The left foot is submissive, its energy will always be drawn on by the upper-right and used up, in order to “get-to-the-top”, to climb the highest mountain, to build the tallest skyscraper, this is the project, the ambition and raison d'etre of the right. The left foot is battered, beaten, yet keeps on yielding, allowing. In truth the Christ/Buddha or Mohammed is expressed in the left foot, the nature of understanding of Oneness. The aggressor, the power-hungry, the dominator, are also seen in the body in the upper-right. The cure and the dis-ease are present at the same time but like this:-



Here we could consider we are viewing the human from above. The lower-left is connected with the earth so it envelops the upper right or head, which is only an aspect of the whole. The nature of separation therefore is when the head is all there is. The nature of the feet as a basis is therefore the mother or root of the upper.

In most of the mythology associated with those who understand Truth it is always said that the “meek” are truly strong or that what looks weak is actually strength. For us this could mean that disabled people, the elderly, the sick and the weakened are actually the strength in humanity. But how can this be? Surely this is to do with dis-ease? Actually the word “strength” here is not useful, more appropriate would be the “Origin” or the “foundation”. The issue is that it is the weaker aspect of ourSelf, an aspect which is connected to the lower-left of the body and is without tension, stress or high-energy. So this weakness is only from the perspective of the colonial-right-wing judgment, from the perspective of nature it is more accepting and less resistant to its way of movement. The left is the “resource” and also that which “is” and doesn’t “use”. The right-upper is that which “uses” or “takes”, it believes it is separate from the “resource”. In a way dis-ease within the human is a schizophrenia, an attempt at dualism expressed within the body energy itself.

When we understand this, then there is realization that if the lower-left is acknowledged life starts to become easier because there is less energy being drawn into the madness of the upper-right. The indigenous person is accepted, the land is acknowledged, the nature of Nature is realized, this is the following-through of the cure. Listening through the lower and left, is the sound of peace of silence, the realization of impermanence and that no-thing is every-thing. All is One.

In our society the lower-left are the sick and the elderly, the weakened. This is not a call to charity nor a moralism, it is simply saying that a person is both the representation of the society he/she is within in a physical-energetic way, as well as a member of that broader “body” of humanity expression. In indigenous and ancient cultures the elderly and sick are acknowledged and are akin to the legs and lower body. It is not only the young who are important, they are akin to the upper body which is the flower. In this way we come to an understanding of the way of nature. What seems like a curse is a blessing in disguise for often it is a direction back to the Origin, back to the lower-left, to the earth and the Yin which is the foundation for life.

David Nassim
25/ 2/2011

What to do, when there's nothing you can do.

The other articles on this website talk about how we see the world, how we see health and ourselves and the many and varied expressions of the singular fundamental original issue of “separation”, as the root of all dis-ease, or seeming separation, since it is an illusion.

Most people, on contacting this kind of expression (far more eloquently and deeply expressed, by people like Tony Parsons), have a great deal of questions and a maddening feeling of “well, what the hell can I do, then?” If everything we do is a kind of game of the “self”, what is there to do.....

The answer is, whatever it is that you *enjoy*. No, this isn’t some patronizing “let them eat cake” attitude....although I do like cake! What I’m saying is that, when it comes down to it, if we look at animals and plants and how they grow, as an example, all we see is them expressing themselves, in whatever way and however they are. Tony Parsons expresses this as “a celebration of life”, which is exactly what it is. There is simply an expression of what there is, being what it is. They are being “authentic”. This is really what health is all about. This is not about “the ‘freedom’ to say what you want about people” or “going out and killing a whole load of people for no reason” which is what people often believe an anarchic society to be, but actually anarchy means “ana” without “-rchy” leader/monarch or *directive force*. This is interesting. What we find is that actually being what we are is simply living *without* force, *without* specific direction but simply from what emanates out of a deep sense of being, and this sense of being is not plural; it is singular; fingers of the same hand, so it is not violent or chaotic, its naturally ordered-spontaneously. We also, and with difficulty, need to get the sense of whether this is coming from a “self” image or if it is coming from no-where or is just a sense of something within. The aspect that is about self-image will always be encompassing something from the past, because “self” image and ideas create the perception of space-time, whereas being outside of this space-time means very little because there is no long a “self” experiencing it. This is very much the difference between the infant and the adult. The adult has the belief of self-image and so is within the idea of space-time. The infant is blissfully disinterested by this, as is the whole of the rest of nature, and as such there is a contrast of peace within the infant but torment and sufferance within the adult.

This begs the question....what do you deeply sense or love, in the true sense of the word, meaning “*to be one with*”. What are you really interested in, using one’s senses? What electrifies and makes you exited to explore something in which you are interested? These things can be very, very basic. They can be as simple as having a type food you want to eat because you deeply feel it, not because there is a past-memory based attachment to it. It can be a feeling of knowing you want to creatively express yourself, but can’t think of what to do. That is enough, what to do will come in time; it is enough even to sense there is something under the surface. This is a realization that there is something behind the “self”, the “self” could be said to be a glove over the fingers of the hand of Nature and most of our attention is on the mind-made glove, not on the reflection of nature underneath, the hand of which we are all fingers.

So, as we can see, this reverts to a kind of observation or sensing; it isn’t really something to do, it’s suggesting a seeing of what is. This is quite different. There are no suggested reading lists for this, no books, including anything I have written, that will help

with this exploration; it just has to occur, when it occurs. The “advice” such as it is, is to take no advice, but to listen, which is a fundamental position of hearing what there is but listening to the senses of direction, the internal compass, to set one in tune with what is simply nature’s call.

Medicine is not the only calling; there are plenty of different ones. Some who are involved in health and medicine would do better to let go of this one and be what it is they are, rather than using medicine as an awkward outlet of the art they want to perform. Others naturally *are* medicine; they are because they are and can be nothing else. It’s like cells in the organism of the body; not all cells can be the same or else the body would have an inflammatory response. The “cell” you are, means that you perform this job the most effectively as decreed by nature, not by ideology. Nerve cells inspire, fat cells accumulate very well, bone cells create structure, white blood cells cool things off, red blood cells heat things up. This is highly simplistic but the point is that there is an expression that is utterly natural going on, nothing is being under played or over played; it is as it is.

Nature is uncompromising in being what it is, in being authentic. It isn’t hiding anything. There are animals which, like chameleons, change their colour, others like several species of hover fly, seem to “pretend” they are something else, but this is looking at the world in human terms, not the way of nature. Nature can’t be viewed from this terminology of separation. Actually these expressions have no cause, no reason that they are just expressing what they are. This doesn’t mean that they are, or are not, adaptable; it means that they are what they are, some which are able to adapt easily, without physical destruction, others less so. However they don’t pretend to be anything other than what they are; they cannot do that. This is the nature of nature, that lives through human beings, and is also the expression of the perceived idea of separate self, but it is a mirage, not reality, or should I say the reality is that it is a mirage. This is authentic in itself, to see that something is only as real as a film or a coloured smoke screen. It is really occurring but one can put one’s hand through the projection, and behind it is just light.

The nature of the person involved with teaching medicine or with health, if it is reflective of the inner nature, is one that is naturally submissive to the expressions of others; there is little of him/herself to express. It is more stereotypically of the female-principle or yin, be it within a male or female body. This is the way of medicine and the teaching that comes from it. Those who have different expressions in the yang, are more active. They need a bigger arena and also are the expressive aspect of the body, the life of the body. Together there is Oneness, not one or the other; always, when everyone is being what they are, authenticity rules. It becomes anarchy but of total natural order, through “doing” nothing intentional, but simply naturally allowing, dissolving, listening to what is.

David Nassim
6 Dec 2010

On Authenticity: “acting” natural, and the limitation of hierarchy

“What is more important: the front of your face or the sole of your foot?” – Zen proverb

Authenticity or being naturally the expression of nature, is not something that we can be taught, forced into or persuaded. It is something utterly natural and also constantly present. From birth we have an innate sense of authenticity of expression which as we grow older into adulthood becomes covered-over by the mental-emotional field that is society and its various ideologies which simply represent an armour-plated outer skin and cut us off from our sense of the world around us. Of course this skin is not actually real, it is an illusion, a belief system, but one that is deeply entrenched from which it is very difficult to escape. The difficulty is that once within the trap of the “armour-plating” the world is only ever experienced thus, it is all that is known, nothing else could possibly exist, even though at a deep level one senses something is uncomfortable. Authenticity is not based on any external form or image of what one “should” be like. It is not an act, not a social or parental idea, not a construction or taught perspective, not a tyrannical overlord’s view; it does not relate to economic or social class, nor to racial identity, nor in fact to identity of any kind; it is not about a religious doctrine or spiritual ideology or indeed any format whatsoever.

So the question then becomes how can we regain this authenticity and be free of the bondage of the full-metal strait-jacket which humanity inhabits. There is only one “approach” to this. This we can call “yang” or the “method” associated with “attaining” a “goal”. For this it requires that the whole world be organized around people who “know” and people who “don’t know”. Those who “know” are seen as having “authority” over those who don’t. This is a symptom of the mutation of humans since being within the illusion of the separate “self-consciousness”, armoured from the world. The masculine principle has been warped into a belief that it rules and commands, borne of a fearfulness that it requires this kind of “power” because it feels separate from everything.

The mentality of the yang is to “become” authentic, to push to the limit and then to break into an authenticity. This is fundamentally cathartic, in that you push something hard until it reaches breaking-point. However, the human-world mostly consists of people “striving” and “seeking” which presents them with all sorts of difficulties. As soon as a person believes he/she need to “get somewhere” or “do something” about something that will inevitably cause problems. Rarely does it break open and allow the twoness to dissolve because this is innately frightening, therefore the person is kept from the edge all the time as the “self” believes “it” is in control. This is all based in judgment, and judgment is based in duality. Duality is based in a sense of separation which is at the origin of the human mental-emotional complex which distorts the Eden that he/she is in fact within.

When duality is set up the following beliefs have a domino effect of inevitability:-

1. “self”-orientated view of the world/universe, everything separate from the “I”
2. Heaven and Hell
3. A Creator and a Destroyer
4. Life as good, death as bad
5. Up as good, down as bad
6. White as good, black as bad
7. Sky as important, Earth as not important
8. Power and high energy as good, weakness and low energy as bad
9. People who lead are “better”, people who follow are “worse” or “lesser”
10. The teacher is “above/at the top”, the student is “below/under”
11. The “rationalist” and the “irrational”
12. The “fighter” and the “coward”
13. The male as superior, the female as inferior
14. The instinctual and basic as “primitive”, the complex and abstract as “superior”
15. The known and the unknown
16. The colonial as above, the indigenous as the slave below
17. The disciplining parent as higher, the innocence of the infant as below
- etc...

The difficulty is that there is an almost immediate reversion to dualism in everything that is conceived of by human beings. A famous presenter and broadcaster recently expressed in his “interpretation” of the “Tao Te Ching/ Naturalness and its Innate-perfection” that it was important for people to “*do the Tao*”....this is a perfect example of what occurs when dualism encounters something it cannot understand from within dualism, even conceptually, i.e. Oneness. Generally what occurs is that they try to “*do*” it and as such it turns once again into dualism. For Buddha’s message this turned into Buddhism and monasticism, for Christ’s very similar message it turned into Christianity and the Church. For Lao Tzu his expression turned into Confucianism, or Confucianism was the dualistic expression arriving at the same time as Lao Tsu’s message.

In all cases the deep simplicity within the essence of these expressions is lost, once superstructure develops on top and dualism is the add-on. Of course these all create authority and hierarchy, domination, war, conquests, aggression, power, seeking and the rest. The nature of dualism is a madness that makes all things seem at odds when they are actually all a sea of energy. This of course can be known intellectually but unless it is deeply acknowledged it is very difficult to dissolve through the barrier of identification with the mental-emotional realm.

There are numerous practices and ways of “getting” there, many masters who would suggest they have authority to take lead over others when in reality they exhibit leadership which is about themselves or “self”- righteousness, not Righteousness. They in fact have very little interest in those who follow them. This kind of ideology is part of the madness of duality.

To lead and to follow:

The nature of these positions is deeply misunderstood. Put simply: to lead is yang and to follow is yin. These expressions occur through nature, not by force or attempting to become one or the other. The yang is the direction which leads, the yin follows and supports its expression, the yin also underpins the direction of the yang, being the source from which it came. So the “lead” of the yang is very much how a toddler would draw its mother’s attention to something it wants to play with. This is the nature of the leader and follower. We see this warped process with all the despot industrialists, politicians, teachers and leaders who sit in positions of so-called “understanding” and so-called “power” claiming that they know “better” and that one day, if their followers are “good” and “respectful” they will get to a place in the “stars” and be seen as an “equal” to the “master”- a veritable “Old Boys’ network”. This methodology comes primarily from fear and idealism of separation. It is encouraged and exalted by those who follow and believe, or who are unconsciously spell-casting a net of “black-magic” as this is only illusion and encourages them to forget their natural instincts.

The yang/child is bright and interesting, it tries to draw the mother in to its tantrum. She remains objective, although her other children who are playing may then start to listen to the direction of this leader and a domino-effect begins. Until that moment they were happily playing in innocent bliss, now they are made to do push-ups, become gladiators, go to war, or be a “social player”. This is endemic in the political networks and spiritual guru mentalities throughout the world and has been the case for thousands of years. There are of course bursts of idealism and of truth that come from the hearts of some people, an echo of what once was, a realization that the follower and leader are One, not a pair - a realization that our different expressions as so-called “individuals” are totally irrelevant and “we” are simply fingers of the same hand of the universe. When this is known then a different kind of leadership ensues, leadership that knows it is truly an expression of Nature’s movement. It doesn’t have to say “I am the ambassador of nature” it simply *is* its expression. When this is realised people will not follow as a result of force, but because it is simply the direction of nature, like the flow of a stream or the movement of the wind.

A “problem” is simply the result of resistance to this process, for example, the resistance of one human to another, as in the situation of a “slave” to his/her “master”. This kind of resistance is simply the process of two people caught in a belief system, one believes he/she is “in power”, the other believes or fears that this is true and so is “a victim” and as such the cycle cannot be broken, both are egoic expressions, both a part of the illusion. When there is a dissolving away, a letting go of divisions between “master” and “slave” or “male” and “female” then there is a realization of wholeness. The vigour by which the “master” whips the “slave” into “shape” is directly proportional to the resistance within “self” to the flow of life. This forms a rigidity which, no matter what the attempt to hide or cover it, will shatter to its Centre and so then there will be a breaking down, a return to playing naturally with the mother-yin, ever watchful, behind.

The authoritative teacher/tyrant has a deep belief that it is from them that the “light of peace” emanates and so go about forcing these projections onto others in order that they

be listened to and are “claimed” in allegiance. Those who respond to this are considered “good and worthy” or “yielding”, those who do not are considered “bad and blind” or “unyielding”, but the direction from which this force comes is never looked at. Change which results from “yielding” to another person’s threats or force, or from being told there is “free-will” to decide one way or another, while being told that one doesn’t have the “understanding” to know the difference, is all about trickery, games and illusions, traps and snares aimed at establishing the despot’s final solution of absolutism. The despot’s process is to desperately try and form Oneness, for he/she is under the impression that it is broken, so they try to draw the whole universe into themselves in an attempt to make it whole, which is one of the manifestations of the warped-ness of this process. However the broader view is that even the energy for the idea of dualism itself is Oneness.

A person who shames, disciplines and blames another for not being “flexible”, is in him/herself rigid in “self” righteousness and therefore is within the illusion of dualism. This will only break at the last straw when the dualism has reached such an extreme that it explodes in the face of the so-called “authority” figure - be this in dis-ease, revolution, perceived mutiny and desertion or simply dis-interest and a loss of power, an awareness that there is no longer any influence and their believed “kingdom” is realised to exist only within the four walls of the mind.

A person who believes the “authority” to be Righteous, when in fact they are simply “self”-deceived , and who also feels victimized by the actions of this “authority”, is also rigid within a self-belief/image of being “broken” and therefore needing to be fixed. Neither is seeing the bigger picture.

Continuing the above play-ground metaphor: the potential “victim” child is naturally more yielding-yin and thereby may be trampled by being drawn into and influenced by the illusion of the yang “leader” child who’s warped belief is that he needs to control everything in order to be satisfied. This behaviour will likely go on to the bullying of people in the socio-political playground, forcing his/her way through life with controlling manipulations and threats, hidden or overt, in the misguided belief that he/she is absolutely in the “righteous” position and has “god-given” gifts of leadership. Unfortunately these have been deeply mis-placed and misunderstood. The victim by nature is more easily able to let go of the yang-illusion once the despot is not in view. The yang is constantly tormented and deeply “invested”, for it is always a transactional ideology that occurs in this type of dis-ease. Ego will only end at death or when all rigidity crumbles. Importantly, the yin is death, the yang is life - life is born out of death and death is therefore the mother of life.

There is no peace - never a point of unity, always a separation, always an idea that someone “knows better” and the student/follower is thereby always held in suspense. There is never the understanding of oneness, love and reverence because it is natural to feel this way rather than an imposed law, an expected pattern of behaviour. So life becomes about expectation, not about spontaneity, ownership rather than sharing. Only one aspect is seen to have “worth”, the other “an overflowing vessel that got it wrong”, a

problem, a difficulty, an issue that needs to be solved. Traditional or untraditional, there is nothing natural about this way, the seeker is implied throughout and the seeking does not allow for finding when it comes to the depth of unconditional-love.

Purporting to be the executioner/disciplinarian of “the hand of Nature” is an age-old myth, similarly the wizened “master” who can show you “the path” if he beats it into you. Unfortunately the whole ideology of this is false. Change occurs with natural ripeness and as such all interactions between yin-yang qualities in people are nothing to do with individuals, hence no-one is in control, there is just “process” and nothing else; no-one is commanding the discipline and nature does not discipline, this is simply an idea devised by humans to keep people in social structuralism which is fundamentally about fear and separation. It is the way of the yang, as are all methods of enforcement of power and authority. It is either naturally sensed or it isn’t present. Respect is certainly not earned, it has nothing to do with the monetary system. Respect is the norm of relationship, it is unconditional and as such requiring something from someone is nothing to do with authentic leadership but relates to psychological anxiety at not being recognized or seen to have “worth”.

So what can be “done”? Well actually nothing. We have looked at the way of that yang which is the only “way to do something” because the yin is not a “way” it is still and in the background. The yin is not in contention. So the resolution of the yang is the yin. The nature of the yang to move into seeming duality is resolved by the Oneness that is the yin. This is a key factor. If we consider the nature of the child who plays at being the “master in command”, the “king who rules” the “teacher who dominates”, the “parent who judges”, the “lover who scolds”, in all these cases there is a child who wants to play the game of separateness, which is a game that always ends in tears. The Mother-yin is always in acceptance, the child goes out “on his own”, he believes, and as a result falls and stubs his toe, or is scared of the dark, or burns his hand in the fire - then bursts into tears and runs back to the mother-yin. This is the nature of the yang. The nature of it is to go out to its limit, to play the game and then return. The yin backs the whole process, she simply is in acceptance of all things.

There are those in society, male or female, who we can say have a yang-spirited nature and who will go out and try to “do well” at banking, or get a “good” relationship, be “superior” at Tai chi, or be a “spiritual master”, be at a “level” of any kind. Whatever the activity, even those involving teaching/training within the so-called spiritual arts and medicine, modern or ancient, if it has an ounce of hierarchical power involved in its expression it is deeply ignorant of natural understanding and as such engenders the same arrogance and disconnection within those who follow in its wake. In fact these kinds of expressions are the very same as those represented by the high-street banker, the arms trader, and the financial system which are about a pure and clear dualism without the pretence of anything else, such as being a “Sensei/ Sifu/ teacher” that claim a so-called “natural understanding”. All forms of dualism have the same root. These yang-spirited approaches will always end in a requirement to use force or the need to gain praise and recognition of “rightness” or “goodness” from the Mother, even though the quality of the

mother is always in acceptance - there is neither praise nor scolding that emanates from the nature of Nature, just a stillness.

Anthropomorphisation is the long word for saying how humans look at nature and try to humanize or idealize it to be a representation of the dream of dualism. However this methodology again leads us away from the true-north of reality. Nature's wholeness cannot be manipulated by its child, it is one with the child whether it believes that or not. Often in nature programmes there is an explanation of how the chameleon is "hiding" its true colours, or an animal is "camouflaged" in order to kill its prey. From our limited perspective this kind of ideology appears genuine but in reality is untrue. Actually there is no thought involved for the chameleon or other animals, who are truly the colour that they are in that moment, truly an expression of nature as it is, without any add-ons. Pure authenticity. There is no pretence in their changing nature, they are changeable moving expressions rather than ones that are fixed. However, for human madness that attempts to fix everything down, wants everything clearly demarcated, this is purely another expression of fear of the mysterious unknown which seems to be pulling all the "strings".

From the perspective of clarity, the answer to "why?" is "because.". This is not dogmatism shutting out the so-called "brilliance" of the human intellect, but a realization of the end of the ability to use such a tool, a realization that one cannot crack a diamond by simply biting down. This is of course de-bunked by so-called "rationalists" whose entire worlds are built around dualistic hierarchy, who in deeply irrational ways worship the god of modern science instead of the god of religion - again it's the same tool but with a different label. The religious dogmatism and the modern-scientific dogmatism battling it out within dualism. In the meantime nature goes on regardless, those things that are important to the "masters" and "teachers" and "heroes" and "villains" are all part of a larger picture, unseen and unnoticed, that is background and also deeply within all seeming "parts". This is what mystics were pointing out, that what looks like a "haystack" is made of needles rather than actually trying to find a needle in the "haystack"!

Fundamentally the problem lies in the way we see. We are constantly trying to identify one thing from another: diffracting, splitting off from or boxing/labelling. The other way is to take a broad perspective, as we get wider or broader we see the one thing within something else, a concentric quality. When we are able to see the nature of the human-mind within and contextualized by the nature of Nature, we see it for the firework display that it is, no more and no less.

The difference between Confucianism and Taoism is really an expression of this same scenario. The Confucian "acts natural", the Taoist "is nature". Hence we can't really call the Taoist a Taoist as there is no "way" to follow - Tao might be best translated as Naturalness so Taoist simply means a natural-expression/person. One might say that the Tao is the bodyspirit and Confucianism is the dis-ease of dualism to which the bodyspirit is background.

“There appears a flight of dragons without heads, how profound!” - I Ching – “Classic of Change”

The Dragons here represent the yang however the dragons are headless, they therefore have no direction of their own, yet are still flying. This is a metaphor to explain that when leadership is truly understood it means that the leader is not making decisions from an individualistic perspective, but headless-ly, they in fact are a vessel for an action, they are being “lived through” by life, rather than having “self”-choice or “self”-will.

Hence when that yang acknowledges the yin that backs it, it plays freely, the child is never lost in the woods of the nightmare of separation, but always is rooted in the yin. When the yang goes off “on its own”, tries to be “self-sufficient”, to take the lead and move ahead of the game, strives, takes advantage of, makes a move to control, to dominate, to achieve, to gain, all these situations will always result in seeming “problems”. The nature of the yin is to dissolve, to be impersonal yet deeply intimate. To be at One with, to notice the back, not focus in the front, to know the feet not the head, to let go, to realize there is no personal lead one can take, there is no message without the listener, and the speaker and listener are one: as Tony Parsons explains: “....like nothingness having a conversation with itself”. There is no imposed humility here or any attempt to become something, just a realization that the foreground is only possible when the canvas is involved.

We constantly think of the food on the table, rather than the table itself. We look towards the daylight, rather than the night. We are more focused on the top than the base. We look to life and longevity and despise decay and death. These are where duality holds on. There is in fact only this moment. There is no duality, this is just a game, a dream, no more. This is all there is.

This logic has nothing to do with “Eastern ways” or “Western ways”, what is hierarchical bullshit in one culture will be found in all cultural situations where the warped masculine mind takes over. Traditions that merely keep the idolatry of an empirical power will always fall at some time. These are not the essence: the essence is free and without imposed order. It is so easy to be fooled into thinking that the “difference” of culture is the problem, which is perhaps like suggesting that the colour of wrapping paper of a gift can tell you what’s inside it. Those who exhibit prejudice of one culture/race over another, however this manifests, wield this kind of mentality. Here is a clear example off Oneness which is what it’s all about, from the Tao Te Ching:-

Chapter 28:

Know the male quality

Is rooted in the female quality

Is thus an open valley of the universe

Without swerving from innate Nature

There is Return to the state of a new-born babe.

Know the bright

Is rooted in the dark

*Nature's example is expressed in following the innate Nature
Through the constancy of Nature's expression
Natural-virtue is limitless
There is Return to the infinite.
Understanding the madness of the idea of "glory"
There is a Natural draw towards peace.
This is the open valley of the universe
From this open valley of the universe, which is ever true and full of nourishment
There is return to the state of the Uncarved block.
When the Uncarved block is broken into pieces
The Natural-person sees and uses them as instruments of the One-Source
Hence the greatest cutting
Does not sever.*

Kofi Annan, Secretary-General of the United Nations, had this to say:-

"With only a click on a mouse people from different countries can talk to each other. An e-mail message can get from me to you in seconds, whether you live in the United States, Japan, Africa or South America..Computers and modems help us to talk and listen to each other across the world. But it wouldn't do us much good if we didn't already have a lot in common. And we do. We may have a different religion, different languages, different colored skins, but we all belong to the human race. We all share the same basic values."

Words used by dualistic expression simply are used within this framework rather than understanding their true nature:-

Humility is very often not humility but rather an attempt to "have" humility. Very often compromise occurs when there is a situation that cannot be "won over" by direct force, so either manipulation ensues or one person pretends to be what they are not in order that they may get their way. Compromise doesn't exist in nature, nature is utterly, uncompromisingly honest.

"Compassion" is very often also understood to be something that one can "have" whereas in fact it is the uncompromising understanding of unconditional love. "Love" stands for many things but rarely its true and completely unconditional quality (see my article Real love).

"Sacrifice" generally ends up being similar to compromise at an exaggerated level, where a person is flattened by another's dominating quality and so ends up abused. True sacrifice is the death of the illusion of separation, replaced by the truth of Oneness or unconditional love.

"Practical", "reasonable" and "pragmatic" are commonly associated with financial or social conditions, having nothing to do with what's really practical and pragmatic, which

is often to tell the truth: separation is surreal. They often mask various forms of manipulation and control strategies based on an economic model.

These are just some of the traps of language, all these words seem to mean so much and yet actually have ethical connotations which are not felt at all but are simply a “standard” by which a controlling hierarchical enforced power believes one should live. I don't say tear it all down, but I do question what is real about any of this? What is not real needs to dissolve away.

In the non-dualism of the Tao Te Ching's clarity, Lao Tzu, or the “Old-man” (a term used here to hide authorship and specifically end hierarchical expression) speaks of the nature of relationship and what authenticity is about in these three chapters:-

Chapter 17

The Natural human tends to matters without contention, they “exist” only.

The leader is he who tries to be like a parent-teacher whom the people look up to and praise

The dictator is he whom the people fear

The manipulator is he whom the people treat with contempt.

If there is no fundamental trust the people's authentic Nature, any so-called “leader” will be met with mis-trust

The Natural person allows the time to pass, his words emanate from truth

When bounty is had or task is accomplished the people all say “We just live Naturally”.

Chapter 18

When a manufactured ideal of “Natural way” is not “obeyed”

Naturally arises benevolence and Righteousness

When mental intelligence emerges

The great pretence begins

When roles of relation to one another are not adhered to

Natural genuine connection arises between people

When a nation is led into confusion and chaos

Patriotic ministers arise.

Chapter 19

Let go the idea of the “sage”, and the “wise”

And the people will benefit a hundredfold;

Let go the practise of “benevolence” and rules of “rightness”

And the people will return to Natural relationships

Let go of intellectual ingenuity, discard profit

And there will be no more thieves and bandits

All of these processes of “letting go” are simply the surface, they are not the Truth

People seem to need to attach themselves to something

So express what is Natural, unadorned and naked, feel the Original Nature

Here is little thought of “self” and “desire”.

This gives us a brilliant understanding of the problem. Authenticity is really about natural expression. It is about being natural, which is not about obeying laws or rules, it isn't about bowing one's head lower than another's, nor about tyrannical spells or ideas of victim-hood, in the end it is about just being what there is, which is that behind the madness is total Oneness with each other. Authenticity therefore is not something an individual "has", or can "achieve", it is something which is innately present and then becomes covered up by a cloud of beliefs during growth into an adult. But innate Truth will always be Underpinning everything.

What then is there to "do" or to "learn" or to "think" in order to be "better"? What does the notion of "improvement" really mean? Is there validity to be found in any of that? The message of Lao Tsu is clear, which is that this cannot be taught by another person, because that which speaks the Truth has no further belief in the notion of "individual". Those who would claim to be part of a lineage, having "trained for years" to "achieve", who assert they are an "experienced elder" or "better", may give lip-service to this. However, none of these ideas has anything to do with nature or depth, but everything to do with the surface - and a shiny, interesting surface it is:-

Chapter 53

*With only a little sense of the Natural-way
Its direction can be walked,
Only being side-tracked by anxiety.
The Natural direction is so easy, yet it seems, so is being side-tracked!
When the courts are arrayed in splendour
The fields will be barren
The granaries will be empty.
Yet there are those who dress in finery
Carrying sharp swords
Filled with food and drink
With more possessions than they can use
This is called: the contracted-madness of what is termed "greed"
This cannot perceive the Natural-way.*

Again the dis-ease is part of the societal structure, it is part of the whole scene. So what now? Without the leaders and rulers exerting their will through power, without the dictatorial advances, what then - is there another way? The other way is to walk away, this is what we learn. If we attempt to engage, it is as if we are engaging with a sick person, who is convinced that their sickness is all of "reality" and who is exhorting everyone else to join: a necromancer who has unwittingly cursed himself! When we see the spell, it is unbound, then we get a broader picture, when we look from the "headlessness" of our current state of being (see www.headless.org for an illustration of this), we cannot be drawn into the illusion.

Chapter 70

The words here are very Natural to understand, and very Naturally lived

Yet there is no method to “understand” or “way” to “practise”

These words have an Origin

These ways have a Natural-order

Yet to attempt to “work this out” intellectually always fails

There are only few who sense the Natural-way

As such there will be imitation and deification of seeming “individuals”, but no truth

Therefore the Natural-person wears simple unassuming clothes

Yet underneath is the beauty of all of Nature.

The deification of individuals is the basis of our society, such is the fashion over the last five to ten thousand years or so. Humans have a way to death and a way to life. The way to death lies through the path of the “master”, the “ruler”, the “overlord” and the “superstitious”; the path to life originates from the indigenous people of the world, in the nature of the infant to teach us, not for us to teach the infant. It also lies in the true nature of the female, not tied to warped masculine ideals of the reign of the “powerful” female, but rather to the actual nature of the deeply feminine, which has no words or points of reference. This is the way of nature, that which underpins *the background*, not the person speaking. The empty space where “he/she” stands is key to freedom.

To put it simply, the ideals of dominance, threat, aggression, anxiety and ideologies of tyranny are now outdated, we've done them all and got the T-shirt, we're tired of the “aspirations” of others and “pretences” of those who would be “king”— as in the age-old tragi-comedy of the emperor with new clothes. Constantly the yang within its madness tries to outwit the yin, playing hide and seek with that from which it cannot hide. The process of the mind's identity with a “self”, constantly trying to draw other fingers of the same hand into the illusion that they too are utterly separate, because this then confirms the “self”, clearly demonstrating where it stands as the “one who has gone before” the one who “knows the way” and those else should be subservient to it. The tactics of command being the idiocy of shaming, blaming: the aggression of a child unable to take home the toy-shop because it “needs it”, a pure addiction to the idea that all is not-well and it needs something to pacify, something very large, to fix it. It's time to let go, to return from whence life springs, back home, to the home which has always been there. There is nothing to seek, no-one to find, nothing to “do better”, nothing to fight against, or to “do” or “try” to get “better” at, because what you are is enough. We are not adults of the world and to think as such is a deep arrogance, we are not adolescents of the world and to think as such is also a deep lack of understanding. We are One with the world and therefore always infants of the universe, always open. Our true nature lies here – how much more authentic if we can look in the face of the one who wishes to make us small or the other who would raise us up and say: “not today thank you, I'm whittling”.

“Two Catholic priests were praying at the alter when suddenly one of them stood up and passionately exclaimed, ‘Oh Lord, I am nothing compared to your glory! See I am nothing!’ The other priest was also inspired to rise to his feet, saying ‘I am nothing! I am nothing!’

A cleaner sweeping the floor at the back of the church was so moved by the scene that he too began crying out, ‘I am nothing, Lord! I am nothing!’

Whereupon one priest turned to the other and said, ‘Who does he think he is, claiming to be nothing?!’”

–from “All there is” by Tony Parsons, 2003

David Nassim
18/02/2011

Seeking: Active-Seeking (Asceticism), Passive Seeking (Resignation/Waiting) and Peace

The following is an exploration based on the expression of Tony Parsons. [Please see www.theopensecret.com]

The nature of the human at this present time in history is one of the seeker. There is a constant seeking in the modern human which indigenous people have no sense of. This seeking or striving takes many forms and is often very misunderstood because it can be hidden within particular activities.

Let's look further at the three situations Active-Seeking (Asceticism), Passive Seeking (Resignation/Waiting) and Peace:

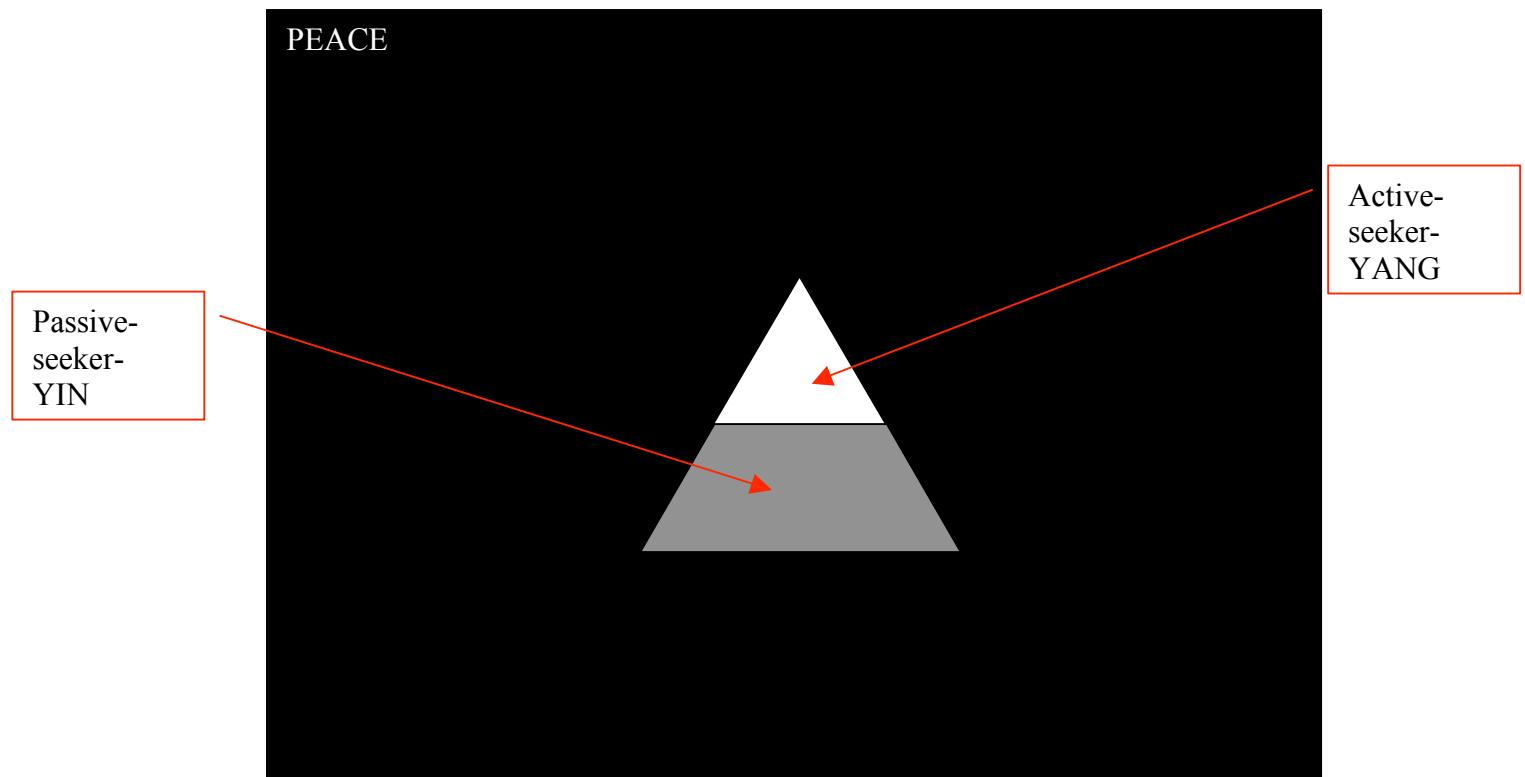
Active-seeking, which means seeking with an intent to find something, either a pot of gold, a person, or enlightenment - all of these things are perpetually looked for by the seeker. To a greater or lesser extent, active-seeking is what most people are involved with, from the monk to the drunk and from the supposed "higher" to the supposed "lower" strata of society. Buddha suggested that in fact it mattered not whether one was rich or poor, the nature of the awfulness of seeking for something "unfindable" was still the same - which he described as suffering. Suffering is such that there is an illusion of a "me" being separate from a "you" and the whole of the universe, a deeply-embedded sense of separation or brokenness which needs to be "fixed" and as such a deep intrinsic panic or anxiety to "fix" this believed-in/ perceived problem.

However, the big "joke" is that actually this separateness is unreal, it is something imagined and passed on from generation to generation, as in the frantic transference of a "hot-coal" from person to person, until the ripeness of realization that the coal can now be dropped. This doesn't happen through any intended action or striving to "let-go", it simply occurs through the nature of the human being growing to a point of clarity. In fact there is no way to "get there", as it's all in the hands of Nature, which is "us".

Active-seeking is often best illustrated in the big cities, in the form of gathering of worldly goods and financial expansion. This can be easily judged to be the "cause" of the problem, but actually this symptom has been around since suffering began, it is the expression of dualism, overt and obvious, clear and neon-bright, right in your face, there's no mistaking it. However the more insidious and internalized expressions of this are found at what seem to be the opposite end of the spectrum, in the monastery, in the religious sacrament, in the hierarchically-dominant practitioner of medicine, in the scientist, in other words in all those areas where seeking is taking place for the "good of all humans", for the "benefit of mankind" or for some ethical or "higher" purpose – exactly the same process as the financier whose head is pushed up against the glass ceiling of his/her ego. This is all fetishism and ascetism, all are extreme forms of desperately seeking inwards or outwards, all goal-orientated. We can call this active-seeking in its myriad expressions.

Even less acknowledged is passive-seeking, wherein lies a suspicion or doubt that the seeking process isn't what it's all cracked up to be. There is a realization that going down paths set in stone and "attempting" to "do" something different is useless as it's all in the hands of "fate" so ultimately "what's the point". This is the typical situation of a person believing Non-action to literally be no-action or passivity. This brings about stagnation or resistance, because the person has come to the end of the line of believing in the process of active-seeking as it doesn't seem to get them anywhere. However this does not equate to dropping the hot coal. A person who is actively-seeking is constantly trying to do something with the coal to prevent it from burning their hands, whereas the passive-seeker thinks "oh well, I can't do anything about this so I guess I'll just 'deal' with the pain". The active-seekers tell the passive-seekers: "you should be more active, you won't get anywhere with that attitude!" The passive-seekers feel further alienated, believing even more firmly that active-seeking isn't the way, especially coming from people who are so "judgmental" - not realizing of course that that in itself is a judgment.

We could say that seeking as a whole expression is yang but within this there are yang-active and yin-passive expressions:-



In the above diagram the larger triangle represents all of humanity (overall yang), the top and bottom are the yang-yin expressions of the seeking states, *active or passive*. Backing and the origin of this process of *seeming* dualism, is the nature of peace of Oneness which is always behind this, not only the constant source from which all the expression of the human emerges but also the seeker in its spectra of expressions. The seeker's question is always: "what do you do about it?". If there is an answer to this, either of being active

or of waiting for change to occur, both of these can be said to be within the same notion. The passive yin process is not expressive and so is more concealed in society. It creates an inner pollution of stagnation. The active yang process has extensive and obvious expression in the world and society and makes up most of what we see around us, thus creating external pollution. Inner stagnation/pollution or outer aggression/pollution are on the same continuum, it makes no difference. So there is Peace or Oneness backing everything, in everything, the source of everything. Everything is in fact the expression of Peace, at this point it's just making the pattern we call "suffering" and the illusions surrounding this, but without goal or reason. As a general tendency the yang-active process resolves itself naturally by tensions mounding till an explosive breaking point at which there is total dissolution with "self" and so its end. With the passive-yin it is a slow dissolving into the background, the "self" becomes more and more "invisible" till it ends. The yin is more chronic the yang more acute. Always be it before or at death the process of "self" identity ends and Oneness is seen to be all there is.

The process of change is irresolvable for the mind of the *apparent* seeker, in its desperate bid for "survival" through identifying itself as separate, thereby preserving all-it-knows in the idea of "I am". Without this there is an Unknown, which is feared, because it is long-forgotten. Similarly, the first time you go down a water-chute as a child, you don't know what's at the bottom – the place you ultimately arrive at is unexpected but intrinsically liberating and celebrative.

The above is simply an explanation of how human beings can be viewed and the various forms of seeking and how we can hide from reality by being active or passive. The Tao Te Ching of Lao Tzu speaks of Wu-Wei or non-intended natural action, which is simply behaviour similar to that of an infant or animal without a "self" to reflect upon or any need to go through the process of "understanding". Buddha explains it as the "Middle-way" which is not a "way" at all but the point of ripeness when the "hot-coal" is let go and "all there is" is sitting under a tree. This was not Buddha's "method", it was the end of his process of active-seeking and the resultant realization of intrinsic peace, none of it by-his-hand so to speak.

As we go through life it becomes increasingly clear that the spiritual (or other) heroes we have historically worshipped or exalted to hierarchical status are not people to be emulated or seen as "examples of how to live", but actually they are simply manifestations of nature expressing *as they are*. Realization of the futility of hero-worship can only come at a point of natural ripeness. The process of seeking, actively inwards or outwards, or passively in waiting, is simply a continuation of the same old process, which is in fact monotonous and hypnotic, and ends simply when it is ripe to. When the hands are burned and one feels the pain one cannot help but to drop the coal.

David Nassim
6/3/2011

Emptying Out Mindfulness:-

One of the key forms of meditational awareness which has been focused upon over the last few years in the West is what has been coined “Mindfulness meditation”, most notably by the well known Buddhist Monk Thich Nhat Hanh, who has spread the practice of mindfulness to a larger audience.

In the deeply unfortunate interpretation of Sati (Pali)/ Smṛti (Sanskrit), “Mindfulness” is quite the opposite of what it sounds like. Far from being full of “Mind” it is translated as the observational awareness of one's bodily functions, feelings and content of thought. This is one of the key and most base-level tenets of Buddhist meditation, in fact meditation of all kinds. It is a situation of *almost* not “doing” anything, yet there is a definite *doing* involved. “Mindfulness” is a meditation, it is practised and performed like many other meditations, usually with some unconscious or conscious goal of attaining enlightenment or of being more-calm or of “doing” something to change something. In a way “Mindfulness” could be said to be the root of meditation practice of any kind, but yet it in itself is still caught within dualism.

Muho Noelke, the abbot of Antaiji, explains the pitfalls of consciously seeking mindfulness:-

“...we have to forget things like "I should be mindful of this or that". If you are mindful, you are already creating a separation ("I - am - mindful - of -"). Don't be mindful, please! When you walk, just walk. Let the walk walk. Let the talk talk (Dogen Zenji says: "When we open our mouth, it is filled with Dharma"). Let the eating eat, the sitting sit, the work work. Let sleep sleep.”

Juddi Krishnamurti:-

“Meditation means to come upon that space in which there is no centre, and therefore no direction, and therefore no time.”

“Meditation is not a search, it's not a seeking, a probing, an exploration. It is an explosion and discovery. It's not the taming of the brain to conform nor is it a self-introspective analysis, it is certainly not the training in concentration which includes, chooses and denies. It's something that comes naturally.....”

Herein lies the dilemma. The mindfulness approach is often a practice of consciously drawing attention towards the breath, or the body feeling, or other focus in order to “train” the “monkey-mind”. However the “controller” of this process is still involved and as such it is still a form of a perceived “self” seeking. Seeking is still based in a feeling that there is a “self” which is “separated off” from wholeness. It is the dissolution of the actuality of the “self” which in fact forms what we might call “meditation” but we also

might call this “reality as it is” or “liberation”. Hence there is no difference between what we might call “enlightenment” and “meditation” itself, it is just that for many millennia meditation has been seen as a kind of precursor or method to “get to” enlightenment. Unless the fundamental layer of “self” is seen to be only the appearance or mirage of “self” and that life is in fact happening to No-one, meditation is always a situation that stays beyond “reach” so to speak.

Tony Parsons points out the key insight in his book “Nothing Being Everything”:

“You can’t creep up on Oneness. You can’t move nearer to everything. There is only everything. All the time you are trying to creep up to, or get nearer to being, or more along a path to being, you are being that is trying to move towards being.”

This is not to suggest meditation should or should not be “done” but the importance is the realization that its process is not about reaching a “higher purpose” or “better” state. It is simply the occurrence of meditation as a belief system which can propel a person, for a while, to believe they are moving closer to the light, when in fact the light never left them. It’s like seeking for your glasses when they are on your head: you can either run around frantically looking for them, believing you will find them like this, or you can sit in meditation and believe that they will “come to you”! Either way, the glasses remain lost until one day they slip down over the eyes through force of gravity when for a moment your eyebrows relax and everything comes into focus.

The “health benefits” of “doing” meditation practice are well-known, however it is well worth considering that stepping out of the “rat-race” of the modern world for any amount of time, engaging in something that is deeply enjoyable, however simple, will have a similar effect on the body. It doesn't need to be meditation practice, it's just that in general those people who are busy might enjoy sitting still for a while!

Running down the track of hierarchical idiosyncrasy, meditational control and focusing, or running riot into more obvious madness or depression, all these internalized expressions are ultimately the same seeking and striving, just in different forms. To judge them is to say “a cheetah is better than a snail” - this is meaningless. Inevitably the situation of Natural-state, meditation or liberation occurs when there is a deep relief arising from the understanding that there is nothing one can “do” to achieve a state of peace. Here lies *in itself* the realization that things as they are, are enough, and any further striving is unrequired.

“The Dude abides.”
-The Big Lebowski

Relief: liberation from dis-ease

If we were to think of one word that could inspire the end of dis-ease it would be the word “relief”. “Relief” is fundamentally the most important word to be understood by all practitioners of medicine, indeed by all people, for it is the essence of being at-ease, or the gateway of alleviation from some form of tyranny and is the expression of the end to discomfort/sufferance/dis-ease. Instead of the complex terms of “enlightenment” or “higher self” or “ascension”, “relief” signifies a much more simple and fundamental point. Dis-ease is underpinned by belief systems, both new and old, the old being those such as religious and inherited family traditions, convention and dogmatic ways of living, ignoring our senses - programming, if you will, which has either been designed to oppress or to uphold tyranny of one sort or another. New systems often disguise themselves as “scientific” or “rational” programming in reality they are exactly the same as old systems, just with a new label. However, none of these in the end leads to a natural sense or instinct of wholeness which requires *no intended process of action*.

Several people over time have suggested an end to ideas associated with striving, although many of these messages have been lost and turned into the idea that we can “do” something to effect change as seeming separate “individuals”. The messages of Buddha, Lao Tzu, Christ and others before them all pointed to a letting go of any kind of process. The message which is at the heart of these teachings is still around today in such non-dualist and rare expressions as those of Tony Parsons, U.G Krishnamurti and those who are open to the idea of seeing things “as they are”, as was the late Douglas Harding. What is primary in all these expressions, indeed to any really important message, is not that one *gains* anything from the message but rather that fundamentally there is “relief” and this is ultimately the expression of healing. I hesitate to call this a “loss”, it is definitely outside the ideology of gain/loss, there is simply a gradual or immediate effect of “dissolving” to peace.

In deep healing there is the fundamental situation where a person is told something, feels something or understands something which allows a letting-go, enabling them to hold on less than they did before. This effects a calming, a feeling of loosening, a letting-go of tension similar to that which we experience in every deep sigh, bowel movement, sweating, urination and in sex when it is deeply connective - the sense of contraction simply dies down.

This is not to say that these physical-energetic functions need to be “focused on” but it is deeply important to note that when there is energy in the body which needs to be let go of and passed away, the feeling we get afterwards is *relief*, we feel *relieved*, relaxed and calm, and we didn’t have to *do* anything intentional to “achieve” it.

If one considers the deepest levels of this in the mental-emotional contraction we know as “self”, “self” is based on past-memories constructed into a believed-in “person”, of which we all have one or more. This “self” is fabricated of belief systems. When there is an occurrence of natural openness/ripeness it allows us to see that these are in fact no more or less than “belief systems”, then something fundamental shifts.

There is a deep relief that they are only dreams or creations of psyche. There is a deep relaxation that we don't need the labels of "X, Y or Z" ascribed to us by any exterior influence be it a teacher, guru, political system, mother, father or anything we have been trained to acknowledge from the outset of life. Usually something that precedes this realization is what we call a "break-down". From society's point-of-view this is terrible, the end of a cog being useful in the wheel of industry, but "break-down" at whatever age and in whatever way is truly the start of the process of letting-go, when what was held onto disintegrates and heralds the end of dreams that are crumbling, illusions melt like a Dali painting.

From this point all there is, is what there is. There is no requirement, no striving. Wow! Now that's a real shocker, that's a blow-your-mind type situation - you mean there really deeply, truly and absolutely isn't *anything* one can "do"?!!? It's like being given a big hammock to relax in, or relaxing through activity: running, or playing, depending on the nature of the body, but whatever form it takes, it's an allowance of a total letting-go into something, there's nothing required of a perceived "you". How magnificent!

This allows realization of what we might call "love", an overpowering sense of relief with every grain of being. Herein lies what some may call "surrendering" or "grace", but whatever the expression it has nothing to do with anything exterior or interior, in fact this seeming duality vanishes. The relief is not like saying "*I have relief from my symptoms*" because this is what we could call a temporary or surface change which may at the time of saying it turn it into another phenomenon. Side-effects of drugs can bring this return of symptoms about, or medications which suppress one thing in order to "fix" something else in a mechanistic-dualistic landslide thought process. True "relief" is actually felt on the level of the mental-emotional ideal: the belief in a "self" that "thinks" it exists:

"Tension is who you think you should be. Relaxation is who "You" are."
Chinese Proverb

The process of relief is an expression of the life force being able to flow. It occurs with a letting-go of resistance, or of a "trying" to "be happy" or "be relaxed" or "be yourself" on command, or conversely letting go the idea that one "should be" upset due to a death or austere event. All of these are simply avoidances of what actually is beyond ideological states, pretending to "be positive", stopping "being negative". This is like pretending yin doesn't exist and focusing all attention on yang, something which inevitably ends in suffering as yinyang is a continuum of change that cannot be attached to.

When there is a letting-go of striving this applies to all states of "should", "could", "might". There is constant "permission" of the nature, of the universe to be what one *is*, or in fact that there is *No-one*, directly and absolutely. Tony Parsons, the poet Rumi and others use the term "the open secret" to describe the open invitation in which we are constantly bathed, which is the realization of Oneness and the relief of not being what "we think we are".

So immediately there is a sense of: ‘but if I don't “do” something, nothing will change, so stopping and doing nothing isn't going to work, there's no relief in being stuck!’. However in many ways “waiting” for change by “doing” nothing, or “not waiting” for change are both still “doing”. The key realization is that there is no “real” person who is “doing” behind the façade of any action or any seeming choice, because there is no “individual” that any of us can really make out and truly “believe in” who is making these choices.

“We are being lived through, and one of the ways we are lived through is with thinking.” (From Tony Parsons “As It Is”)

In “relief” there is the absolute realization of non-requirement, or that there is no condition to be met. This is why it is often associated with the abstraction of “unconditional-love”, but as described in other articles here, such as “Real Love”, love does not mean a romanticized transactional ideology, but rather, a deep recognition of No-thing being everything.

To whatever “level” no symptom or sign of dis-ease has ever been cured or truly “relieved” without some degree of realization of “relief” within treatment. If a person goes to a practitioner and leaves with a host of recommendations, lists and things to “do” they will very often be going away with a form of contraction and as a result signs and symptoms will not have been affected at all by the treatment. They will now believe there is “a way”, a need to become activated to make “themselves better” or to “get better”. This process may provide initial elation and possible excitement that there is a way to be free. While this can sometimes superficially change symptoms, because “unknown possibility” brings about a kind of relief because it is different to that which has been experienced, this is commonly understood in modern verbiage as the “placebo effect” and is associated with a “belief” in the practitioner as a savior. Gradually however, this is revealed to be a mirage and not an escape route, and inevitably a “relapse” of symptoms occurs.

Conversely a person walking out of a practitioner's office burdened by ideas of what he or she should be or do or change may be the trigger to leaving the practitioner in question and getting to the point when she or he can say “I don't need to do this any more”. The whole process of providing “lists” and expectation of the patient to change in accordance with these “rules” is purely a form of tyranny brought about by the practitioner's/ teacher's/ guru's belief of being a separate “self”, which wants to be acknowledged and “in-control”, and wants to “brand” the patient/ student. This is simply an ignorance. It simply takes a little look into the real world of the therapist/practitioner/guru or “master” to realize that often they are not and cannot be what they might preach. This is simply an unwillingness for the dream of “separateness” to look at the reality of the situation rather than to attempt to seem like a “higher” authority, which lasts for as long as they can hold that image in the mind of the onlooker, then it disintegrates as it is merely a façade. In many ways the natural practitioner or the healing expression, is merely nature's trigger for relief of tension. There is no expectation of the patient, merely a recounting of processes: this is hot, this is cold etc. There is no judgment, just a verbal or physical-

energetic explanation of what there is, *as it is*. This however rarely occurs and either patients are drawn into support systems of a practitioner's/guru's ego, or are left shouldering the contents of the practitioner's/guru's "brilliant mind" which can tell them what to do to "get there".

However when a practitioner/ teacher/ guru prescribes something and it "doesn't work" this often leads to a seeking for another and another solution to find freedom, a kind of serial-seeking ensues. This often equates to the blind leading the blind, because if someone is in the position of believing they can "lead the way" to relief, they must themselves be blinded by this notion. There simply is no "way" and that's the simplicity which is obscured, it's the sheer, total, dumb-founding easiness of the whole thing which is utterly hilarious when looked at from the perspective of seeking something which is constantly present and always has been! The only times symptoms and dis-ease really alleviate are with an ever-deeper unveiling of "relief".

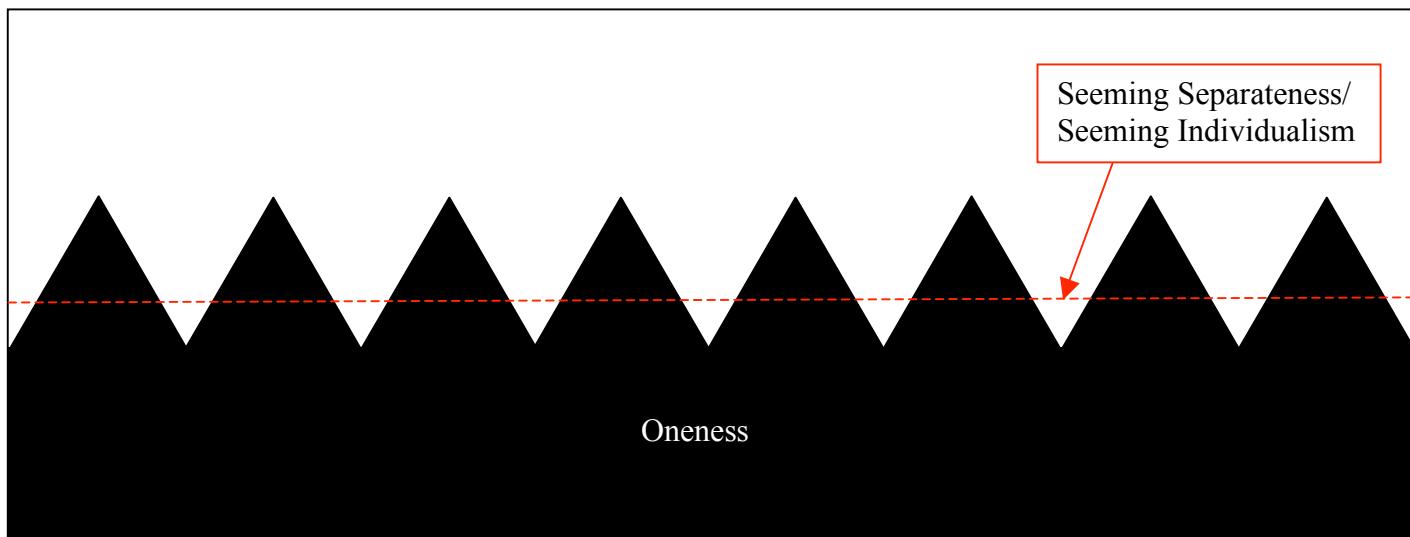
When medicine is understood there is a realization that no force can ever be applied in the process of treatment in order to enforce change. There has to be a ripeness that comes at the right time for the interaction of patient and practitioner. Healing occurs *despite* the practitioner's ideas and thoughts and efforts, and only because there is universally underneath this, a deep non-judging acceptance/ *a message of relief* and a sense of allowing that comes about. There is no other prescription, no method of "coming to terms" no condition, there is only what there is. When there is a non-judgmental foundation to practise, which can only occur when this is deeply felt, and not because one "should" or "ought to" be of the moral-high ground, then there is an openness to possibility.

When we recognize relief as the key root of healing we also recognize that healing is the recognition that there is not, and never was, anything to fix or heal. The healing is the end of *suffering* the illusion that there was anyone to heal. Either immediately or gradually this illusion dissolves back into the place from whence it came.

David Nassim
17/ 3/ 2011

The Diagram

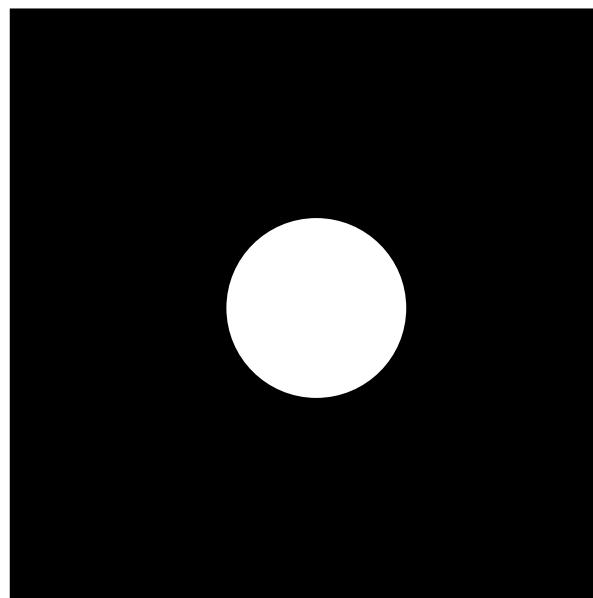
There is one diagram which can be used in many situations, here it expresses what is meant by context. This diagram is really the most important expression in all forms of healing and in understanding anything about the self and the nature of life. To begin, I will offer the first form of this one diagram, which was presented to me by the eminent practitioner and teacher of Classical Oriental medicine, Ikeda Masakazu, which he in turn had recognized as key, through the images and understanding of the ancient world gleaned by Carl Jung:-



This silhouette is a side-on view. It could be a group of people on a hill, backlit, or a picture of trees, such as the ones expressed on the pages of this site, or indeed a hand with many fingers. The individuals are seen to be separate from each other, if we consider each triangle to be an individual, above the red line. With the people image, this would be the way of viewing from the head and shoulders up. We generally consider people to be in their upper body. For world peace we would need to consider the feet, the feet are always connected to the earth and this is shared, no matter what! Removing country borders would require taking a passport photo of your feet!

The context is always the place of unity. The black is used as the Oneness base, as there is an association of the quality of yin - the female archetype, to hold the Mother position and the child is the white yang expression. However Oneness is beyond the notion of white or black as opposites, so in fact it makes no difference which way around the diagram is, it is just a representation and would be equally clear if it were looked at upside-down. The healthy person will be in connection with the root of the expression, as well as the branch of the seeming individuality; the seeming individuality however is unreal, so it is understood only to be superficial.

If we now represent the single individual idea as a white circle and look at this as if from above or a bird's-eye view then we can rearrange the diagram to begin to form concentric shapes:-

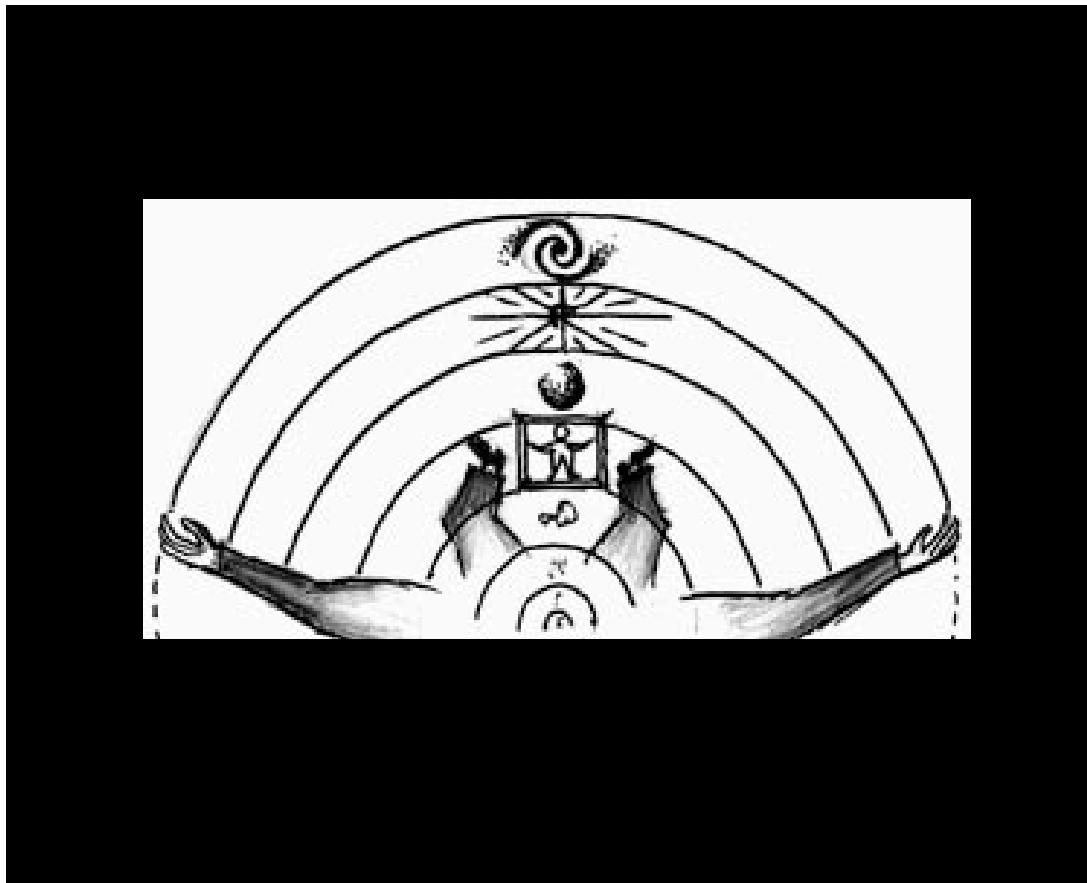


Here we take the view of being above and contextually being able to see the individual on the surface of a big sea of the blackness. There are 2 layers here, the black underpins the white, there is not a hole in the black. One could consider this like a star in the night sky, or the universe at its birth. The context of the underpinning Oneness is always present. The key important point when we are looking at the idea of the “individual” is that it is illusory as it is Oneness manifesting as apparent twoness or apparent separateness. The white circle is the appearance or the world/ everything we see, born from the nothingness or blackness behind, they are in fact one in the same but only seem to be separate. In the previous diagram this is true also, the top of the cone is the appearance but it is really One at root.

Incorrectly, this could be called the “collective sub-conscious” or “collective-conscious”. The problem word here is “collective”, as there is no such thing as a collection of Oneness. Though this might look trivial, it is, in fact, key.

There are many such expressions of this through the ancient world. These could be said to be the basis of very many mandalas, maps or diagrams of universal models.

Douglas Harding, in his brilliant way, has created a method of diagrammatically seeing oneself within the picture of the Oneness, so in relation to what is expressed here, please visit his website, www.headless.org. Also consider one of his diagrams in the same way as the above:-



I will not add more explanations to this section but please use the diagrams presented here as a background to considering health, medicine, modern and ancient ways of thinking, and the whole notion of what Oneness represents; even on a purely intellectual level these can be very useful. They are the foundation.

David Nassim
14 Dec 2010

The Energetics of Relationship: Instinct Behind the Dogma

In my article entitled “Real Love” I looked into the nature of what fundamentally underpins all “types” of relationships. Essentially, in terms of its true nature, love is an unconditional quality, something that cannot be bought or sold and is no less or more. When we move away from the “rat-race” thinking of social politics, we find natural ways of looking at relationships between humans and in fact with all things as a continuum of energetics. In most ancient understanding everything is a sea of energy, be it seen as an all pervasive “spirit” or aliveness of nature etc. This “field” now beginning to be recognized at the fringes of modern physics, is in some places more condensed and cool, and in others more expanded and hot; conversely there can be expansion and coolness, contraction and heat - in any case all things are yinyang and are implicitly One.

Therefore when we consider the situation of human relationships we are always looking at fingers of the same hand or branches of the same tree. This immediately renders any kind of judgmental ideologies from racism to religious idealism as utterly irrelevant when there is a seeing of the implicit unity of all things.

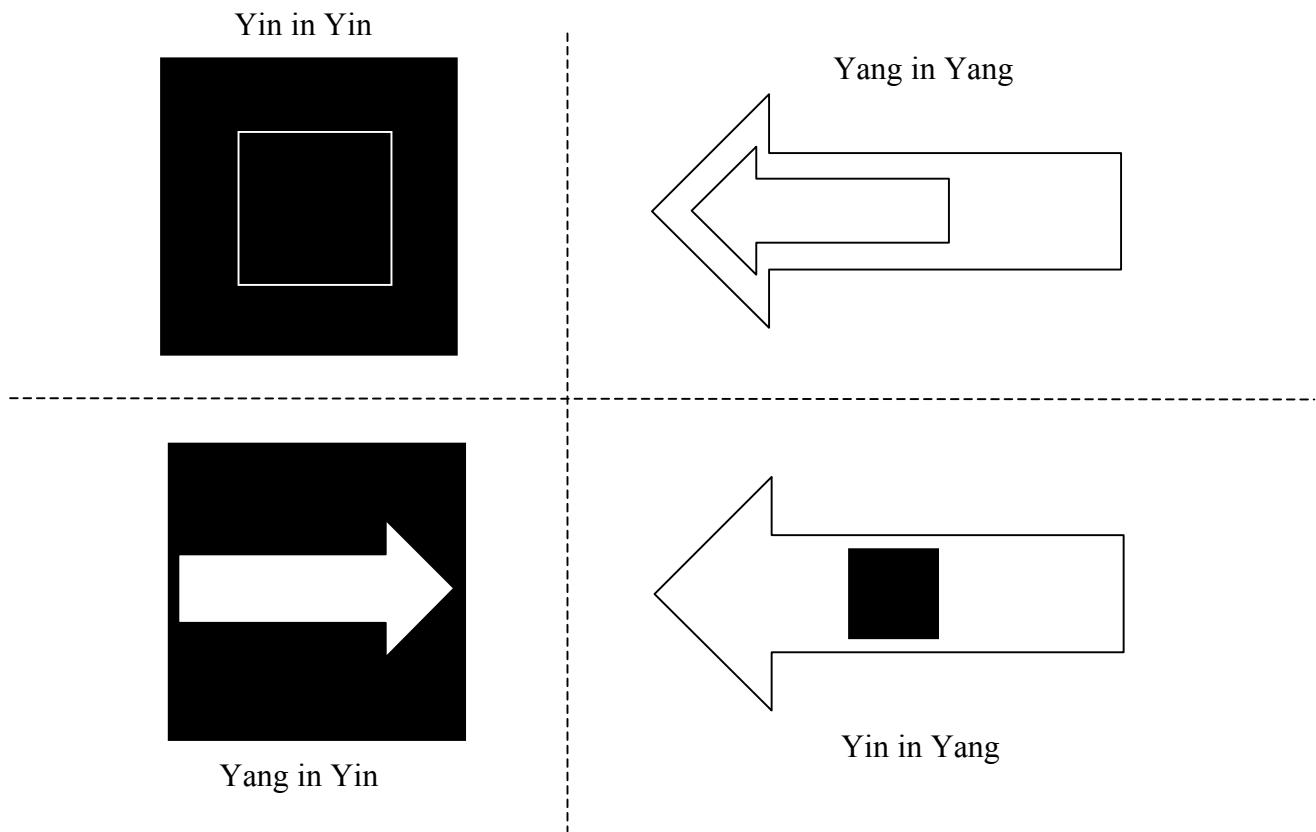
From this place the impersonal and deeply intimate expression of what we might simply call “magnetism” can be seen, the movement of people towards and away from each other. The movement towards in attraction can be either for long or for short periods, and similarly with repulsion (which is not equivalent although is associated with, the idea of being “repulsed” by a person!). There is of course no notion of male or female in this sea, so labels such as “heterosexual” or “homosexual” are meaningless, basically it’s just sexual or a-sexual, a question of semantics. Essentially it’s like all aspects of nature, movements towards and away from: expansions and contractions. This is a “dance” if you will, unsophisticated by “individuality” or notions of hierarchy and control. This process is utterly spontaneous and non-possessive, it has order but on a larger scale than the individual can possibly imagine, so it is unknown, which is the nature of Love.

The key point is that it is both impersonal and intimate, a seeming paradox but actually only from the perspective the “individual self”, the one who wishes to “own” a relationship or control a situation, the believed-in illness of “self”. We can categorize the energy of the human into 4 “types”: if we consider the body and the personality or spirit of a person then we might say the male body is yang, the female body is yin, and we might say the leader personality/spirit is yang and the follower quality is yin. These are the stereotypical expressions of yinyang, they are not judgments about the nature of male and female. The four types are:-

- *yin within yin female body and female spirit*
- *yang within yang, male body and male spirit*
- *yang within yin yang spirit in a female body*
- *yin within yang, yin spirit in a male body.*

This seems like I'm separating off body and spirit but in fact I'm viewing these expressions as the more obvious and physical and the more energetic and ethereal aspects of a person, although of course bodyspirit in itself is a continuum of energetic expression.

In this diagram below the arrow represents the yang, the square the yin. The outer aspect is the body, the inner aspect is the spirit. Hence we have 4 different combinations:-



Considering these relationships occur naturally, they do so based on the fundamental nature of the yang quality that is the dominant direction of the relationship, the instigator and the controlling power.

It is always the yang that seems to “choose” the relationship. This is not dependent on any social convention, it is the yang of the spirit fundamentally that directs the process, the body acts as a physical “following-through” but the spirit rules the direction of the process and the connection. It must be emphasized that what we are talking about is the nature behind the mental-emotional socialized ideals we have about relationship and romantic love. (Please see article “Real Love” for more on this.) In order to see relation/relationships clearly we have to realize that it is just as important or unimportant as any other phenomenon in the universe. This is not to undermine its importance but it is also not to overplay it as being the “only thing” that's important. To consider that human-to-human relation is all-important would mean that there is a requirement for human

beings to exist in order for there to be “love”, which is actually totally delusory when we consider “love” in its truest sense, rather than the just the word or its subjective connotations.

So essentially it is the yang spirit quality in the male or female body that is the directing or moving force towards the yin in the male and female. This balance of spirit is fundamentally what occurs in any relationship that is “deep” and all-encompassing, which doesn’t only look at the physical structure of the surface but entwines them both. Nature is never just surface, it is both depth and surface: one whole. Humans have become more and more accustomed to emphasising and attaching importance to the outer surface, the mind and skin, which is the general process of dis-ease within society, as opposed to recognising the unity of interior and exterior. However this too comes with an ideology of romantic-love and its associated problems of ownership and attachment.

When we merge the surface (body) and the core (spirit) together we encompass the quality of the relationship which we recognise in all the films expressing the nature of “true-love”. There is a *spirit* resonance at the heart of it, though of course there is a “romantic” neediness entwined within the “trueness” of the love expressed in these films, but the resolve for two seeming parts to unite is still a very powerful and natural expression, but all the processes which ensue such as the weddings, the rings, the ideology of “absolutism” are what mask the reality. Rituals originally were used to dissolve our “attention” back to instinct and so to let go of the ritual itself. When they become something in and of themselves this is dogmatism and is simply a mental-emotional-trap. The “self-image” and all that has formed its structure, fronts the instinctive and what some would call the “idealistic” expression I’m talking about here. It’s about the human-animal rather than what humans “should”, “could” or “might” be, rather I’m looking at what there is, just under the surface of social “idealism” in fact. Therefore this is far from idealism or being radical, this is *realism*, but it is also feared, rejected and turned aside from.

The yang naturally has self-directing expression and wants to expand. By nature this means a flirtatiousness and a charisma and also a sexual connection with numerous expressions and outlets. This applies to both the yang within yang (yang spirit in the male body) and yang within yin (yang spirit in the female body). Yes, this is the expressive and directing *female* as well as the expressive and directing male. What occurs when relationship is pathological, meaning it comes from a mental-emotional complex rather than an innate sense, is when there is yang and yang together. This results in attempts to control one another, a fight ensues, not of the light-hearted kind but of the deeply entrenched, insidious kind. One of the two will always have to succumb to the other, this will essentially create one as a victor over the other, and for each yang to be its fullest expression it needs to expand, so this will always be a “compromise”. Naturally nature is uncompromising, it is purely what it is and there are no social constraints holding it back. Hence the yang is the aspect which is like a pollinating bee, it can naturally have several partners; however the female yang may decide to pick a few or one particular “flower” because her nature is such that she is less yang than the yang male who is likely to have many partners.

Without mental-emotional resistance the yin are directed by the yang in male or female form. This means that they yield, they are essentially like flowers that are constantly ready to receive the yang. Yin women have through history been accustomed to being part of a harem of connection to one or several males. By nature, this will be fine for them, as long as there is attention from these men, and can share a sisterhood with other women. This way of living seems as if the male is the dominating factor, but in fact by “harnessing” the masculine energy through the sisterhood the potential destructive aspect of male dominance is neutralized. This happens very commonly in numerous indigenous societies, as expressed in the seminal work by Christopher Ryan and Cacilda Jethá “Sex At Dawn”.

These roles are traditional and simple. “Men are like this, women are like that”, there is no confusion or complexity. This is not a dogmatism but is actually felt at a deep level for those who are yang spirit –male and yin spirit-female by nature, but when this turns into a dogmatism applied to all, it is impossible because not all female or male energies are expressed in this way. For the female yang this would be intolerable as there would be a feeling of “dis-regard” that she was not the focus of attention for the male yang and this would be totally impossible for her. She eventually finds the male-yin most appropriate. As she is female she usually wishes to have fewer partners than the male yang, but dependent on circumstances that may not always be the case. In social terms this results in the following based on heterosexual and homosexual relationship:-

Healthy-balance:

Male-yang and female yin = multiple yin to one male

Female –yang and male-yin = multiple yin to one female but less so than the above.

Female –yang has tendency for longer term specific partners. The same issues arise here for homosexual relations of female yang and female yin or male yang and male yin.

Pathological:

Male-yang and female-yang = difficult combination, usually both will have multiple partners, usually female will yield to be the “yin” partner but with resentment as male will still have multiple partners or seek them.

Yin male and yin female =difficult combination as there is little spark or sexual aliveness, one partner constantly has to act as the dynamo, and this will not endure for long as both are yin, but kinship is constant throughout.

Male-yang and male yang (or female yang and female yang) = difficult combination, usually both will have multiple partners and the time-span of connection will be very short-lived

Female-yin and female yin (or male yin and male yin) = stagnation, no movement but closeness like kinship, little sexuality here.

Hence we see from the above that the health-balance of yin and yang complementary qualities is what generally occurs naturally without mental-emotional-socialized patterning getting in the way. What this means is that society is a combination of those who are complex mixes of energy and those who are similar expressions. For the simple expression of male yang and female yin, it is possible to live more easily and comfortably in communal sexual relations. However in modern society where there is an outlet of the expression of the female yang, monogamy has become an institutionalized influence, which means “simple” expressional relationship of this kind becomes more difficult. The function of emancipation of the female yang has created an outlet of expression which is vitally important but it has also created an impacting of the ideal of nuclear relationship and romanticized ideas of love.

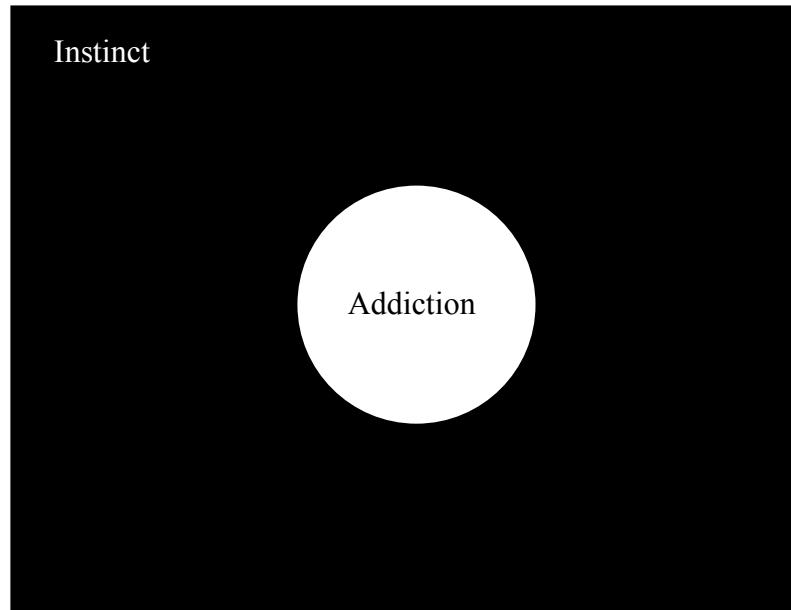
About half of women are yang and half are yin, same for the men. The problem this causes is that if the yang male expression takes over, wanting numerous female partners, then this goes over the bounds into the yang female which resents this kind of connection. The female who wants “rights” equal to the masculine, is this kind of expression. It’s important to understand that much of our social history has been affected by sections of the population not being heard or being overrun. The yang-female expression is a quarter of the population so it has to be heard! Within the overall picture, the homosexual expression in relation to yinyang dynamics probably accounts for about a quarter of all sexual dynamics, although statistics may suggest otherwise. The problem is that when we are expressing sexual preference we are looking at sex as being a particular kind of expression whereas there really is no delineation. There is no such thing as sexual or not sexual, it’s all an expression of creative energy or attraction-repulsion. Anyone who categorizes themselves or others into any role or ideology is unable to see past it and so will form an identity in it. This identity is unreal in all cases, whether homosexual or heterosexual, it’s all nonsense. If we simply look at energetic integration then we have an idea of the yin-yang proportions of the way we truly communicate with each other.

The nature of all of this makes everyone who is living in monogamous and nuclear family-based ideology cringe. However it is clear that we have very little understanding of the dynamics of our own nature having for many years been fed a tour-de-force of advertising and blackmail politics by the yang expressions, both male or female, of the world who attempt to own rather than to connect to the yin. The nature of this is the key problem: a flower can be visited by many bees, that is its nature; many bees can visit many flowers that is their nature. If we think of a bee as yang rather than male and a flower as yin rather than female then we begin to get the picture that nature is nothing to do with categorizations or ideologies about what we should or should not do, but rather is a celebration of life expressing itself.

For a brilliant and in-depth understanding of the physical rather than energetic nature of sexuality please read “Sex at Dawn” by Christopher Ryan and Cacilda Jethá.

David Nassim
21/3/2011

Differentiating addiction from instinct:-



When we think of addiction, very commonly we think of the most obvious kinds: alcohol, food, power, sex, stimulants, TV, internet, the list is endless but all clearly stemming from external things which effect a sensory pleasure-overload process which inevitably will actually produce more pain than pleasure. What we seldom acknowledge is the addiction to the state of “self” and its seeming “separateness” which is in fact the foundation of all addictions - the idea/ideal of self-image. Interestingly, however, underpinning all these addictions are actually instincts, simply our natural responses coming from a “no-self” expression, the intrinsic basis of the human-animal. Intellectuals and those who see the head as being the primary region of our “human dignity” will be dismayed and dismissive of the notion that the human being is no more than just a head in a box. While the brain and upper body do represent intelligence of a certain kind there is also innate intelligence held within the rest of the body which is the foundation of the upper processes. When we see the brain as “controller” we are literally putting the cart before the horse. It is the bodyspirit being which actually underpins the mind. What this tells us is that addiction is a manifestation of the head and of the idea of “self” entangled therein, which affects the body and is associated with emotion of somatic pain connected with particular thoughts. This is when body and mind are “attempting” detachment and not connecting as one whole.

Instinct is the same as intuition or gut-feeling, it is the 6th sense that encapsulates and is all senses. It has no possibility to be “used” or “directed” or “intended” or manipulated in any way shape or form although there is much in the self-development world that suggests otherwise. Instinct is spontaneous and without reason. There is a misapprehension that instinct is somehow basic, therefore dangerous and unintelligible. It

is in fact deeply intelligent and inclusive of cognitive processes but these processes are like the hair on the head in relation to the whole body. Truly instinctual actions are totally non-violent, unhampered by judgment and in totally connected aliveness with everything. The add-on process of the mental-emotional which is founded in the upper portion of the body (please see the article called “The Diagram” for more on this) is something which causes resistance and tensions in the bodyspirit organism and within this there is a short-circuiting or looping which creates the idea of separation and the contracted behavior of addiction.

The key differentiation between instinct and addiction is that addiction is founded on an ideal and instinct is not. Addiction is founded on the primary assumption that there is a separate “self” which cannot be made whole, resulting in a sense of constant inadequacy, deficiency, discomfort, irritation, fear and boundless sufferance. Addictions manifest as displacement activities, blockers, counter-measures and avoidance of recognising the true nature of this suffering *as it is*. Indeed, why would the “self” wish to confront its ultimate mirror, that in truth it is a mere illusion. At root the “self” knows it originates from the same source as everything else. The dream wants to continue and does so until it doesn’t, there is a ripening process occurring here and no specifically intended process devised by “self” can adjust/prevent this.

The inevitable struggle and sufferance of the idea of “separation” is always at the root of all dis-ease and therefore by its nature, addiction. Although instinct is constantly present, responding to natural expressions of breathing, heartbeat, hunger, thirst, senses, sexual responses, urination and defecation responses and so on, addiction will attempt to hijack all these responses and turn them all into “problems”. Constipation and urination are blocked causing dysfunction, heart rate will usually increase, breathing can become stifled, sexual energy can be focused on, drained, over-stimulated or shut down completely, hunger can increase way beyond real hunger instead manifesting either as “senseless” eating, or conversely “controlled” eating.

So as we can see addictions derive from a desire for, or are the focus of pleasure stimulation. However, this “pleasure” will only ever be superficial and ephemeral and at the deepest level will neither be desirable nor useful. Addiction originates in the premise of separation, whereas instinct is direct, without cause. It is natural to feel a desire for sex and to be close to people, it is natural to be hungry and thirsty, these are all fundamentally human. However when there is a perception of a separate-“self” this wreaks havoc with the senses and connections to reality. The body’s energy is no longer distributed down to the feet and legs but is stuck in the head and upper body. This produces a strong looping or “Catch 22” effect within the psyche.

The process of healing is all about relief from judgment of the addiction itself and the simple realization that all addictions of any kind have always existed throughout human history, there is “no-one” to blame, “no-one” who can choose. It is in a way both impersonal while also being deeply intimate. Understanding that the separate “self” at the root of addiction is in fact an illusion, allows the realisation that no “self” actually owns

this imaginary “self-image”, so in fact there can be no “addict” to be addicted. This is the head and upper body cut off from the lower body, earth and senses.

The nature of reality is very much more simple than we imagine. The difficulty lies in the revelation that to “do” something to “change” this is not something cognitive, imagined/intended but is the relief of a sensitivity to being “lived through” by all of the universe. As this inevitably arises, at death if not before, there is a total letting-go of striving and seeking, in order “to be” or “to get” what one needs to be whole, as wholeness is implicit.

David Nassim

22/3/2011

Possessed by Possession: the other one-tenth of “the law”

“Possession is nine-tenths of the law” according to the very colonial British phrase, but if we ask what happened to the other one-tenth we are faced with the question of what possession actually is!

When we look at the “items” we supposedly “possess” and consider how much we genuinely possess anything, the foundational fabric of society starts to unravel. Assuming it were possible to possess someone we need to look at the basic raw material of the “Possessor”, the one who possesses. Even from the perspective of a court of law it is plainly obvious that we need to establish who possesses in order to “pass judgment”, but herein lies the problem.

As illustrated by the work of Douglas Harding (www.headless.org) when we *really* look it is very difficult, nay impossible, to actually identify this so-called “individual” with which ownership is supposed to be associated! Any physicist worth his/her salt will acknowledge that the human body itself, while appearing to be “our very own”, defined by edges and borders, is in fact connected to all things. All the particles in the universe are bound in a field known to the Ancients as the universal energetic field and/or to indigenous cultures as the spirit background to reality. This fundamental level is where all things are acknowledged as One. This is sensed at the core of our being, but constantly ignored or displaced by the ideology of “separate self” which rings in the ears like a metaphorical tinnitus. The problem of possession is brilliantly depicted by the bewitched Gollum in “Lord of the Rings” who in fact is defined by ownership (of the ring) of power.

Possession can take many forms including the obvious material “possession”. It becomes a way of controlling the environment in order to preserve the idea of “self”. It is as if the person is “possessed” by a “demon” of sorts, hence “possessed” really does mean what it implies exactly: possessed/ infatuated by an image or an idea. The common ideas of possession includes our family members: “my mother”, “my father”, “my brother”, “my wife”, “my boyfriend/ girlfriend” and all labels in between. Children are key ownership pieces, “my children” is very often a key idea in people's lives. In ancient times and still too in remote “primitive” tribal cultures the whole tribe is a singularity, a child is born into the tribe not to a specific mother, the child then has 50 mothers and 50 fathers or whatever the number is of the tribe's males and females. The idea of nuclear and absolute structures like owning each other in partnership is seen as total non-sense as there is a sharing of food, the body, the heart and soul everything, nothing is held for “ones-self” and as a result no one is hierarchically held “superior” (please read “Sex At Dawn” by Christopher Ryan and Cacilda Jethá). There are other kinds of possession too, that of a teacher for a student or a student about a teacher, that of a practitioner owning patients or patients having “my practitioner”. Further there are: bosses owning workers, industry owning bosses, industry owning government! There are people owning knowledge, people owning religion and more fundamental than all, people owning their “own” body and soul.

On a purely practical level, if I love my guitar so much that I want to take it everywhere I go, I won't be able to actually function. We attach to things only for the time they are useful then discard them just as easily. We may love the guitar while we are playing but try to take it with you into the shower or while crossing a busy high street, or going to bed (especially with someone else) and problems then arise!! The same pertains to the notion of another person being "owned" by you. In the romantic *idea* of love, which relates to ownership of a thing called "love", we want to be totally connected to this person or object-of-desire all the time, addictive and obsessive patterns ensue and then it becomes impossible to function, like two fingers of the same hand which are physically bound together thereby impairing the function of both. In the universe things appear to have physical borders and edges but the tease is that these are fundamentally limitless, simply manifestations of form/vessels of the sea of energy, or like leaves floating on water. No matter what the shape of the vessel, the energy of life is still imbued in every aspect with Oneness.

Therefore possession is impossible. We can either consider that we own no-thing or we own everything, in the end each equates to the other, as essentially the no-thing or Source of all form appears as form in objects and things in the world. It is said that Wittgenstein and his fellow philosopher friends would on special occasions gift each other major national monuments to show their esteem for one another, one might offer the other the Eiffel tower, who in turn might suggest Westminster Cathedral. Of course the monuments had to stay in situ as removal costs would be prohibitive for a couple of philosophers!

Herein the big joke of possession is clearly defined, for how could we ever truly "own" anything, even the "important" things we buy like cars and houses which we routinely acquire, inhabit and then discard. Even though we may lock up our possessions, as so many Japanese families affected by the Tsunami know, that which one leaves at the beginning of the day will not necessarily still be there at the end. Such is the transient nature of all forms which exemplifies the total impossibility of possession, from the clothes we wear, the people to whom we are connected, all will wear out, live, die and change form.

As the writer Lao Tzu explains in the Tao Te Ching, the universe understands the human as a "straw dog". A "straw dog" literally is a doll made of straw which is used in ceremonial celebrations signifying an auspicious event. They are held aloft with high esteem and celebrated, until the end of the ceremony when they are discarded and trampled underfoot, returned to the earth and forgotten. This demonstrates the nature of the impermanence of everything, including the human or any other form, everything being an expression and celebration of nature and then returning to the dust of its origin.

Why this is important is that possession is associated with permanence and the separate "self" attempting to have a strong-hold, to attain an "absolute" realm which is permanent, a place to hold onto or identify with, in order that the feared reality of non-existence of this "self", will not materialize. This is literally the end of the world for such a "self", final recognition that it is an appearance and nothing more, the mirror image seen as it truly is, merely reflective glass, not the actual "me".

Possession of another person, object or anything originates from the process of avoiding that which is underpinning reality. This will continue until the process changes and unravels and obviates the need for this. This is the very nature of what we might call the “game of possession”.

Legality, marriage and money are all part of the same attempt to identify and make things absolute and rigid, to render things “safe”, even by insuring them, although ironically “acts of God” for the most part are deemed outside of insurable jurisdiction. So I feel the last one-tenth of “the law” is the “act of God”, or the underpinning reality beneath the nine-tenths panorama of illusion through which we are seeing, which suggests that nine-tenths of the time we are able to see only limited perspectives. We see possession, absolutes and separate-self as “true” but one-tenth of the time we do sometimes get glimpses of reality where there is a possibility of something different.

Sometimes it takes the force of nature to shock us into realization, or it can take other softer events: the realization of pregnancy, a minor cold or illness, the advent of a new person into our life or having an idea which is different from the usual - anything at all which shifts the focus away from what we have seen hitherto towards something completely different.

People have suggested that the one-tenth view is “radical”, something of an obscurity and “will never get you anywhere” when in reality this one-tenth is the voice of nature. The nine-tenths is also the voice of nature but having the idea it is separate is therefore warped into a dissonance of refraction. The one-tenth is the voice of the indigenous expression, whereas the nine-tenths is the colonial ideology and mechanistic mind-set of self-identity. The ideology of possession goes along with a kind of addition to things, an association with obsessive and compulsive patterns which are simply responses to the idea of separate “self-image”.

In Nick Rosen’s brilliant book “How to Live Off-Grid” there is a documented conversation where a land-owner is deeply upset about hippies who are squatting on his land which quotes the above phrase of the nine-tenths and in many ways this is exactly the scenario. All that is legitimate and legal and requires planning permission pertains to the nine-tenths. The one-tenth is to do with “acts of God”, which essentially means everything outside the constraints of legality, including “hippy anarchism”. The one-tenth view underpins the ideology of the nine-tenth view. Within the nine-tenth view there is a longing, or a feeling, something which knows that this view is actually very narrow, although there is an entrenched belief that it is “the real world”.

As I have explained in other articles “Anarchy” is the Greek version of what the Chinese might describe as “Wu-Wei”, which means unintended action, or natural response, action without lead control or force, without governance of a higher-authority, simply natural spontaneity.

From this perception the monotonous colours of life are very different, there is no war to fight, no battle to win, life becomes utterly simple and there is no requirement for much of what we deem to be important and require to claim as our “own”, the insanity of feeling “alone” and living cut off from people falls away. This is not to idealize community living, spiritual community or hippy-dom, which can still reek of city-mentality just as much as any inner-city business-lunch. However, in the world of legality/dualism, if we can only recognise one-tenth as being the deep truth of Oneness, then 90% of the time we are going to be part of the rat-race, whether we are high on a mountain or “high” on the stock-exchange, it is our whole process and mentality to be thus, it’s where we are at the moment as a human collective Oneness, the body of humanity of which we are all cells. These cells are reaching a ripeness now, where the senses are coming home, the nine-tenth view of driving the humanity/body to distraction is coming to an end and gradually there is a process of change taking place where we all fall “off-grid” either by natural sense or by the balancing processes of Gaia.

People have suggested that everything is “borrowed” but this too is inaccurate, the whole idea that there is a person to “borrow” from or who “owns” anything is all part of the same illusion of there being a “self”. In truth, no object or subject is separate from our actual senses, as we will realise if, instead of “thinking” about it, we simply see what is on present evidence alone. If we pick up a diamond ring in a shop do we own it? Do we own it when we pay for it and take it home? Do we still own it when it is lost? Do we own it at death?

On theft:

Tao Te Ching , Chapter 19:-

*Let go the idea of the “sage” and the “wise”
And the people will benefit a hundredfold
Let go the practice of “benevolence”, and rules of “rightness”
And the people will return to Natural relationships
Let go of intellectual ingenuity, discard profit
And there will be no more thieves and bandits.
All of these processes of “letting go” are simply the surface, they are not the Truth
People seem to need to attach themselves to something
So express what is Natural, unadorned and naked, feel the Original Nature
Here is little thought of a “self” or “desire”.*

The realization of the illusion of ownership is brilliantly illustrated by the words of a tramp: Armand Basset, from the 1973 book “Shelter” by the Lloyd Kahn production team. When what underpins duality is seen, there is always implicit acceptance of the nine-tenths, there is no contention with it:

On being asked if he wanted to be given a lift.....?
“No, don’t take rides.”

Eat?

"Roadside trash cans. You find all sorts of things. I just had some chocolate milk, that's enough to fill my tooth. Anything I get I enjoy. Do you have any peanut butter? I really like peanut butter."

How long have you been walking?

About 10 years. A few years ago I didn't have anything better to do and I figure it to be about six times around the world.

Where do you sleep? (Nights were about 20°F/ - 6°C)

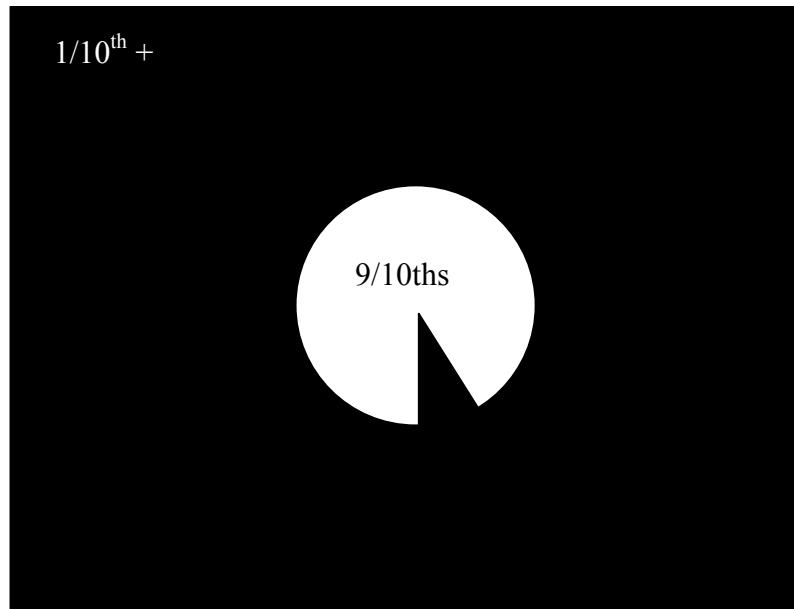
Oh, it's pretty cold some times. Last couple nights was pretty cold. But it's mostly ok....

Look at the difference in the way we travel – we've got this car, sleeping bags, food, money, you've got everything in that bag...

(He looked right at me):

"It's all the same. You're on the road, I'm on the road....

Well, thanks for the peanut butter. Today's real nice. I'm gonna get going cause I've had a bad couple days and now the sun's out and I'm going to enjoy it...."



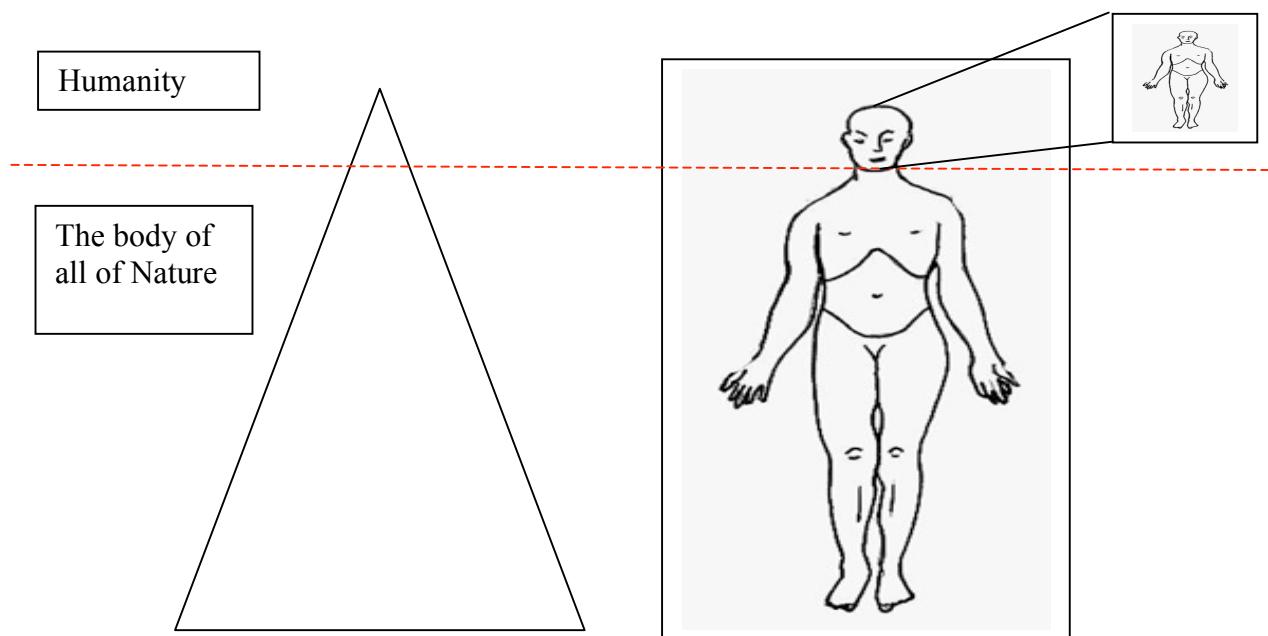
David Nassim

23/3/2011

Different frequencies of being: the aspects of the body of humanity

It is interesting to note that different people have diverse ways of understanding and sensing the world and as a result resonate with different frequencies of energy. In many ways this is very necessary. If we consider the human body in a broader sense and each human in fact to be aspects of the body of humanity, then we begin to see a more accurate picture. Each human “cell” or “aspect” is in connection with every other aspect. If we have “invasions” and “colonization” of leg cells where heart cells should be, or head cells where toe cells should be this results in an auto-immune dis-ease, with one part attacking itself, almost a process of “cutting off one’s nose to spite one’s face”.

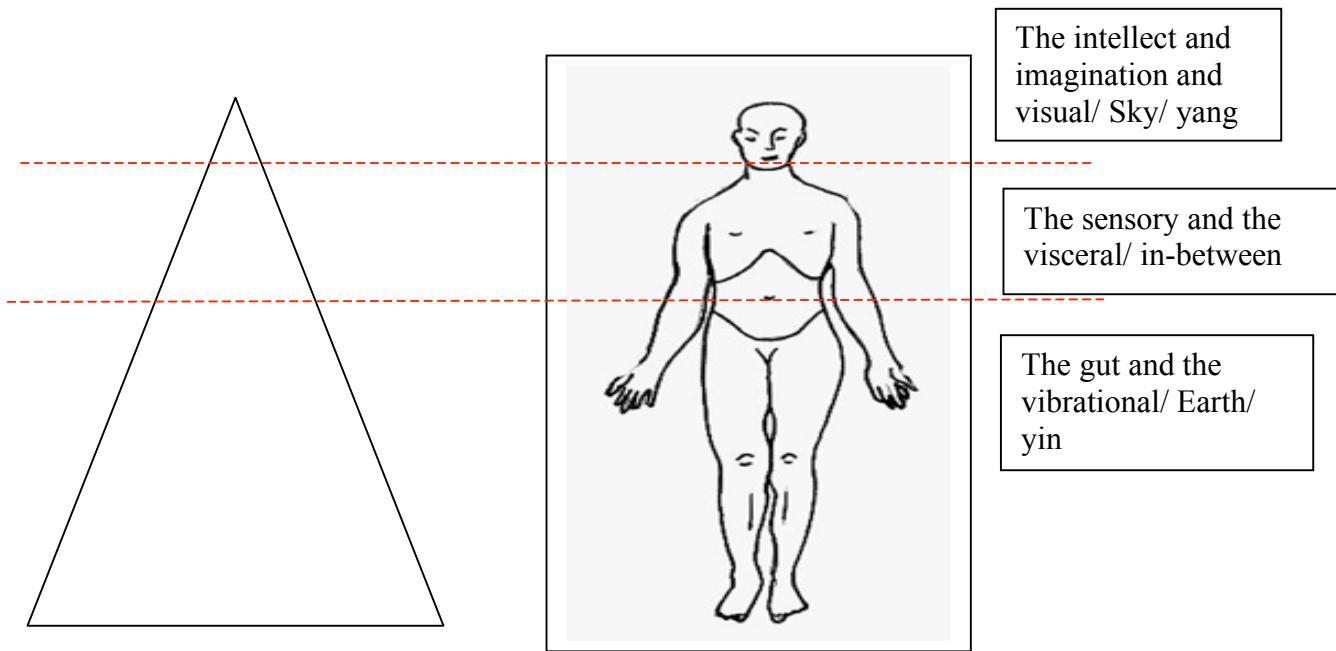
If we take the perspective of humanity as an overall thing in relation to all of life, we could say that it is hot overall in relation to the earth and other animals and plants, or that it makes up the head and the upper portion of the body of nature if you will - please forgive the acute metaphor of anthropomorphism being expressed here:-



This immediately puts us in a position that is deficient in anchoring energy and has a tendency to get “lost in the clouds” so to speak. The next step is to look into humanity itself and to consider those parts which make up the various aspects of the body of humanity illustrated in the above diagram, which shows humanity to be only associated with the head of the whole picture of nature.

How can we differentiate which aspects of the human-race are which? This is a difficult question and the best way to answer it is simply “by nature”. If we ask a group of people to choose a favourite colour, taste, smell, a type of touch, clothing or dwelling, they will all make different intrinsic choices, just as some people are more easily suited to specific

jobs than others and by nature their responses to everything will differ. As a general rule we can categorize people into a few different expressions:-



Natural/ health state:-

- Those people whose expression relates to the cerebral and intellectual will be associated with the upper portion of the body. They are natural leaders and also natural expressers and conversationalists and will be interested in information and thinking. They can be a guiding light but more than this they are a direction and simply a celebration of life - representing the flower of the body if you will, the child, the fruit on the upper branches.
- The middle section is associated with those who are literally in-between. They have a tendency to be able to see the world of the sky and upper portion, as well as the lower portion together. However they have the skills of neither one fully. Often they act as translators of energy from one realm to another, from below to above and above to below, allowing there to be exchange. Some will lean more towards the informational, others more towards the physical, in either case this is by nature their “job”. The nature of this region relates to touch and taste and smell.
- The lower portion is the root and foundation, the Mother, these people are deeply instinctual, immediately respond seemingly without thought but are innately

connected with the earth and therefore the rest of the universe of the yin. The yin represents the Origin or Mother, not only of the earth but all of life, it is still, calm, and as we can see from the first picture the feet of humanity connect to the neck and shoulders of the body of Nature as a whole, and therefore is the connection to the root of life. The nature of this region is about low sound, bass expressions and vibrational sense from below.

Seeing the body in this way we are not suggesting importance of one over the other, however the human dis-ease of belief in the “separate-self” gives rise to problems occurring with each section of reality.

Pathological process:-

- The problems of the upper portion concern hierarchy, power and control. Those who have “higher-powered” minds are often seen as “more” or “better” or more “important” than those with less capacity in this arena. It is commonplace for the intellect to be ascribed more importance than the body and the body regarded as a mere appendage of the brain rather than the other way around. In fact the body and brain are one whole, totally indivisible, there is no hierarchy here. However, the key is that the “upper portion” *believes* it is higher, as it has little connection with the earth and feet. Therefore it is so much easier for this portion and the investigators of all things “mind” to believe they “know” and also to consider that the way to understanding is via this route. Interestingly the “leader” is not actually a controller, the “head” merely acts as a look-out tower, seeing the arena, viewing and expressing light, celebration or expression, similar to a lighthouse. This is the basic function, but in today’s society where the head is so prized, it is seen as the be-all and end-all, the key to understanding medicine, business, family, everything. This is an extremely circumscribed view, representing a judgment of the rest of the system which is seen to be subordinate. This region can be associated with illusions of grandeur, power, supremacy, above-ness, hierarchy, aloofness, judgment and also mechanistic ways of thinking, resulting in seeming dis-unity. It is associated more with the yang and the male, rather than the yin and female, as stereotypical archetypes.
- In the next level down the body we have the organs (viscera), wherein lies what we can consider to be the more yin-female, the function of the organs and the sensory experiences of the body, rather than the visual such as touch. This region of the body can also become imbued with the process of the sense of “separate self” and as it does so a contraction takes place, an emotional, constrictive, attached-to feeling is created. This region encompasses all the vital organs including the heart and herein lies those very powerful emotions which can cause

lashing-out attacks which are partially verbal but also partially physical, situations of “feeling” fearful, hurt, deficient and abused, of a wrong having been done, either with or without a mental component. There is an “irrationality” to this section of being.

- The lower level expression is very yin-female, it is the root and foundation of the other two. The responses here are instinctual and these processes are hard to deceive, but they can certainly be altered by the people in the upper two sections. Generally these people do what they’re told or are simply ignored by society. They may be seen as total misfits and obscurities who then respond by hiding away as they have no way of expressing what they mean. Generally these people are immune from the western mental-emotional problems but are also considered completely useless within the framework of society, so tend to have socio-economic difficulties more than mental-emotional ones. Regarded as stupid because they are “only good for manual work” such as that of an artist, they are often “enslaved” by those in the upper two portions who are more “self” organized. They exhibit a truth and earthy stillness, therefore the upper portion often consider them to be stupid or as “not able to express themselves”, because in reality their expression is simply non-verbal, non-cognitive, and is not understood or recognised by the upper portion. The expression of the lower portion is now seen as something that needs to be “re-programmed” because it is viewed by society as “too primitive”. As a result these people are often brainwashed into the ways of refined etiquette of the upper portions though it is not their natural way at all and this can produce a form of expression which is emotive and irrational from the judgmental perspective “above” them and again this results in exclusion from society. Therefore the feet are the places where humanity has least awareness or connection. This is seen in every clinical situation with almost any kind of dis-ease, the feet are usually absent from awareness.

The slavery system this produces is from the top down, everything is seen to be a slavery of the above dominating the below. If we consider any other structure this is simply not the case, a roof is not enslaving the foundations, it all is part of the whole picture. However in the human this dissonance or ideal of “separate self” has created this illusion, simply like a hot air balloon which loses its air-bags and starts to drift ever upwards.

It cannot be said that any specific group or race of people is more upper than lower but it can be said that there is universality in indigenous cultures who acknowledge the yang portion equality to the yin, of defining no greater power and considering the sole of the foot to be as worthy as the face. This is very different from the western societies we inhabit where there is a definite preference for the upper over the lower. This may have something to do with the physiological differences of western/temperate region peoples, but within this there is an easy triggering into what is a mass-hysteria of self-perception which draws ever upward the “fire” that is humanity into a furnace using up fuel from below. This fire-storm is very much like the exploits of any modern city-based expression

in relation to the whole picture of humanity. In many ways this is a kind of cancerous or tumour-like malformation where the cells are warped by the heat of their own energetics.

There are two situations occurring at present, that of the furthering of the inferno which will inevitably reach its limit and collapse and calm. The second issue is that there has been a natural ripening process which is now also coming to the fore where the dream of “self” is seen for what it is, when this occurs life is realized to be deeply simple.

Gradually, a movement towards an anarchy and a primitiveness occurs. Medicine/cure is not considered external but realized to be innate, there is a realization that the striving of the mind and science and technology to a “higher understanding” is something of a misconceived plan based on the upper portion being the “control” factor because it is believed to be such. We often now hear of the “new wave” of mind-body medicine which even in its title shows again the focusing in the mind as the “key” to the problem.

However the solution is always broader than where the root of dis-ease manifests. Sure, the root of dis-ease is mind but that surely means the solution is the feet! As Einstein points out brilliantly:-

“The significant problems we face cannot be solved at the same level of thinking we were at when we created them”

Body and mind are a continuum of energy, one aspect more dense, the other more ethereal. Dis-ease occurs therefore throughout the organism but rooted in the upper portion. So although it can be accessed via psyche or soma (dependent on the nature of the practitioner), as the key place of dis-ease is the upper portion the most appropriate course of events is to reach an acknowledgement and understanding that the “foundations” or lower-portion as just as relevant as the “roof”. Hence via the mind we draw to the body sense, or more directly, via the body sense to connect back to the body sense. When the trees of Easter Island were cut down in order to position the stone heads worshiped by the ancient islanders, the people lost a natural resource that may have made life impossible, likely to the point of their annihilation. Lost “civilizations” did not survive, due to an over-focusing on this upper portion. They moved from the instinctual/lower-portion/female/”primitive” to the upper-portion domination and overt masculinisation. Similarly the Pharaohs with their Sphinx heads and pyramids to the stars, the mythic tower of Babel, the modern skyscraper and rockets to Mars illustrate this same process.

There are representations of clarity: Mary Magdalene anointing Christ’s feet with oil acknowledges the female and the root, the Buddha touching the ground before the “self” that was believed in, was seen to be only appearance: a symbol that is a recognition of the anchoring of the upper with the lower. There are many such expressions.

We are all different cells of a body, those who exhibit the property of being in the upper portion by-nature have more of a tendency to draw into abstraction and therefore appearance of “self” seems very real. When they are connected-to by that which anchors and there is a realization of the feet being just as vital as the head, and that in fact the head is very much in service of the feet and vice-versa, then a clarity ensues.

David Nassim
23/3/2011

Wild-Child's play: how we can realize the nature of reality from young children

In the modern West we have much to learn from the nature of the infant child which is gradually coming to the fore. Alison Gopnik's brilliant scientific studies (see <http://www.alisongopnik.com>) in the nature of the way of thinking about children is a further expression of the ancient clarity born from the Tao Te Ching and other books about how a child can understand reality and how adult humans very often anthropomorphise the "wild"-child, which they all are. So often we hear that mummy and daddy are not getting divorced "for the sake of the children" which implies the children are legal experts and have a vested interest in understanding the ins and outs of marriage break-ups. We don't realize that what the children want is connection to their parents and to other people. If mummy has been absent at work all day and now the divorce brings about a situation where she is spending more time with the children, then this is better for them, whatever the legal implications, assuming the mother is wanting/able to connect to this.

Parents fluctuate between the dis-ease of "adulthood" and instinctive sensing, which is the hidden undercurrent. For the most part "adulthood" reigns and they assume children see things from an adult perspective, when in reality of course the child has a simple view through the clarity of natural-instinct and is completely unaware of an ideology-complex called a "self" with which it has to contend. It is commonplace to ask a three year-old to count the ten students in a class and the total number counted by the child is nine, when two years later at the age of about five they will count ten children because he or she is including them-"self" - there are now ten "selves" when before there were nine aspects of One. This is a massive difference in perception. The Eden of the three year-old and younger is gradually or quickly disillusioned by the adult world of "self"-ness.

While the child will gravitate towards its birth mother for food, the nature of the child is such that it is not absolutist about who it accepts connection from. There is an innocence of connection with all things and all people without making differentiation as to whether something is good or bad, it's all about exploration and openness. There is no fear and as a result when pain occurs the child does not associate that with occurring to a "self", the pain occurs then it is let go of quickly and it's on to the next thing. Children experience their environment in this way and the edges of expression are realized. This lives on in all of us, it is the natural expression of life, it's just that the "self" masks this or appears to do so and so we live in a world of masked expression of what is simply a natural child-like nature. What we call "childish" which is often associated with a child having a tantrum, who is upset with the world and frustrated, acting up, and is in anguish, could in fact be termed "adultish" as it is really the beginnings of when a child takes on the adult world, it's just the adult learns methods to dissociate from their irritation. Particular disorientation occurs at ages of 7-18, these are times of major change and physical transformation from child to adult. The world changes from that of "no-self" to that of "self" which contains the dreaded word "responsibility", which society associates with the ability to conform to social constraints upon the natural-expression, rather than its actual meaning which is simply of the ability to respond.

Children simply need human connection, it is natural for them to associate with biological mother and to see all females as mothers of a kind and all males as fathers of a kind. Our primal nature is such that this would be the case if we lived in natural communion with each other and the earth. The nuclear ideology of family is a self-imposed state, as with fashion it is very short-lived. This is no more than the perceived ideal for humans who have been living in this nuclear structure for only a few thousand years, our pre-history was never as “cut off” as it is today. Children by nature do not have a past-memory to uphold, nor an ideology of any label or ideal, they are simply in a state of explorative inquisitiveness and connection, typically drawing towards all that is alive, bright and interesting.

For some reason there is great surprise when teenagers have a “dark mood” and outbursts of explosive violence as seen in the student killings in America. If there is a situation of non-allowance of the natural expression in a world which is constrained and fearful by nature, individualistic and self-orientated, then isolation and its consequences are inevitable.

Children do things purely because they are expressing, not because it seems right or wrong to do them. A child can never do anything wrong, it's impossible because the child has no concept of “self” and so no concept of right or wrong. Its world is fenced-in by the adult's perception, which is only a very narrow proportion of the wholeness of reality that the child can see, so no wonder there are difficulties of communication. There may be expressions of pain, frustration, irritation or excitement but it's all expressed and over with very quickly. This is not so for the adult “self” under the influence of an overdose of the popular drug “responsibility”, which induces an incredible hallucination of guilt of the fragmented world and also a bad hangover!

In early life much of what we call “learned” behaviors are driven by the adults around us. As these adults fundamentally are expressing all they “know” from a state of fearfulness about a separate “self” this becomes the foundation by which the “self” within the child begins: it is the root of all dis-ease. These are essentially “phobic” reactionary messages rather than responses. It is also a one-way street: adults “know”, children don’t, supposedly, so this hierarchical patronization means that there is no sensitivity to the nature of the infant only a so-called “teaching” of fearfulness! Of course this is not intended, but when adults lose touch of their instincts and “try” to “bring up” a child, (as if a hand-pump was required!) there becomes a loss of sense of reality, that they is not in “control” of anything at all, neither the child’s growth, its expression, or the sun rising, or the tree blossoming. The phobic attitude of the adult is simply passed on to the child, something that is now an inevitability of the “human condition”. Also inevitable is the decline of the belief in the “self” which is now gradually occurring throughout humanity.

Most processes we come to later in life of learning or re-learning about the body, like Tai-chi, Qi gong, yoga and other expressions simply relate to moving and responding naturally without tension. There is a singularly “adult” belief that this is about reaching a higher goal, becoming enlightened and opened out, attaining a lofty plane of existence, but in fact is simply about playing as a child would - play is what a child’s life is all

about, spontaneous body movement within play or exploration. This is exactly what primates do in the wild till the end of their days, who are not “learning” in the way an adult would think of learning, but are just being, simply expressing for no reason, there is no goal, no expectation and no motive, it’s just energy being expressed. Any mother knows that if you keep children in on a rainy day they will destroy the house! Their energy needs to be given full rein in a natural environment where they can explore and function in perfect alignment with their bodies.

Play is spontaneous, it has no direction to it, no “responsibility” attached to it in adult terms, it's the one major thing lacking in modern understanding of health. The brilliant teacher and health practitioner Haruchika Noguchi understood the body intuitively through simple observational sensitivity and through his deep experience with patients of all kinds. He was particularly interested in children and their psychology and illnesses. He recognised that the process of healing was a loosening of natural spontaneity within the body of the adult or child, who had often been constrained by one or many psychological ideas. His exercises which are called “Katsugen undo” or “movements that renew the root of life” simply demonstrated a trigger process that would send the body into a natural spontaneous expression of movement such as yawning, stretching and unwinding. This occurred simply through the act of doing whatever was needed after the initial triggering, brought about by techniques of engaging with some of the key places of the body. The origination of this kind of process was also done many thousands of years ago by shamans and their various dances, yogic exercises in India and Dao-Yin in China. There is in fact a form of Qi-going called Zi-Fa Qi-gong which initiates spontaneous movement, this process is very much at the root of our re-learning what has been forgotten in adulthood. The idea is not to become anything other, rather it is to connect to what is.

In his website: www.headless.org, Douglas Harding offers the child-view of the world via the clarity of headless-seeing which is perhaps one of the greatest and deepest meditative triggers there is. Douglas simply points out the obvious fact that we are always looking through a totally invisible visual-field which has no head! Even as you read this now you are reading *from* a place of total transparency, there is no “your-head” in the way of this, this is fundamentally the headless situation which is behind all of our life and everything that we do, just forgotten. It's the reason that a small child will attempt to touch the boy/girl on the other side of the mirror until the mother tries to convince him/her that it's “you” in the mirror. Even so, the child isn't convinced of this until about the age of five.

These triggers are points of re-connection. They are not formulas and will not make you a perfect human or an enlightened seer or doer, they are simply tracking back to a sense that is behind all the superstructures of the ideology we live within which are so hard to see through. It is simple and direct, utterly obvious and with no requirement to be practised. It's not something you need to keep hold of, but something you are already and as such it's impossible to lose or find, simply there but a little out of focus.

As adults we have bought into the belief that we ought to “teach the child” the right way to be which is an interestingly flawed and patronizing ideology. It would be like the colonial teaching the indigenous person how to live – it’s totally irrelevant. As time goes on there will be a deeper realization that as adults we can actually learn from children. As with our pets and all the other aspects of nature that we allow into our lives, children will be treasured as a resource of *un-learning* the madness of adulthood, rather than continually imbuing future generations with adult ideologies and thereby perpetuating the cycle. We will realise that the reason it’s impossible to work with either children or animals is that both of them are free and they don’t understand why work is relevant when there is a world of unity and no-one to contend with.

David Nassim
30/ 3/ 2011

Great expectations?: How the dream of “self” hampers natural expression

Often there is a great deal of talk about “creativity” and the inner-“self”, however I feel that we need to look into this a little more deeply. The bodily expression could be said to be a slow-moving physical substrate and unified with this, is a kind of energetic glow. This energetic glow can be thought of as light, or a light bulb of a particular colour. The colour of expression of light is the mix of physical substrate or earthy material imbued with a particular kind of energetic triggering or sparking causing it to glow in a certain way, like Christmas lights coming on and off in a particular rhythm. The mix of physical and energetic is not really a mix because inherently it is one thing but we can call it the bodyspirit continuum. By nature this expression can only be what it is: utterly perfect in its creation and utterly perfect in its expression, however that is manifested. It is all without judgment.

In humans after the first few years of life, a creation of an identity very quickly occurs, with the light being given off, creating “self-image” and this is reinforced when people treat/teach us and connect to us like we are separate “selves”. Thereby this “self” is formed, acting like a filter or a cover around the bulb’s light, which continues to be what it is but just internally reflected and also prevented from shining out fully. The metaphor doesn’t have to be light, it could for example also be seen as a water fountain with a specific colour.

When the blocking-off process occurs we might call this a dis-ease pattern. When the bulb starts to heat up and if the energy isn’t being fully expressed, deteriorations of the dis-ease process which is always “auto-immune” occur. This continues to a breaking point or death, unless an unraveling of the cover occurs and the light can escape. The key thing is that this is a metaphor: the covering is not physical but mental-emotional and the light is our natural-expression through the bodyspirit. Just like the electricity that powers the bulb, the expression is as impersonal and intimate as the light.

Therefore when we talk about “creativity” being hampered, we are talking actually about there being a covering of “self” in life and a seeming restriction in the flow of energy of the bulb. There seems to be something in-between us and the world, like an invisible mist or blanket between sense and “self”. This is the true restriction.

Often there is an equating of “self” with another “self”, causing separation between the seeming two people as they fight it out, one trying to be “brighter” than the other, this is the ideology of “competition”. There is no such ideology of competition in wild nature. Economic ideals associated with biology are akin to a “survival of the fittest”, however this comes simply from the human ideal of “separation” distorting the true essence of wild-nature and the resultant requirement of one to “do better” than the other. In wild-nature all there is, is what there is, there is no connotation of pride or power associated with the so-called “prowess” of a male in the wild and his “harem” of females, that notion only exists in the ideas of the human onlooker. An animal which is totally one with all of life/within the “field”, is simply bigger energetically than the “other” animal and so has a particular expression but there is no resentment of one to another, merely

expansion and accumulation of energy. The nature of the self is a “contraction” associated with a danger response which for most animals may only last a matter of seconds. However, as humans we live within and recognize this energy response as “self” which is the add-on to the “light bulb” superstructure thereby inducing emotion anxiety and its root, fearfulness.

The dream of “self” harnesses other features such as memory, suggesting that this memory belongs to the “self” and is therefore part of “self”. It uses this to project into the future and suggest what might happen to “self” ultimately at the point of death, beyond which “self” cannot go because it is utterly unknown. However, just as self was born from the unknown, so “self” dies back to the unknown. This is not a situation to be feared, because if we consider birth, was there ever a fear of this before its occurrence? The “self” dreams up the process of past-projected “future” ideas from accumulated memories, unrelated to anything precarious, to try and ensure a “safe” future, just as with museums which are created as a “memory” of humanity.

Here within us the “great expectations” are formed, the idea that there will or should be a way or means by which to control situations in order that they work as planned. There are expectations placed on all aspects of life: the children should be like this, the partner should be like that, the job should be like this etc. This is obviously unrealistic as all the parameters of the future are utterly unknown and unpredictable, or even if predicted not all the parameters can be seen through the “self” perception as it is too narrow.

And of course there exists a barrage of expectations of other “selves” imposed upon the “self” trying to force it into becoming a cog in the wheel of industry or in the wheel of anything else, to fit into social, economic, life-course and expressional expectations. Those who are more direct in natural expression find this constant expectation impossible and try to become the ones who expect of others, they fight through a competition of other would-be “kings” of the castle rather than having to “live up to” the expectations of others. Where there is more yielding “selves” in society these can become slaves to the expectations of others and as such are overworked and pushed to the limit.

The process of expectation is a manifestation of the idea of “self”. The balancing act of modern-life will continue until relief occurs through the realization that what one thought was a “real” expectation is only an idea that evaporates like a cloud, it isn’t a tangible or “real” thing, any more than a mirage is real. When the mirage is recognised for what it is we will have no expectation for it to be anything else. There will be no expectation of a need to “become enlightened” or “to be” a better this, that or the other, simply total freedom from this ideology and a total anarchy which falls into a natural order. The end of belief is the beginning of clarity. There is no-thing “to be done” to achieve this, the mere realization that it is possible to live without expectation enables a letting-go which leads to relief from symptoms.

David Nassim
30/3/2011

Childish-medicine: The nature of ancient healing as expression of the instinctual child

When we look at medicine from the perspective of healthinstinct.org we are always considering it as something innate, that really cannot occur as one person “doing” healing to another, but in fact a re-discovery process of the child-intuitive sense which in healing may be triggered by the practitioner-patient interaction /vessel of life. This is all healing can do, it is a myth that it has anything to do with the practitioner’s personal “intention” as the patient and practitioner are in fact One thing. What occurs is simply falling away of the idea that “there are two of us here”. In many ways the practitioner’s expression is simply an expression of life, which by nature wants to be in connection with others, through this medium rather than any other, it is simply a manifestation of the body-spirit expression, it has no cause. It represents just a finger of the hand of nature, as does the patient, who is often in the situation of attempting to be something other than they actually are, hence the huge suffering that arises, which the natural (rather than forced) practitioner, will not be feeling to the same degree.

The whole process of medicine today has become what we could call adult-medicine, which is based on splitting things up into parts, breaking the body down into elements and attempting to think “logically” through the process of connection in a contrived and abstract ideology of Newtonian science. This highly religious expression and belief system is actually very unnatural as it is very difficult, though not impossible, to imagine what is going on in the body from the limited perspective of the abstract mind. A child could not understand it. When we expand into expressions such as the ancient healing arts, for example Oriental medicine, we find that everything is very easy, in fact everything is not only energetic but is equivalent to child’s-play. There is a technique in shiatsu called “baby-walking”. This simply consists of the patient lying on the floor face down and the practitioner on all fours literally “walking” his/her hands over the back of the patient, naturally dropping their weight through the patient like a baby does when crawling on the floor. This example is perhaps the beginning and end of the healing expression. A child knows when something feels hot or cold, hard or soft, simply through the way nature responds, that which is hard is known to be more resilient, and that which is soft and weak is known to be less so. This is simply the foundation of medicine, herein lies the expression of yinyang in innate form. Thereafter it becomes increasingly complex and heady, brimming with convoluted theories, when in reality it’s simply “baby-walking”!

As Michael Rose, a profound teacher of Shiatsu explains to theory-laden students trying to remember the 14 or more meridians before exams: “there is only One meridian”. Herein lies the profound importance of the process of healing through instinctual-intuitive feeling. In the end any theory hampers the actual connection to a patient, that which is conceptual can provide a map or way of seeing things, but ultimately when a true healing connection occurs these evaporate and all that remains are baby-like or child-like responses. The healer Eric Pearl illustrates these points profoundly well when he explains that the process of healing is like a “playfulness” and the nature of there being

an Unknown place of connection. Simply playing the “game of healing” with the patient elicits the underpinning understanding that inevitably patient and practitioner are one thing and the roles they have are superficial to the root child nature. Please understand I am not talking about an infantilization of the adult which is another concept, but simply looking at our fundamental instinctual nature as expressed in the child. One might call this the “inner-child” but in fact the “adult” is a mere belief, an apparition, or a non-real manifestation on the very surface of the child-like nature, when in reality there is only the child having a dream of “adult-world”.

This brings us to the point of “learning” about medicine and healing and how in a certain sense this is impossible. Abstract theory can be learned but not healing. In many ways medicine is re-learning the nature of play that is utterly spontaneous. When a human adult looks at nature they consider that the parent animal is “teaching” its young how to live but again this anthropomorphism is very limited. We cannot consider the animal-child to be learning in the same way as the adult. For the animal and the infant there is no separation between parent and itself and there is total Oneness with the environment, hence there is no abstraction as to something that is learned. The process can’t even be called “osmotic” as this would suggest that something is being transferred from one part to another, but in fact like a seedling the infant already is everything that it requires. In the same way the sunlight “teaches” the leaves of the seedling to open, so the mother animal “teaches” the offspring to live. This is not “teaching” as we commonly regard it, i.e. by example, nor by anything other than an expression of total openness. Nothing is being accumulated by the child, although methodologies may over time become habits or patterns, but these are the natural expression of light from the bodyspirit, which is innate and perfect as it is, there is no addition required. This is baffling to the adult who believes everything to be about accumulation of knowledge.

As with true understanding of medicine, this requires release from the hierarchy of the so-called teacher-student ideology and a realisation of the nature of truth, simply that there is nothing to learn, that fundamentally it is about sensing and feeling. The ancient maps only are guidelines to instinct of energetic Oneness. The nature of the child is purely instinctual: the feelings of heat and cold, the want to move when there is energy, to slow down and sleep when there is tiredness, to express itself in many ways, to touch, to look and to taste, to explore and play without cause. These processes are in fact the process of diagnostics and treatment in ancient medicine, the senses form the root process of observation required to understand and connect and respond in one. There is no abstraction but simply what there is, an intimate connection. Hence it is coming from the place of the Child-perspective, which is very different to the cognitive process of thinking about a dis-ease, involving tests and scans etc. The child recognises dis-ease to be that which feels very hard or very soft, a requirement to be touched or warmed.

During treatment the patient’s body is not considered to be owned by the patient, but is “The Body” or a union with the practitioner and so it requires heating or cooling as a union of instinct. Just as a vessel may look as though it could be used for putting things in, so we put things in it. There is no difference with medicine. While the practitioner and patient do assume certain roles, essentially it is a game of interaction that nature is

expressing through these human vessels, like cells in a single body interacting. When there is a seeming void, it will be filled, when there is relative excess it becomes drawn away and utilized, such is the nature of the universe, there is no cause, yet healing occurs. This is expressed profoundly in the Tao Te Ching:-

Chapter 77

*Naturalness of Heaven is like the drawing of a great bow:
The higher aspect is drawn downwards
The lower aspect is drawn upwards
That with energy it draws from
That without energy is provided for
It is Naturalness of Heaven to draw from the excessive and supplement the insufficient
The human, unable to sense this, draws from that which is insufficient and adds to that which is already in excess
What gives that which is in excess, to nourish those in requirement?
The Natural-human
Therefore the Natural-human nourishes humanity, for it is Natural to do so, and requires no gratitude
The process is completed but no merit can be claimed by a “self”
As there is no-self, he cannot be considered “better” than others.*

This refers to natural-human which is essentially the nature of the child, and this is also expressed:-

Chapter 10

*Is it possible to perceive the Oneness of the yin-body and yang-spirit while there is a belief in separation?
In allowing the Natural instinct for health
Does one return to an infant’s condition?
When the mind returns to primal clarity
Can it accept what it once saw as “blemishes”?
When in-love with all of humanity
Does the role of governing come without pre-intended action?
Whether the flow of Nature is opening outwards or shutting inwards
Can one sense the essence of the Female and go with the flow?
When intellectual knowledge knows no bounds
Can one’s interest deviate to leave things unknown?
It gives birth and nourishes
It gives life but does not possess
It provides but does not ask for gratitude
It has direction yet exercises no authority
Such is called the Mysterious profundity.*

As Eric Pearl also suggests there is a “passing-on of a message” in the process of healing, which is the “relief” of being whatever it is, without being judged or having expectations or pre-conditions attached to it - acceptance, as is. This too is the fundamental nature of

the child, who does not make judgement or differentiate between “a” versus “b”, it is all One. The child expresses what it is, using all its senses as direct connection to the environment which therefore is innate health. If something is too sweet or too sour or salty it will be rejected, if something smells wrong it won’t be touched, there is no “ideal” of what is the “right” or “wrong” food but purely a constant sensing of what is eaten and of what is required. The adult gets embroiled in issues of questioning: why is my heart pounding? why is my back aching? why is my neck painful? or why are my teeth chattering? For a baby there is no “why”, no abstract analytical process explaining neurons firing or hormones reacting, no vitamin which it senses is “right” or “wrong” for it transcends the narrowness of this view, yet encompasses all aspects of it. The nature therefore of healing is in the message of the instinctual self, the human-child-animal nature, which is constantly present in the adult but cannot be heard over the noise of the mental-emotional engine of “self”.

Modern ideas in science and medicine, rather than pure-observational science, revolve around the fundamental premise of Newtonian or Cartesian dualism where there is a definite subject and object division, and in fact the whole premise of the modern scientific idea is contingent upon the separation of things into parts. Without a background realization that all the parts are inherently One expression, just different views of the same Oneness, there is the illusion that the world is made up of bodies of energy separated by space. For the child there are no such abstract ideas, simply the nature of what *is* at the present moment, without limitation. The view of modern science is held within and is foundational to this child view: just as the child may grow up and become a scientist, in exactly the same way one underpins the other and the scientist will persist with his/her experiments in an attempt to find what they “lost” around the age of three in the hopes of returning there.

There is always more information to engage with, so-called “new ideas”, although the “newness” of these ideas is eventually revealed to be the process of the “self” attempting to find its origin but instead being left with more information and a plethora of questions. Tony Parsons explained that if the first question was “why?” then the answer would have been the silence from within which the question was spoken. This however is not “good enough” for the mind which needs to conceptualize, to obtain “proof” and “evidence” of things in order for the questioning to be nullified, otherwise it is all “belief” or “blind-faith”. However from a broad perspective there is an underpinning acceptance of the views of both the “believer” and the modern-scientist which are understood to be both the same, just as a child cannot separate the difference between a Muslim and a Jew or between people of different races or as having any particular value associated with them, rather they have an immediate recognition of different colours and shapes and expressions and all is accepted as it is.

When words become interchangeable in many ways they lose their intrinsic value and meaning, or begin to point to something *beyond the word* and so beyond the cognitive function which is merely one of a division of things. Words here move naturally into a poetic expression or that which might be called “art”, but in fact relate to the whole of reality rather than looking at parts. This is why the child is naturally an artist, rather than

a divider into parts, the child is an artist and is creating from no-thing. There is no requirement to claim a particular position or to be heard and understood and recognized, or to differentiate one's "self" from others in order to arrive at an answer or conclusion, there is just expression without cause.

Hence we often talk about the *art* of healing which is its intimacy, the nature of closeness, with no separation between the world and I at the empty-Centre where expression is emanating from, the "I am" is in fact everything. As with the nature of this empty Centre itself which is no-thing, the pure-science of Observation as it is, so too there is the everything and the no-thing together, the seeming absolute opposites are One. Therefore from this definition of "science", the art and science are One expression. The dream is that the "everythingness", or the appearance of the world, is believed to comprise many parts and yet be missing something, which is like looking at the foreground but not seeing its source and origin in the background. The Child sees no difference, it is only later in life that differentiation is made and he/she is propelled into the "adult" world of modern-science, which is not a pure-science but limited to a narrow perspective, and seeks to gather disparate aspects of "knowledge" into cohesion and thereby "find" the whole. It is as if the child has been offered binoculars through which to see the world, then bumps into things that are very close to them as a result of distorted vision. This causes suffering, until the realisation that they have forgotten to let go of the binoculars.

The unifying understanding illustrated by the simple living of indigenous peoples, the nature of the human child and the expression of the non-dual always sees the Oneness. There is a fundamental realization that what is at the heart of medicine and of life is not the exalted "self", indeed this "self" is no-where to be found, even in modern neuroscience and physics, and that within the hardest most "solid" materials there is in fact no solidity, just emptiness. Though this is baffling, the nature of the child around the age of three is what human adults are longing to regain but this entails a letting-go of the belief in the layers of "self" which have obscured and distorted the reality of the child's constant playfulness. Some children are dancers, some are singers, some are knitters, some are hunters but all are fundamentally natural. The primitive and the ancient ARE the root and child of humanity, the child is the root of the adult, hence it is axiomatic that simplicity shunned in favour of complexity, but this need not be the case. If we look at a flower grow, the roots don't give up because the flower is opening, neither do the legs of an elephant fall off to "further" the trunk. It is not that the adult is "wrong" but essentially that it is underpinned by the child, not that the modern is "incorrect" but that its narrowness is underpinned by breadth, not that the cognitive is worth more or is worthless but that its "worth" is only relative in that it is underpinned by the body. When things are looked at from concentricity, then we begin to see the importance of the root or the Oneness that underpins and there is a natural attraction towards simplicity and the way of the child.

In many ways the expression "we are all children of God", or in Hindu the understanding of Atman-God-within and Brahma the large God in connection to all, or simply the idea of being fingers of the same hand of nature, this multi-cultural recognition from ancient

times has always been the same. The awareness of the simplicity of the child is implicit, there is an intuitive-instinctive sense to let go of much of the idealism of the modern world, including its science and technology, a movement towards a more connected tribalism, reconnection with the earth, not at odds with nature and not founded on any principle except simply because it naturally follows suit. Marx understood that humans must go through these various stages to return to his utopian communism/anarchism which is not reached through a state of fear, or an ideology of “should”, “could” or “might” but because naturally the children want to play together.

Childish-medicine therefore is the health-instinct, the following of this, and recognising the natural emanation of light that “I am” without cause, without necessity to be anything different. This is not a de-sensitization/detachment or overt expression of “self” by expanding it in every direction, but is intrinsically sensitive and intimate yet also impersonal, not bound to the constrictive nature of mental-emotional contraction. Empathy, sometimes called “compassion”, is non-emotional, intimate but impersonal, it is simply connection to the reality of what is felt, again it has no pre-condition or requirement to be anything other than that. For example, when a mother cries remembering the loss of a friend years ago, on seeing this her baby could respond by crying or might just smile or seem uninterested. This is the instinctual nature of the baby, there is no set pattern of response. “Compassion” in its true meaning does not have a moral value, for the baby/life there is an awareness of contraction occurring which is an open invitation for the mother to open to the present moment. The healing is playfulness, an uncompromising expression of the true nature of what there is, be it hard as ice or soft as a flame, whatever form of nature is expressed through the child it has no motive and therefore has no perspective of “right” or “wrong” it simply is what it is, the notion of morality is irrelevant. Healing therefore is not associated with morality, it is something that occurs, as does realization, without cause. Hence to the adult-view of “civilized society” childish-medicine may appear to be something of an oddity, and be considered “primitive”, “basic”, “boring” or “subordinate” to what is going on at the so-called cutting edge of medicine, but actually, those who have an instinctive sense realize that anything new is born from that which is ancient, essentially there is no “then” and “now”, there is only what there is at this moment and that consists always of an appearance and an underpinning as One.

The child is close to the earth and close to the mother, it represents the initial yang before it becomes rigid and toughened. The adult forms complex ideas and concepts, sees the world as absolute and strives to correct that which seems broken. From a child’s perspective, when a plate is smashed it has simply changed form, to the adult it is broken. Herein lies the key difference and the reason why medicine from the mind-set of fragmentation will beget more of itself rather than induce a cure.

David Nassim
5/4/2011

Childish-relationships: The playfulness of natural relations

When we consider the nature of relationship there is often a belief that there are different kinds: a mother-child relationship, brother-sister, or husband and wife. These associate with archetypes of: the family, friends and “adult” relationships, often meaning sex is involved, but in fact all of this is social conditioning based on the ideology of the separate “self” and the mental-emotional symptoms of the dis-ease.

When we look at young children generally up to three years of age and, more rarely, up to five or slightly older, relationship is not questioned, it is the total expression of the universe, everything is in the sea of “relationship” - there are no separate “people”, everything is a celebration of life, an unconditional embrace. So this “Eden” is known and understood at an early age, then forgotten about as we get older and move into the “hell” of the separate “self” ideology and is replaced by a very different view. Suddenly there are borders and barriers, things “you” can and can’t do. You can’t touch each other, especially certain areas of the body because that would be construed as shameful rather than being borne out of simple curiosity and fascination, a purely natural connection.

As with the feeling-sense of the body being “separate” from other bodies and also of the focus constantly on “my own” body, there is a fixation on absolute borders to things when in reality for the child no borders exist. The child has a sense of pain, say of touching fire, but this is similar to a sense of magnetic repulsion rather than magnetic attraction towards such things as to food or warmth. Everything is a sea of interacting energy which devours and then re-forms itself in numerous different ways. As one form is created another is dissolved, such is the nature of the flow of life. The child is a simple expression of this, the adult believes they are a spectator but they are “IT” believing that they are a spectator. For the child there are no limitations, just attraction/repulsion, heat, cold, light, dark and so on.

As the child underpins, or one could say is within the “adult” view but hidden, this too is the underlying expression of the adult who is repressed and controlled by the idea of the separate self. However, underneath is an anarchy which interestingly has been deepened, the “adult” part of “adult-relationship”, meaning sexual. It seems that at this particular juncture even the social shrouds of society cannot conform and it is very often where “all hell breaks loose” and the child state is once again revealed, in fact the nature of the child is freedom and nakedness and the sexual act has now become one of very few things in modern adult life done without clothes! It is the last stand of the instinctual process and even this is shrouded in all sorts of psychological hang-ups and tensions, mainly relating to what it “means”, is it “good” or “bad”, “right” or “wrong”, am I appearing like this or projecting like that. This includes fetishism and that which emanates from severe contracted repression which is usually violence of one kind or another. It’s all filled with self-image and a mirage of the senses. Sex is cornered-off, categorized as something only the “adult” body can do, but just because the body is grown doesn’t mean it should be labelled “adult” as this adds a superstructure of idealism onto the surface. In truth sex is similar to any other interaction, but the nature of its intimacy makes it seem so revealing and separated out, when in fact it is only another expression of connection, of total

oneness. The egregious notion of possessing someone in a relationship causes problems in all forms of relationship in the adult world. It's all children playing, play has no bounds, therefore nothing is serious or important, these are mere illusions and form part of games played by those children who believe that they are "adults in power". What we see in the kindergarten at the age of three is relative peace, at four the fractional process begins and at five wars and small skirmishes occur. Although incidences of "problems" become ever-greater and more drawn-out, and suffering is experienced relating to things "he or she did" still at this age they will be let go of in a matter of a few moments.

Whereas on reaching adulthood all this madness will increase exponentially culminating in wars on a humongous scale.

The Child is in love with all things, meaning in connection, at-one-with and at peace with. Therefore there is no exalted state of "me" needing to be upheld or requirement to be recognized and responded to by others. The child "embraces" all sorts of things in the eyes of the adult, touching this, getting inside of that, making a fuss about x, y or z. An adult will confer their own perspective on a child's actions so touching the genitals is "sexually precocious", whereas to the child things are just happening without cause, there is nothing sexual or non-sexual about these ideas, they are irrelevant to the natural state. As soon as the notion creeps in that a child can "do" something "wrong" or "right", usually postulated by the parent, so too will psychology and disturbance or "emotion" which is the original meaning of it. It is the adult who has obscured and anthropomorphized the animal-child expression, the child is literally "innocent", although again this is an adult judgement, as it presupposes there is also "guilt". Instead of pronouncing judgment on the way a child relates, it would allow a greater breadth of clarity if parents noticed how children are and behave, realising that that is their "own" inner nature. Both children and animals, (the ones most difficult to "work with"!) are actually anarchic through and through and as a result are at peace. In a way there is *no relationship*, or one could say *everything is relationship*. Similarly one can say there is No-one or No-thing involved in relationship or that everything in the universe is involved in relationship, in fact these seeming paradoxes mean exactly the same thing.

When relationship is just about expression and playfulness, exploration without possession, then the top layer of superficial "self" will contextualize and its contraction will release on humanity. Only humanity has this self-consciousness or self-image, nothing else does, and this is the potential end of the human expression due to the nature of it being destructive of its own form. However, the ripeness of humanity may reach a point where there is increasing realization that the notion of "self" and the perceived need to ensure the survival of "separate-self" is ridiculous to our instinctual senses and to the childishness of our being.

When children become the figurehead and "lead" focus of attention then relationship will return to innocence and realization of unconditional love beyond the romantic idea.

Currently the child as well as the indigenous person are classed as "second class citizens". They are considered "too naked" to be involved in "civilized society" and as a result are deemed incapable of understanding the "real" issues at stake in the world. They are over-looked, under-played, misunderstood and considered primitive, yet at the heart

of this expression is the connection to that which underpins, they are one with the Mother-universe or Mother-nature. Their intrinsic nature contains that which is constantly sought-after, since the end of physical childhood we have lost our sense of wonder, our connection with abstract ideas and intentions and are searching for such things in a haystack made of needles.

The point is (ha!), that the revolution is now upon us, kindling a desire to embrace and re-examine what we have been missing in the innocence of being which is the child. It has never been lost, as described in the Koran, always closer than the neck vein. However, it is constantly diverted from. Every sufferance of life shows the limit-point of the belief in the “self” and may invoke a return to the eyes of the infant rather than the dream of the adult, but for how long? It’s impossible to say. When we realise there is no requirement to be an “adult”, that the pretence of “adult” is merely an act, a primary school play gone down a worm-hole into another reality(!) this will allow the awareness and understanding that one always is the child and allow the relief which stems from that.

There is no “return” to the child, there is only re-discovery that the root of life has never changed.

David Nassim
5/ 4/ 2011

The children of the revolution: The spectrum of expressions of the Non-dual and the return to the child-state

If we consider the original infant-instinctual nature is about simply the playful expression of energy or life. When “individuality” has naturally reached a limit and is let go of then what results is the very same infant expression that has been hidden by the mask of egoic-adulthood for a few decades. This re-discovery of child, now within an adult body-shape, has faculties of speech and cognition which are now used to express through, in a playfulness similar to that of a child. Interestingly the main feature of adulthood which is sexuality, is something that *can* be about playful connection which is not “adult”, in fact sexuality itself has been turned into “the adult industry”, something more than simply playful connection, when it then becomes fetishism.

Some of those who we might call “re-discovered-children” communicate easily, explaining to the world of the adult that they have lost the plot and they just need to play. Others don't express at all and simply go about doing what they like to do. The natures of “children” are all different, they may not all express verbally, there is no choice in how expressions are manifested, it is simply an act of life happening without impedance. Now, as a result of “liberation” or “realization”, i.e. the bubble of the sense of “self” bursting, there is no impedance and that's the only difference. Before there was contraction, with energy “battling” through, now there is peace with energy smoothly expressed. This is true of bodyspirit and mind inclusively as they are not separated.

From the world of the contracted-adult all of the expressions of the re-discovered-child are completely useless on the level of the cognitive process because the perception of a separate “adult-hood” is based on the mental-emotional belief which is perpetualized by engaging in words and labels, which are in themselves functions of the abstract mind in its quite natural process of separating things into parts. When it is part of the contracted adult, this process of the mind is seen as “being”, a separate part because the thoughts are identified, adhered or attached to a “self”. However, in the “rediscovered child” or in actual children around three to five years old there is just the game of mind, the kaleidoscope of mind, that separates things without the need for explanation or reason.

The Non-dualist/re-discovered-child expressions continue, as does the adult world, but the adult world is the dis-ease. The children are not understood by the adults but adults are understood by the re-discovered-children. Constantly the re-discovered-children engage with adults and ask them to play with them, it is a constant invitation, but usually the adults have more “important” things to do, such as worrying about ill health or the mortgage or the financial systems which “keep the world revolving”. Or the adults *want* to play with the children but they don't know “how” to “do” it, and so they look for a cognitive method with which to engage and then become fixated on it, like “learning” “how” to dance to music, or “how” to eat, or “how” to defecate! The adult finds it difficult to simply “feel” because they are constrained by “method” and emotive phobias.

This begs the question as to what makes an adult realize they are alive? Is it being around child-energy? Perhaps, but the child-energy is essentially unimpeded flow of nature which is far in the majority of the expression of the adult world within the universe. The adult energy within the universe equates to a single blade of cut grass within a field of growing grass. It is a radical and weird “out-there” concept. In the 1991 film “Hook” the Peter Pan story is retold from the perspective of the adult who has forgotten what it means to be spontaneous and alive and to “see” clearly. In a brilliant scene in the film the Lost Boys tuck into a mound of food which the now “adult-ified” Peter-Pan can no longer perceive. The children ask Peter to “play” once again and as he lets go, he forgets himself.

But what does it take to “get to” this place, which of course is in fact under our feet and has never left us? For Peter it took being beaten up by kids for a few days, which is key as the children-energy is an expression of life the nature. “Self” is resistance to this life and so this causes suffering and with this comes actual pain. This generally occurs until either the point of physical death when in a way, the person is “forced” to play, or within life when there is a ripening process that allows play to occur. So in the meantime does the Non-dual babble of the children, be they in re-discovered-children or actual child form, actually *help* the process of the adult to see something different? If we consider that the nature of the child and adult are fingers of the same hand, what is done to one is done to all, hence as liberation “occurs” the resonant frequency of contraction in the whole body of humanity simply lessens as it comes to fruition. Just like an overripe banana in a bowl will help all the other fruit relax and let go/ripen, so this is the nature of the Non-dual expression.

When something acts from instinct, instinct being the background perspective inclusive of the foreground, not JUST the foreground, everything around it has to respond to this. Similarly when it is from the contrived state of adult-contraction, although this is far less influential, it can only draw energy into contraction for short periods of time, then it has to let go again. Nature doesn't have the energy to hold contraction for long, the dream of “self” cannot endure. Instinct is a chain reaction of decay of “self”, contraction is a much more superficial chain reaction which entails the building up of “self”, and one that is now coming to the end of its stronghold as belief in it lessens.

Never before in the “story” of humanity has this actually occurred, and so the ripening process is like a domino-effect on the population, by degrees everyone is coming to this expression. We can say several things about the non-dual. If we move toward that which is similar to the nature of the infant, i.e. towards that which is an expression of the non-dual, the indigenous ways, the “primitive”, the lower body and the sense rather than the upper body and the cognition, then surely this movement is in itself the ripening and unraveling process of the adult becoming a child again. This is simply a move from the play and theatricals of the adult world, to simply play.

So fundamentally the process of non-duality is to decay away the outer shell or the mask of adulthood revealing the simplicity of childhood that has always underpinned it. The problem is not really to get out of “the matrix” but to realize there was always connection

to it, the matrix of life. It is the ideology of individuality that gives us the notion that there is “oppression” from which we need to “break free” but the “oppression” is that we are trying to impose order on everything, we are rigidifying the world rather than realizing that nature has spontaneous order. The imposed order simply acts like paper boat on a powerful sea, it is ridiculous as a concept. The child is the sea, the adult the boat. One can imagine a ladybird trying to pull a horse and cart, it’s the same idea.

So the Non-dualist speaker is simply a child speaking. In many ways it is the same as this:-

http://www.youtube.com/watch?v=_JmA2ClUvUY

The above is just as significant as any Non-dualist conversation you’ll come across although this meaning will be lost on the adult who thinks it’s “cute”, but that view is simply an adult narrowness about the nature of reality.

If we consider what we “got” from listening to the twins in this film it’s the same as what we would “get” from a non-dualist conversation, you leave with nothing. But there is also an unbridled and uncompromising expression here just as we see in the natural world.

Therefore one cannot really say that there is a better or worse expression of the non-dual, this would be like dividing the sketches of three year-olds into “good” and “bad”. However we can differentiate this from when an adult is pretending to be child-like, and this simply is what it is. It occurs when the speaker engages more with the cognitive and the upper body and it’s ideas and stories, concluding an ideal rather than an acceptance of no-thing. Whenever the message is more convoluted than the nature of what it’s like to be with a cat, a dog, or a child like the twins above, then it’s still adulthood but just in the guise of something else. Tony Parsons describes the complexity of the adult pretense of “being child-like” as the guru-mind or the want to be hierarchically superior and so provide expression of this. Just as the mother has no idea why her child smashed a china vase, there was no “reason” for it, it’s totally “unreasonable”, that is just the nature of it, in the same way the non-dualist speaker cannot give reason for the drive and impetus of expressing their message other than it being just “playing”.

However, as the cognitive abstraction-fixation of the adult drops away, the child nature is revealed and naturally this child-nature goes back to nature, so to speak. It is instinctual for there to be movement to natural congruence, rather than the industrialized environment. This is not based on idealism but a realism of sense. It is natural to move away from this, towards communion with nature and other people, clean air, feeling and sensing the world and engaging with it. This might be called “preference” of the bodyspirit mechanism, or simply “sensitivity”, but this is simply responded to spontaneously as the child would. This is why there is such a unity in what we are talking about with the expression of the indigenous tribes who are by nature the child and the non-dual. This is not necessarily a sought-after thing, but it is a natural response like a magnet towards that which resonates with the senses, like choosing something fresh in a market rather than something rotten, it’s an immediate sense of direction towards what

feels most comfortable. This could be called “right-action” or Righteous action/infant or innocent action or non-intended action/spontaneous action-response but this is innate and very different from the adult version, which is self-righteousness reaction.

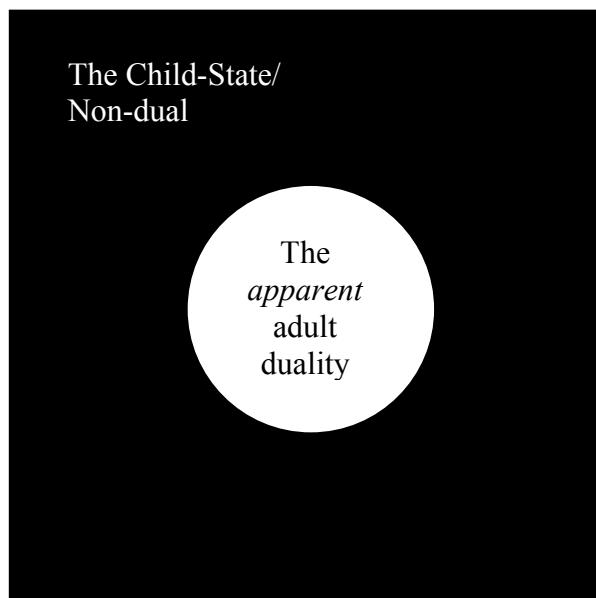
If we can recognise our children as the *real foundation* of being, and the adult way as pretence, then the interest in Non-dualist speakers would be greatly reduced. If our senses revealed that in the human realm it is the child who fundamentally can “lead the way”, this altered perception would unravel the adult in an instant. It is often a masculine expression that requires one to *speak* the truth, in fact the truth is already in every breath, so the less that is spoken and the more there is connection to the senses, the more realisation will occur that verbal communication carries little weight and is simply an expression of energy. Sometimes “nonsense” makes more sense than what the adult believes to be true, as with for example, Lewis Carroll, the Goons, Edward Lear, Rene Magritte etc. When the sensory and expressive (bodyspirit) becomes the foundational resulting from simple awareness and the realisation that this underlies cognition (mind), then pretence (contracted-adult) is uprooted. This is not a method, simply observation of nature and understanding why medicine developed in the way it did in correspondence with the human being. Medicine is the child’s channel of communication to the adult world.

Health instinct is about the realization of the innate non-conceptual nature. The process of talking endlessly about the nature of “self” and the “non-self” is fine but because it delivers its expression from the cognitive level is less likely to be connected to by adults than the more sensory expression. We know energetically that because the upper and above region of the adult is so overburdened therefore the lower and physical sensory region is in relative deficit. It is here where there is a detachment, which in its reconnection, an embrace of the whole is wrought. Herein there are less words, less thinking, less doing, less speaking, less imagining, less trying, just being.

When Non-dualist speakers talk of moments of clarity it is always associated with some sort of bodily sense becoming everything and very often it is connected to the feet or kinesthetic sense, it can of course be visual or auditory but often it is a feeling. This marks the base level, the underpinning of something changing from below to above rather than from above to below, although the latter of course can happen too. Dependent on the seeker-energy/ person and the speaker there will be a match of child-aspect-of-the-universe to adult, the “right”/resonant child speaker for the “right”/resonant adult. There is perhaps a resonance of the outer shell of expression which enables an acceptance or letting-go/trust to occur more easily, which is exactly the process of all therapeutics.

However for most people the nature of contraction of the upper body is impenetrable and it is through the situation of being “taken by surprise”, so to speak, through the uprooting in the sensory not the cognitive, that change can take place when the time is ripe.

This is no method expressed here, just the realization of the spectrum of speaker-non-dualist-children and the spectrum of dualist-adults and the realization that the children underpin the adults and “outnumber” them in a very metaphorical sense:-



David Nassim
6/11/2011

On the road to Nowhere: The indirect journey of the apparent seeker

“Every Snowflake falls in its perfect place”
- zen koan

The spiritual seeker at some time will eventually look towards that which is known as the Non-dual, or expression of Oneness, as these are at the very heart of all religious traditions and expression. In Vedic-Hindu ideology the core is called Advaita, in Buddhism it might be associated with the Heart sutra and Zen, in Taoism it is the Tao Te Ching, in Christianity there is a turn to the mystic and deeper-than-surface understanding of the word of Christ, in Islamic ideology Sufism expresses the core. All of these expressions express to the seeker that what is sought is already found in everything and in all that is, the seeker is attempting to find something that does not in fact exist.

For the seeker this is a wondrous prospect and perhaps an ideal that seems utterly plausible, especially if their search has been exhaustive, yet still hearing these direct words can present a deep difficulty. It suggests several things: that the whole search was utterly “in vain”, that the whole idea of meditation and attempting to “get somewhere” was totally pointless, a mere fantasy and moreover that because one is still in the box of seeking there is no escape, no possibility of entering the realm of the Non-dual. It presents them with a dead-end, which the “self” cannot penetrate and is therefore unable to let-go in a way which would allow realisation of that which is beyond the conceptual.

So where does that leave us? It seems that we get to the end of the rainbow of religious dogma, pushing pasts the mists of forms and ideologies only to find a place where there is no possible inroad, a total impasse, a cliff edge or an iron mountain. Many expressions of the Non-dual are like this. There is a constant suggestion that wherever the seeker directs his/her attention the truth cannot be found. So the seeker may meet this with total frustration and irritation at not being able to “break through”, that the bubble has not burst and they, in desperation, can only seek.

The nature of the Non-dual seems very dismissive in some expressions. There is an intolerance for the seeker, once realization for the Non-dualist is reached, the seeker is seen to be completely crazy and therefore appears ignorant or stupid or “cute” in some way from the perspective of the larger picture. We are told the truth is “utterly obvious” yet how can something that cannot be perceived be obvious? Obvious is the word used when something right in front of you is actually seen, but before this it is not obvious at all, it is unseen and elusive even if disguised as the ordinary. “Seeker intolerance” type non-dual expression may be a trigger for those who have been within long-term process of meditation and are constrained by all sorts of idealism, the “seeker intolerance” approach or expression simply shows the light, which is nothing else but the total truth and this burns through if the sunglasses are removed. Similar to a cold flame, it burns up and immolates and in many ways is quite a masculine expression of truth. But of course at the core there exists same emptiness from which everything derives, beyond the polarity of masculine and feminine, although we could say the “package” is masculine.

However there is another expression, that of “embracing the seeker”. While the above is focused on No-thingness at the root of everything, the other perspective is “everythingness” as the appearance of No-thing. No-thing is the negation or the nihilistic, it is cooler in packaging, whereas everything is the absolution and encompassing and this is warmer in packaging. Non-dual speakers will tend to be somewhere in this spectrum of packaging yet the message of course is identical. For the warmer expression of everythingness there is an acknowledgement that the seeker has to seek, because they believe they are separate and therefore the process of seeking must happen because, like the snowflake’s seemingly chaotic movement back and forth before it touches the ground, it has to follow this exact course in order to stop.

This is actually the feminine expression. Just as a pregnant animal will sense a place to give birth, roaming here and there, feeling and sensing, so too the human with a “pregnancy” of the bubble of self , needs to find the place of comfort, tranquility or safety where at last the bubble can melt away. Direct movement towards the pillar of cold-flame of No-thingness is something that is difficult for many. The acceptance of the understanding of the nature of the seeker is very rarely connected to after the Non-dualist speaker is no longer “there”, it seems there is often a reversion to pure-light which often cannot be recognized or engaged with by people who are seeking, the message “can’t be heard” for they have to come to a point where the seeking really and truly has almost ended before this process can break through.

Just like any other aspect of nature the process of the “self” budding and flowering or more accurately fruiting and falling away has to be acknowledged whenever possible. Non-dualists say the “story” of “their” life isn’t important and the processes they went through are immaterial, but how can this be judged? The One life, if it is seen as a play of light and sound, when sense begins and ends, when curtains close and the play stops for a moment, is surely also part of the plot! This cannot be regarded as irrelevant and discarded, as this in itself is a dualism. Although the perspective of what the play actually is might change, even then the play is still a play.

From an objective or pure-scientific perspective, even if the direct perception of pure-reality reveals that it is a mere “dream”, the nature of the process of seeking must have equal “relevance” to anything else for nothing can be outside of that which is non-dual. As described in the article “On resonance”, there is a process by which we find intuitively-instinctively the “right” connection to a Non-dualist speaker which opens the eyes, but be aware that this is an instinctive and indirect situation occurring. In most Non-dualist speakers’ “stories”, often no particular teacher or situation instigated a shift, it was simply a process that ended. Therefore to revert from this place to an annexation of the seeker, or deeming their earlier life to be irrelevant, is something which doesn’t belong to the paradox of the non-dual, which is that the seeking is both vital and unimportant at the same time. The self-awareness only goes away when you’re doing something else, it is always indirect and cannot go away by staring directly at it.

Healing, which can be on many levels, the deepest being the non-dual, is again something that works by going to the opposite end of the problem. When someone has a headache the treatment process is very often to affect the feet, which is the last place one would think the problem lies. Those who understand the nature of the seeker realize that a direct route to the pure light is never effective in resolving “self”, as it is so direct it simply cannot be seen. Those who have glimpse this realization already may on contact to the “seeker intolerant” speaker reach breaking point, erupting and expanding outwards. Others who cannot find a resting-place and who feel the “seeker intolerant” speaker ridicules the nature of seeking, may suffer ambivalence or depression that things cannot change and that there is no possibility to be in-love-with. Of course the non-dual cold-flame will say this is “part of the dissolution” but it needn’t be. While UG Krishnamurti and others focus on “the calamity”, or others wishing people would “die soon”, or still others “ending your world”, or the “hopelessness” of the seeker, alternate phrases are “love’s quiet revolution” or “born to be free”. These expressions are like chalk and cheese but interestingly have the same root. For those sturdy enough to have a dominating egoic expression which is ready to fall, then perhaps that which resonates with the cold masculine light of No-thing might be appropriate. Those whose egoic power is held in the victim-hood and the feeling of dismay and unworthiness, are generally those who see and accept all things and reach inwards, and this group tends to be in the much larger majority.

Although the non-dualists speak from a place which cannot be conceptualized, the packaging for the seeker is important. That which is direct is very hard to see, that which is indirect takes one by surprise. Overall, because it is the feminine principle which is at the root, always the warm fire is that which roots and founds the cool masculine. One might say it is closer to the Source in fact, but its nature is indirect and lies in acceptance of all things. The masculine cannot help being what it is, and its expression is important to those who resonate in the same way. The path of the seeker is the road to no-where and is never direct although some may seem more direct than others. To be aware that there is no right or wrong “way”, that one can “do” and “be” nothing better one already does and is may provide great comfort and aid openness for some on the road, while for others with strong egoic power it might actually add to their burden. The road is no more or less an obstacle than anything else, one can reject all of it and stand still, or one can walk and see what there *is* and notice the stillness indirectly. There is no better way and it is “divinely” inspired, however it finds its eventual opening.

The expression of the masculine is: *“The “you” is a neurosis of resistance! At the point of death or dropping away, there is realization of no-thing being everything. An explosion to the light of what already is, as is, a bursting of the bubble”*.

The expression of the feminine is: *“Everything is already in-love-with “you”, there is absolutely nothing required of “you”. Seeming borders are melting already, it is already complete.”*

David Nassim
11 /4 /2011

To sleep, perchance, to dream: The nature of dream, visions and the so-called “sub-conscious”

To begin we need to differentiate between a state of “dreaming” associated with health as opposed to that associated with dis-ease and “self”. Dreams are essentially images and thoughts and sensory emanations/expressions of the bodyspirit organism drawing from memory of past events, intertwined with the sensory information occurring now. There doesn’t have to be a “self” present in this process. A dream which contains the presence of a “self” we could call a nightmare. Interpretation of this nightmare will involve a situation occurring to a “self”, memories and senses all exist within states of a contraction of energy call “self” which makes for a “high” of compressed tension. This is very frightening, a sense of total abandonment or isolation from all of the universe, which in biblical times would have been associated with “hell” or the ideal of “separation from God”.

In everyday life humans live in the contracted state of “self” and are having day-nightmares. I would call it day-dreaming, a situation of there just being thoughts and visions arising to no-one for no reason, as happens when animals or children dream. In fact when the bodyspirit is quite healthy and the environment the bodyspirit is within is peaceful there will actually be a non-occurrence of dreams, or simply a stillness of the process of the image-making thought-processor of mind. This also commonly occurs in children and animals, a no-dream state.

However, the adult is continually involved either in the day-mare or the night-mare! The contraction of the “self” is almost perpetually activated. A person can go to sleep and still be hampered by the “self”, although usually they will lose the “self” to some extent. They simply do not exist during this time, which is why dreams often cannot be remembered even though there was likely dream activity at night. When dreams are vivid and alarming to a “me” these are the nightmares invading sleep. This is exhausting and also a symptom of very strong contraction of dis-ease state. During the day this situation is associated with living within strong mental-emotional thought patterns denoting a sense of separation with what’s going on “out there” in the world and “in here” in “me”, which again signifies a strong form of dis-ease process. In both cases of day or night-mares there is a traumatic association with the flow of images because it happening to a contracted “self” called me. In Jungian psychoanalysis the process of unraveling the nightmare was to discover the nature of these dreams and find their root in the core beliefs of the “self”. The dis-ease for Jung was called the “complex”, and it is very complex indeed, a total internal refraction of the senses. Whether or not this is unravelled in a therapeutic situation, it inevitably leads to fundamental beliefs about the “self” which are always false, as in reality there is no-one having the so-called “nightmare” and then at last it can be called “just” a dream.

Restful sleep or very deep sleep may or may not contain images, although not traumatic as they will not be associated with the separate “self”. As such they cannot be called night or day-mares. In this case dreams are really part and parcel of the thought stream

coming from the thought-producer, the mind, which simply continues to form images constantly throughout life. When these are held onto and contracted, they form the day or night-mare of self-image, self-consciousness, self-deception and so on. It feels deeply unpleasant to be in this contraction and this is known as suffering.

Suffering is not always present, it comes in waves, loosening-off a little at night and tightening during the day. Even during the day it fluctuates when we “lose ourself” in doing a task or activity or “forget ourself” when engaged with something we really enjoy, the “self” is no more. But as soon as this is over the day-mare seamlessly returns. This can easily be seen in young children who can be distracted from “self” and suffering much more easily than an adult by being shown something they like, which stops the crying and tantrums. However, emotion quickly returns and they are lost-in-self again.

Most people sleep undisturbed by nightmares, but may have dreams, whether or not they are significant enough to remember. Dreams don't have to include images, they can be feelings or sounds or anything the mind records. The idea that a person can turn the mind on or turn off is totally impossible. There is essentially no-one to do this, therefore in cycles, the contracted-“self” and it's nightmare opens and almost pops, then contracts again in waves but there is no-one involved in its unravelling or ripening process to let go into no-self completely.

The dream and nightmare are simply a product of heat of the “fieriness” of the human energy. The dream is the images and thoughts and even senses as they are, the nightmare is when they are attached to “me”. Hence it is very difficult to “wake up from the dream” as everything we sense, including the thoughts, mental images and memories ARE the different aspects of the continuum of the dream's colourful expression - life. The issue is waking up from the *nightmare* of contraction, and this cannot be “done” by the “self”, for it doesn't exist in any real way to “do” it, it cannot un-program itself. It will occur when there is naturally a deep letting-go of the “self”. Many meditation situations draw close to this, reaching the threshold of the place of “no-self”. But it is only the edge, just as a near-death experience is not an actual death and, as explained by Tony Parsons: “no-one comes back to tell you about that!”.

Meditation/mindfulness in itself actually can perpetuate striving towards the idea of “enlightenment” which, like a rainbow, will always be beyond reach, mainly because “you” are constantly underneath its end.

The issue is not the mind or its various functions of processing, dreaming and imagination. The mind is a function of bodyspirit. It expresses energy/light without motive, like a firefly or fluorescent underwater fish, whose nature it is to form these expressions. This is essentially human expression. However the contraction and attachment to these things is dis-ease, which in this era that is slowly falling away. Hence health consists of day-dreams and night-dreams, and/or day and night without dreams, none of these things feels traumatic. In dis-ease the converse is day-mare and night-mare which may sometimes give way, but not often enough for us to realize that they aren't a constant threat.

The nature of the organ systems in the body involved in this contraction are fundamentally the dis-ease of emotional contraction associated with the liver and heart. These organs hold large amounts of energy. When they are in a contraction “self” is very powerful and “dense” and this density is exaggerated particularly by eating fatty and oily foods and also those which create heat in the body such as spices. These substances will distort the senses, especially if eaten before sleep and will encourage strong dream-like or nightmare-like images. The nightmare-like images occur with “self” contraction, the dreams occur when there is just image and no-one attached to them.

The heart and liver organs are the seat of the contraction of “self-hood” within the body and also are the image and thought expressions of the body, so when in contraction what emanates from them is a series of expressions that are very hostile by nature. Alcohol is a “spice” in the energetic sense and high concentrations of any form like sugar, meat, oil, spice and salt can create a heating effect in these organs which encourages a more powerful incidence of images to be contracted upon.

When the “self” lets go then very much of the personality that is concocted by the “self” also starts to crumble away and there is a releasing of most of the superficial parts of the personality associated with self-image and also with dis-engaging from the senses. The “person” returns again to the child-state but in an adult form which means that is the fundamental nature of the personality or expression of the “person” doesn't change, the bodyspirit structure remains intact, but the tension is taken out of it. There is no recourse for the self to be affected by anything, just as a child may cry or express irritation when things occur that they don't like but then will quickly move on. The crying and laughter and “doing” are just expressions, nothing is self-reflected or turned back in on itself, it is all open.

Generally food is chosen by sensing what is liked and disliked naturally and instinctually, life is lived naturally and instinctively, moving increasingly towards natural environments and connection to natural things. The nature of industrialized society causes disturbances in the flow because it is contracted and violent by nature, it feels edgy and tense and therefore is naturally moved away from, depending on the natural sensitivity of the bodyspirit to these conditions rather than based on of any kind of ideology.

Gradually as one moves towards nature, the rate of image-creation, thoughts and dreams diminishes. This is because the situation is now one of attunement with the natural environment, it creates less patterns of distortion and less agitation to the mind so less occurs through it, only simple senses, everything is simplified, such as with the lives of indigenous peoples. The Aboriginals speak of the Dream-time before the world began and this is echoed in the Hindu expression of Brahma. The nature of the dream state of the universe, in many ways the dream of our sense, is the same as the more abstract memories and ideas that occur.

The more physical senses are also part of the dream of “reality”. Here we are blurring the nature of the words “dream”, “sense” and “thought”, whereas in fact this is one continuum of energy. The only real differentiation to be made is energy existing with fearful-contraction and energy without. The nature of dreams cannot really be separated from the nature of reality. The thoughts, images and dreams are themselves part of reality in an ethereal rather than physical form. They are therefore as “real” as mist or smoke, and just as relevant as any other phenomena. The sufferance/contraction/nightmare is also part of this but believes it is unlike all of the universe and is within its “own self”.

A vision or flash of inspiration occurring either day or night are also part of the dream state, as this is not one “individual’s” dream but an expression coming through the bodyspirit like flow of water in a fountain, it means nothing other than what it is. In Jungian psychoanalysis the nightmare is associated with the pathology or the “complex of a person” which in ancient expression we can term as “self”. The dream is associated with what Jung called the “collective-unconscious” but which is better described as simply Oneness, as there are no parts that make the whole. “Un-conscious” living which really means no-one dreaming, just dreaming happening, or one can describe this as there being no “Un” to consciousness, is simply pure-reality/ pure-dream. It is a situation where there is no ownership of the dream. There is nothing covering the surface, no adult obscuring the child so to speak, simply a direct expression. Dreams and senses occur but no-one is owning them. Absolute-dream or absolute-reality it makes no difference, the nightmare is over. The nightmare is the illusion that the dream of reality can be owned by a separate “self”.

David Nassim
7/ 4/ 2011

The natural cycle of partner-relationships: how relationships naturally change within life cycles.

To be clear about relationship from the beginning we must realize that either we can say “everything is relationship” or “nothing is relationship”, both are true. At the superficial level of life we experience the separate self and attempt to connect to other separate selves in things called relationships, but as explained in other articles this cannot be the case, there is only One relationship and that is of everything with itself. However in the superficial language of the adult-mind, relationships themselves have cycles.

Here I will deal primarily with partnership-type relationships involving sexual connection. If we look behind the social layer of ideas about relationships we find three main qualities of relation of energy to itself:

- a) provision or mother-child relationship: this is a one-way relationship from a mother or giving energy to a child, or receiving/drawing energy
- b) friendship: this is a similarity of resonances
- c) polarity: which is associated with opposite qualities attracting.

These are all happening constantly. One can be in energetic polarity with one’s mother or father and yet in brother-sister energetic connection with a spouse! The energy fundamentally backs everything.

As a result as the bodyspirit moves from youth to adulthood, then to old age and there is a difference in what is required at each stage. Obviously the first relationship which is energetically required is the mother-child in early life. This may or may not occur fully, dependent on the relationship energetically in the 3 kinds of relationships above, of mother to child and with the rest of the family. On the physical/food provision level, this is one process of mother-child, but with the communication and interaction energetics of personality, this may be very different as mother-child personalities may differ greatly.

As people grow up and move into a sexual connection to other bodyspirits there is a move towards opposition relationship or polarity-type partnership. This relates to finding that which is balancing to both the expression and the body, it is a movement to form unity. Life appears here to form parts of a greater whole, whereas one aspect is simply being receptive and the other active and they balance each other out timelessly. There is no process here, this is continually occurring and spontaneously in balance. There is no point at which this is separate from life, which is why it can’t be a “process” because nothing is going anywhere, there is simply interaction with life, perpetually fulfilling its “contract” of Oneness, of polar balance.

This continues throughout the period of time during which the energy of the body is most strongly activated from around early teens to early thirties. Thereafter there is a plateauing and then a movement towards the cooling off of the bodyspirit. This then tends to draw towards the brother-sister partnership, which is about friendship and understanding,

wherein there are no battles of communication, no lack of understanding or living in separate worlds which are the ingredients of the opposition relationships. Within those there is one life for one partner, another life for the other partner and a third life where there is a brief joining which does not necessarily derive from an understanding but relates more to bridging differences in order to form something larger, usually children. In friendship there is a sense that the partners reach a place where they no longer want to “waste energy” on opposition-type expressions, now there is a want to “settle-down” and this process needs also to occur. There is a stability and a sharing and a reflective quality that comes with this part of life.

These represent the three different qualities of relationship. Partnership related to opposition only occurs for a certain period of time, which interestingly is seldom calm or pleasant and can actually be quite dramatic as well as passionate. As opposite forces come together their reaction can be quite concussive before they die down. Relationships of friendship later in life are calmer and in some ways more deeply associated with seeing oneself as one is, and also with the movement to a healing position.

There appears to be a requirement for all three relationships to co-exist within one “chosen” partner in today’s “nuclear” idea of relationship and this causes big problems. Also the nature of the idea of possession and attempts to control are all part of an illusion of a separate “self” rather than an energetic interaction with all things. The three relationships are like a three-legged stool. If one leg is taken away, weight is transferred onto the other two legs, and if all the weight is applied on one then breakage is much more likely.

This is the kind of pressure associated with the “nuclear” relationship. If there is a balance of the people in life/tribe-community, with friends and those who interact at the same level of communication, those who are partners, who stimulate and who attract each other, who are energetically giving to us and us giving to others, then this makes for a completed picture. When things are tense it means that isolation or non-connection with balancing forces occurs and the energy builds up to connect to what is required, creating instinctual directions or movements in life for people who “leave” relationship and embrace new ways of living, which is all perfectly natural.

Although it can occur sooner, usually opposite relationships don’t last more than ten to twenty years before there is a compulsion to change. It is unlikely to take longer, as a person’s energetic expression when it grows and changes will become very different. Very often people try to find the “solution” to a relationship by attempting to change the person they are with, rather than realising that all the interactions in life, both human and non-human, are aspects of a whole relationship. There is always a sense of dissatisfaction especially at the fundamental level that stems from the notion of the individuated “separate” self, which is in fact illusory. Therefore as “self” is let go, so relationship doesn’t simply encompass one or two people who are possessed by ownership, but all of the universe together. This then becomes a purely instinctive interaction and no longer associated with ideas of what is “right for me” or what is “right for him/ her” as a thought-through process. As this becomes apparent, relationship

changes. There is no problem about the nature of having a partner who is qualitatively/energetically “not balancing” because other interactions will simply balance this out. However, what this does require is a total disregard for social norms and ideas which essentially are created by the adult-mind of separate “self”, as a product of and fundamental to suffering.

David Nassim
9/ 4/ 2011

The sky and ice-tower, the earth and mystic-fire: The yinyang spectrum of mental-emotional disorders

This article is based on the clear insights of Tony Parsons and the ancient expressions of yinyang in Classical Taoist understanding.

There is always a spectrum of expression in the world, different forms of life coming into existence and dying back to the source again, a constant and fragile game of shadow-puppets. The expression of “self” in a way is a warped function (neither good nor bad), or an internal-reflection of the bodyspirit. Very often the “self” forms as a consequence of the nature of the bodyspirit’s natural expression. So bodyspirit expressions that are either more fiery or more cool overall will both express as such, but the added “self” can be called a pathological state. It is rare that a “self” expression will for long periods be the complete opposite of the bodyspirit physiology from which it emanates. Overall we can form a spectrum of understanding of the nature of the “self” into basic structures of yin and yang. Here we will describe yin as fire and earth, and yang as water and the sky.

There are four categorizations:-

- yang within yang:- sky
- yang within yin:- water
- yin within yang:- fire
- yin within yin:- earth

These four qualities express a range or spectrum which we can apply to the idea of “self” and understand therein mental-emotional expression. In pathology the following four expressions are produced:-

1. Yang within yang:- the dominator and dictator
2. Yang within yin:- the ice-tower, observer of worlds, the depressive/outsider
3. Yin within yang:- the mystic fire, the naked anxiety
4. Yin within yin:- the grief-struck, the deep pain of separation

We can say that the upper two expressions are more associated with the mental-emotional male picture overall and the lower two expressions are most common to women.

If we consider the Yang mental-emotional picture first (typical!) this consists of either the extroverted self-orientation of power and direct force of action, not seeing anything else but him-“self” and what he does or doesn’t want. There is a concentration of “self-hood” here but it is also cut off from other people, there is no connection to the exterior other than through the veil of “self”. The heated-“self” in this case has many forms, the powerful teacher or guru, the leader, the king, the man-at-arms, the warrior, the aggressor. The idea of the sky is simply that it is bigger than anything else, in command and in control, the anger of the gods can “rain-down” and this kind of dominance is depicted by the megalomaniac type expression here.

The yang within yin is the cooler version of this. It is the hardness of ice and the aloofness of a tower high over others. The “self” this time is not associated with the exterior and power, but with viewing the world from afar, there is detachment, the world has forms that come and go things people and places are observed, almost at a distance, to come into and out of existence. Tony Parsons has described this as the “Glass box” or “Ivory tower”, the nature of it is as if everything is happening in front of you, there is a kind of meditative silence behind but also a hiding within the stillness and a non-interaction, a not “in-love-ness” with life. This marks the “self” that is the monk or the mediator, the one who hides himself away and considers himself aloof or inaccessible, high above yet imprisoned in ice, critical, judgmental, calm, tending towards the psychopathic. This is the untouchable high-tower, he observes the whole world yet cannot touch it, as though a mist or blanket surrounds him, he is at a deep loss for he wants to be in-love but he also wants to hold him-“self” and wants to be “safe”. The tower is cold and still but it is familiar, devoid of emotion, so at least there is some respite from pain - and yet there isn’t because angst still gnaws in the background.

As we can see the yang have one thing in common, be they fiery and hot expressions or unemotional, internal, cool expressions, they both have a disconnection from the world, they are either caught within a hot and angry fire-ball or chilled to the point of insensitivity. These are often the two aspects of male mental-emotional patterns which women find difficult. For the two yang it relates more to the mental-aspect of mental-emotional than to the emotional, so it is more head than it is body in the above. Note also that these two are the primary expressions of “self”-hood. Both in male and female the mental-emotional is founded on these expressions, but it pertains to the male.

If we now look at the yin within the yang this represents the fire quality, which in Chinese medicine/philosophy is very commonly misconstrued as yang. In its metaphorical base understanding fire does express yang but the root of fire is yin. The flame is empty at the centre. The female expression is met in this expression and is fundamentally associated with nakedness, of feeling like a naked flame. This female mental-emotional pattern is about being hyper-sensitive to so much of the world that there is feeling of being impelled towards immolation or total disintegration.

Again there is a profound fear of loss of “self” but also a sense also that this is unstoppable and actually occurring right now! There is no protection and so the expression will consume everything. This causes mania, anxiety, a franticness and fearfulness.

The yin within yin is cool but also exposed to life, there is no covering, less of a separation between the world and “me” than the male expression has. Here there is deep grief, unfathomable sadness and discomfort. Sensitive and subtle, it is the “crying” woman, the earth and the expression of great loss.

The four expressions above represent stages of mental-emotional expression and whichever aspect of the bodyspirit and “self” type it naturally forms and its opposite, which will balance out or create realization of wholeness. These aspects are both external

or internal because from the perspective of “reality” there is no such thing as internal and external, however the interaction of different people is one way which can engender a balancing of the energetics. So fire and water combine as do sky and earth. When these qualities unite the mental-emotional qualities die away. For the sky the connection with the earth is one of total surrender and still darkness, for the earth connecting with the sky it is total light/enlightenment. For the water to join with the fire it is burning up and then letting go, he has a cooler and harder self to surrender than the open and dramatic yang expression of the sky. The fire finds safety and objectivity in the calmness.

The problem is that these opposite qualities have to be ripe to be open to letting go into fusion. One might say that to fall “in-love” there has to be a readiness to do so which cannot be forced as this simply creates contraction, as force itself is a contraction and a fragmented idea about something. The package that encompasses this process is very important, the communication or tone needs to be resonant for there to be a relaxation into communion, please see my previous article “On Resonance” to further this understanding. In both the sky and water pathologies there is a situation which is cut off by one’s own expression, as in sky, or one’s own fearfulness, as in water. In both cases there is a seeking, a belief that either going outwards, sky, or inwards, water, will secure the missing piece but actually it’s like living in a bubble. There is a “surface-tension” with the exterior world, either expanded out in the sky expression or very close-to in the water expression but in either case it produces a sense of separation. In both cases there is a belief that there is something to find, that one has to obtain union or “love” either through force (sky) or coercion (water), but in fact this is all a manifestation of fearfulness. When the surface-tension of “self” is recognised to be a resistance to life rushing in relief occurs, like a bubble bursting and air filling the vacuum. The Bubble can either burst open or explode outwards, it makes no difference, there is simply a letting-go and a realization that nothing needs to be done, life is already in-love with itself and the “you” is already free.

Therefore whenever one comes into contact with the opposite there is an immediate powerful reaction and fusing, then death of the mental-emotional expression in both cases. It is always the female expression which can unbind the masculine and the masculine that can always “hold” the feminine.

The above notions are not specific to external physicality. So the two yang expressions can apply for a male or a female and the two yin expressions can apply to the male. It is clear also that dissolution or the end of “self”-hood is much closer to the openness of the two female expressions than it is for the male. The internalization and “self-hood” of “individuality” is very much a male formation passed on to the female over generations but the female mental-emotional picture tends to incorporate much more of the child-like expressions of direct and immediate responsiveness and emotional sensitivity which the male loses and may then seek in adulthood. While no expressions are “better” or “worse” we can say that the mystic fire and particularly the earth expression has a tendency to move to the end of “self”-orientated ideology. This always requires a letting-go and an opening outwards from contraction, so essentially we could typify “self”-hood as the first two yang expressions in everyone.

If we do this then we can simply and look at the spectrum as extroversion/sky or introversion/water, manic-sky to depressive-water spectrum. While it's true that anxiety and mania do move into depression this is at their limits, at the limit points yang will move to yin and yin will move to yang. Generally a person will be in one or other side for most of life. As we move into the mystic fire and the earth these could be considered the processes of the end of "self" and so are about either letting go in total exhaustion and collapse, which is the nature of the yang within yang / sky at limit point, or for the yang within yin/ water. It is simply an opening out to being in-love with life, or being "in-love with the ordinary" as Richard Sylvester comments, in a playful and expressive way, as it was when we were children.

David Nassim
11/4/201

On resonance: “different strokes for different folks” and the domino effect of naturally occurring health

The brilliantly clear expression of David Bingham has been the inspiration for this article, please see, www.nonconceptualawareness.com

There is a process occurring in humans at this time where there is a peaking of the summer-season of the “self” so to speak and from here on there will be an autumn and a decaying of this process. This enables an opening, charted by some of the ancient calendars such as those of the Mayans which promotes the end of an era of “self-hood” and a return to the natural-child expression which has been obscured by “adult” self-consciousness or self-image.

There is a sense of “revolution in the air”, illustrated by many of the turbulent difficulties around us in the world and the way that seeming power is less associated with governments, deities and external group organizations; now the idea of power is being focused in seeming “individuals” who are told that they can “choose”. This also creates an enormous pressure, for when there is no-one telling you what to do, no authority in the form of government, society or even God, then things become very isolating. One feels cut off from the next person, small infractions and skirmishes break out, there are no longer groups that form and try to control things because everyone is out for their “own interests”. In a way this prevents world wars, but it makes for a society of “individuals”. So individuality prevents world war but it perpetuates and exacerbates personal or internal conflict. In a certain way we are all like miniature time-bombs with heat and pressure forming and so we are bound to explode at some time or another. That energy is compressed into the idea of “separation” and so “self” is reaching the point of ignition and as a consequence total breakdown of power and control, an expression of violence arising from internal tensions.

Simultaneously total disillusionment with absolutely everything imaginable occurs, with society, our way of living, it all comes to a head. Lashing out either manifests externally or as internal torture and chastisement. On a large scale this is simply the peak of summer and then the process dying away. When the firework stages of violence at peak-summer have gone, then gradually disillusionment sets in. There is a constant process of realization occurring that neither society, government, health, nor possessions can help us to let go of the sense of dis-satisfaction at our core. However this all comes down to our perception of the seeming “individual”. The expressions of Non-duality in today’s world resemble black-holes in a galaxy full of stars, displaying an array of external temperaments, all enticingly surrounded by different colourful fields, with innumerable lights and websites and different ways of connecting, but all are essentially an expression, a recognition that life has at its Centre a No-thingness and yet has appearance of being all things in a paradoxical unity.

So then the process of the universe and/or humanity evolves from a galaxy full of stars to a situation where all the stars collapse and “realize” their union with the background

infinite blackness. This seems very physical, we see the star and then it's gone. But actually we still see light from stars that have collapsed many years ago indicating their presence because of the apparent distances of space. This gives an appearance of starlight but for the star there is a collapse.

Another example closer to home is the ocean. The waves are constantly moving on the surface where one could think that the ocean was rough, but this is only its superficial appearance, its depths are still and quiet. Or a person may be speaking loudly with massive emotion, gesticulating wildly, yet throughout their feet are on the ground. While the appearance/surface is movement and seeming separation, the feet connect to the ground and are part of the background or foundations of the earth, so at root there is Oneness, just as the hand has many moving digits but the palm is their root and is foundational to them.

This metaphor applies to everything. Essentially there is a foundational background and a moving appearance or foreground. There is a No-thingness or Source in the background, a Mother, and the offspring in the foreground Everythingness, or conversely there is eternal-youth/life in the background and adulthood/mortality in the foreground. These all constitute the same message. The Non-dual speaker has a realization of the background. The foreground is constantly known to the “adult” mind and is considered to be divorced from the background. This inevitably cause a process of dis-ease which is reaching a peak at this time. During the fever-and sweating that ensues humanity will eventually burst open allowing the human body to cool off, returning to the Source sense. Upon this realization the dis-ease of contraction will die off, whether or not this occurs before actual physical death. In many ways this is like a recognition of the empty-core, the inner-child, or Essence.

For the seeker however, existing mainly on the periphery of life, there is no awareness or understanding of the nature of the Centre. This is a nightmare of sufferance, attempting to find the core but from the peripheral perspective, which is impossible as it too has to be outside of the box it is within.

Hence the boxing-in of “individualization” is a budding process, the flower is the expression of opening outwards or explosion into something, or one could see it as a fruit that falls off the tree when ripe. Conditions have to be right in order for the fruit to ripen or flower to open. The universe facilitates this through natural processes, without intention and for no reason. The conditioning of a seeming “individual” person is related to resonance which is the basis of this article. Resonance is about “finding” the right situation for instinctual health to occur. Just as an animal will sense the perfect place to give birth, so the nature of each individual, now overly pregnant with “self”, finds its right situation by involving itself in the world of “seeking”. It seeks continuously until a situation of comfort or resonance be it by “surrendering” to the instinctual gradually or at breaking-point, is reached and then change will occur.

If we consider the Non-dual speakers this relates to a kind of mouthpiece which forms a resonance with a person’s inner nature. Similar to gravity, there is an intuitive or

instinctual draw towards the expression of such a speaker which causes a deep sense of relief that allows the centre to collapse, as instinct or nature has finally reached a point where openness or collapse can occur.

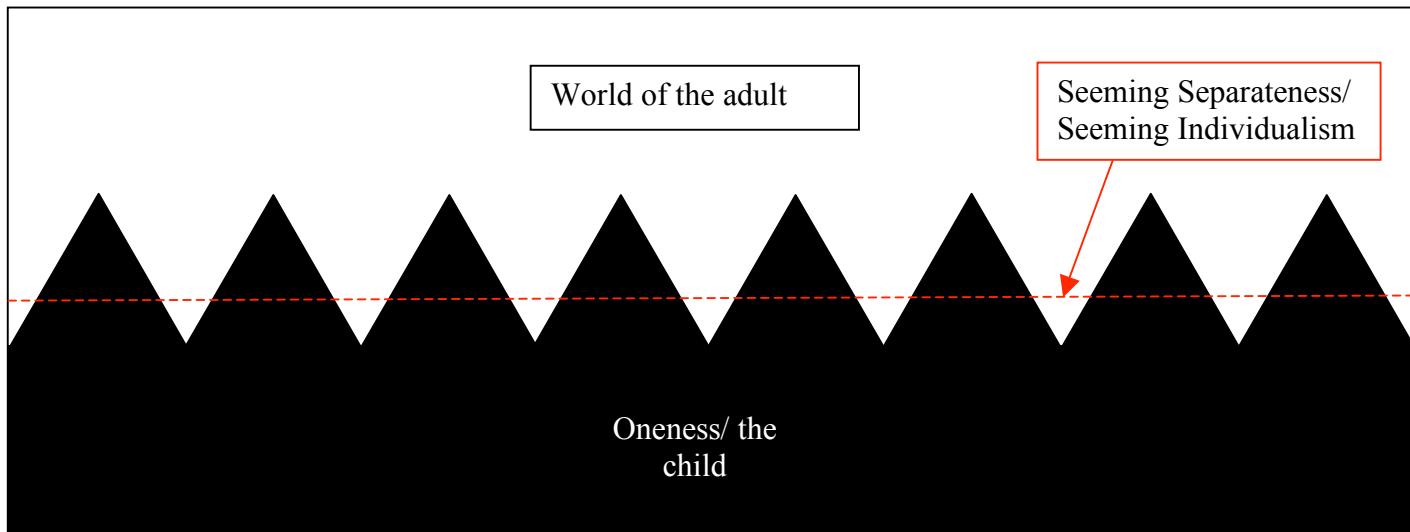
Although this can occur in any situation, the human resonates with the human quite profoundly and as such when that which believes in “itself” is confronted by that which has no belief in a “self” this may effect change if the conditions are right.

Devotees of Non-dual or Advaita meetings have a desire to gain something from these situations. But inevitably there is nothing to be “gained” and the resultant conclusion is “what’s the point”. We are often told that the search is irrelevant, but this is like saying there is no point in the animal investigating all sorts of places to give birth. In many ways we “should” gravitate directly towards the situation which will open out the senses, but this is very hard to find from within the perspective of the “box” and so a second-guessing of the intuitive sense ensues. Also this itself very much part of the natural process of unfolding. Therefore the seeking is “divinely” part of the process. While it may not in itself provide the “solution” it still needs to occur in order for the birthing-place to be settled into, even if this place represents total exhaustion or literally the end of the bodyspirit’s expression - physical death.

This is the point of realizing that there needs to be an openness and exploration which entails an instinctual feeling of who to go towards, who to speak and connect to. When there are feelings of trepidation, self-consciousness, fearfulness, insecurity, anything associated with a non-dual speaker or a situation which feels like a closing-down rather than opening outwards, then it may be more beneficial to continue seeking. For the seeker the mouthpiece is very important, for the non-dual speaker it is totally irrelevant, which is seldom understood. Resonance is similarity, it means similar ways of being and understanding. This is key, if something looks and expresses very much like your-self but at root is fundamentally different the mirror image shatters.

There cannot implicitly be a teaching or hierarchy in non-duality and so reality. We may see groups of people who have been connected to the same non-dual speaker who then adopt seemingly similar methods of speaking. It is not that there has been a “copying” of this original speaker, but that many of the same expressions have gathered together and then collapse occurs due to resonance and then realization occurs through this process. It would be like looking for the “right” size of mirror to walk through or even the mirror that seems most to one’s liking or taste or the right size of tea-cup or mug to drink from. While this may appear superficial, it is essentially part of how the seeker finds a place of comfort or seeming “known-ness” in order to drop into the Unknown.

One non-dual expression is no more relevant or important than another. As the human being is now coming to a time of collapse of the self or explosion into no-self there is a realization of the following:-



In the above diagram we see the dark Oneness at the underbelly and the nature of the adult on the surface world: the narrow view of the adult, and the breath of the child. The child can also be called the Source or the Mother and the adult can also be called the appearance or the offspring, or myriad expressions of life. The big difference is that there can be a world of “adults-only” which is everything above the red-line. The Non-dual however is below the line AND above it, the adult backed by the child. This is true of the non-dual, it is not one part *or* the other but both together, omnipresence without a “central-Self” contextualising the dream of seeming “individuality” and “central-self”. From this perspective the adult personality loses all of its “pretences” of being such and ends up as a child-like expression of playful interaction in an adult bodyspirit mechanism.

The differing outer qualities of expression of the different “seeming” individuals above will resonate with different people. Resonance is not about attraction of opposites because here communication is very, very difficult. Opposites attract, it is true, but in order to bridge their differences and to form something creative. But here we are not looking to form or make something, just to simply see it for what it is. For there to be settled-ness and calmness there needs to be a resonance of similarity. Some might suggest that it actually takes the opposite to split open the “self” but this would be an act of force which can associate with a form of danger. As the “self” is already in a contracted/dis-ease state already, any suggestion of danger causes further contraction and so is not useful and letting-go is much less likely to occur. Whether you prefer blue Smarties rather than orange Smarties, the point is that the “like and dis-like” process is part of the function of Nature and following this instinctually leads us to the truth of “nowhere”.

We could say that medicine has two general “levels” to it: on the surface there is that of the therapist or doctor who has roles and relations, and healing occurs at various levels of relief as the superstructures of the “self” are let go. The fundamental level however is the

non-dual and at this place there cannot be roles and the connection is intrinsic and there is only one message conveyed through a spectrum of different speakers. The expression will be the same, but delivered in different tones or voices, or with just a “being-together-with” that has no words, which resonate with different listeners/ seekers more or less directly, like a note played on one instrument will resonate with some, but not all, the other instruments in the same room. The air in the room is always the same and always present but the notes played through it resonate with different instruments. This is the key to the process of whether or not the message “hits home” in treatment-theory and at the fundamental root in Non-dual conversation. As with finding a teacher, the one who is similar to you by nature but also “has let go”, is an expression who can allow for health naturally to occur through resonance of just being in a place with such an expression, and the message is passed on. This however is rare, it is usually corrupted by hierarchy and dominant ideas/delusions of teacher and student, often with a teacher caught within a belief system about their “self” being no-more and then making a guru of him/herself in some way, this is the commonest pattern found in the world today. The connection is always beyond the word, always about the tone, which will vary in each case, in each moment and for each different person. There is nothing fixed, at one time a person’s expression will allow for relief, at another time it will not, there is always variation occurring, but as with the instrument, this is usually in a certain range.

When we speak of health we speak of Wholeness, and so the process of healing always occurs most easily and naturally in an environment which is stress-free, this will be different for everyone and timing has to be right for this to occur, it cannot be forced. No amount of wishing a seed would grow faster will make it happen, but the right soil and strength of sunlight helps. This is all that can be “done”, and in many ways it’s actually not “doing” anything because the process will only come to fruition when it does. In healing there is never an attempt to put the body under stress or communicate in a way it doesn’t understand, always the process of treatment is the opposite of the cognitive analytic thought process. Simply if the person is warm we cool them if the person is cool we warm them - BUT both these process occur within cooperation or communicative understanding. If people are not resonating together, be they patient and practitioner or non-dual speaker and audience, then the occurrence of healing is impaired. This is not to say it doesn’t occur but it will be despite the interaction. There is inevitably a natural letting-go when the importance of the appearance of bodyspirit in the conundrum of connection to that which is beyond appearance is realised.

As I attempt to explore in the soon-to-be-published book “Medical Oneness”, this process is exactly the same in medicine, which is to understand that practitioners and patients are all a resonance and these need to come together as a “match” to bring about the best healing solutions. We go from the practitioner owning patients and attempting to be super-powers in and of themselves, to being fingers of the hand of nature and patients the same. There is no real difference in a sense between practitioner and patient in the actual process of healing just different assumed roles. The process of healing occurs despite the practitioner “self” rather than because of it, hence the interaction is about connection and feeling relief from having to “be” anything other than what one *is*. This is the intrinsic process of healing as it occurs with non-duality which could be said to be the very root

cause and underlying cure of dis-ease. For there is no dis-ease when there is no-person to experience it. This is the key.

There is also a resonance of contraction and this is perhaps of greatest dominance right now in the world. The resonance of contraction has formed the world we live in and the majority of the population now unquestioningly live in this state. Those who are teetering on the crest of the wave of change are not specific to any walk of life or socio-economic situation but are simply ready to burst open because simply the revolving of the evolution of humanity is occurring now, the resonant contraction is being seen as the “matrix” of disillusionment and as a result seen through more easily and rejected. Those who attempt to be dictators now, who try to rule even a small world will be quickly de-mystified and de-throned because of the nature of clarity that is naturally unfolding and as such this is the revolution.

This is not a “way”, or about “finding the right teacher” because there is nothing to teach, but is innately about resonance and being directed by overriding instinctual expression, not only through a person’s expression but the nature of the tone of voices, the way of the speaker and in every possible facet. Resonance is friendship/kinship. There are so many voices but one of them is similar enough to “your own”, speaking the Truth to itself!

David Nassim
9/ 4/ 2011

Timeless: the illusion of the concept of past and future, a here or a now

One of the key difficulties people have in their lives, or what we might call dis-ease patterns, is to do with the concept of time. This needs to be clarified. While people commonly speak about “here and now” as being the foundation to health this is really a semantic issue, “now” implies the possibility of “then” and “here”, and “here” implies the possibility of “there”. This is important from the standpoint of reality while being almost impossible to clarify! When we realise there is no past or a place other than what *is* at this moment, this may allow a change of perception and understanding about what we call “past”. Simply “past” is memory and memory is also occurring in this moment because only this moment ever existed. As a result whenever we are thinking about a “past event” this is occurring in this moment. There is no moment other than this one, therefore it is impossible for “past” to be anything other than a function of memory.

In mental-emotional issues or “dis-ease” the key difficulty comes from self-image, the image of a “self” as a separate entity, and the embodiment of such a feeling. Memory is attached or adhered to, there is a holding-on process to the past picture and a claiming of it by a contraction of energy which we can call the “self” or the foundational idea that there is a “me”. This “self” is real, in so much that it is a contraction of energy, but it has no actual separation from anything and so is like a snake eating its tail, caught in a spiral of “self”-deception: the snake believes its tail to be all there is, it cannot see the earth it is moving across as being part of itself. This spiral is endowed with images and feelings, a mental-emotional sticky contraction of memory or “past”. Hence that which feeds this process is the idea that the past is a reality, that it actually occurred to the “self” which is now remembering the event. If the past is realized to belong to no-person, then it no longer is “past” but simply pictures, memory or colours/ images manifesting and then receding. There is no differentiation between an event in life and a film watched and then remembered, just that there is no ownership of the memory so it is irrelevant as an actuator, or something which provides “substance” to “self”.

Humans are caught within mental-emotional trappings of “self”. This process projects past into an imagined “future” and also dreams of the past as well as present-sensing concurrently, and all these processes become entangled. It is as though at least ten people or situations are in fact involved in the conversation at the same time which causes distortions to present themselves. While speaking to a lover or a friend we may transpose this into believing we are speaking to our mother, imbuing the conversation with all the anger we may have had for her. One tries to contort a person into a particular mould to try and complete or sedate our perceived “lack” or “deficiency” of the “separated/broken self”, but then no actual relationship occurs, it’s all a mess of reactionary interaction.

The majority of relationships incorporate possessiveness, control and manipulation all rooted in a sense of separation based on the past-based cinematic overlays/ projections we apply. Until natural process allows this to diminish there will be no actual response in relation to another aspect of oneself, just a continual reactionary process. The effect of this then spreads as it is the root of all “dis-ease”, from the illusion of an initial perception of a situation, passed on by others the process of “Chinese whispers” extends into a

wildfire of skewed frameworks which is often the process of gossip and/or media manipulation. This process in itself is a dis-ease and creates increasing movement away from the essence due to the belief in these ideas. But of course this is a universal phenomenon, even though some people are aware of the media swing, the advertising, the gossip and the perceptions of those who are deeply suffering, the nature of suffering is such that it propels itself until it breaks free or dissolves away. To want it to be anything else only creates an illusion of what one would like it to be at some future projected time.

The cycle happens as follows: someone is told they “look ugly”, this perception and judgment is borne out of the proclaimer’s own sufferance/ past-based image of “self” and that then infects many others who all connect to the suffering. Therefore the person who is told he/she is ugly then exists in a world of people who “think” he/she is ugly as this is the label they have obtained, and if this label adheres to them dis-ease will actually take place within. When the perception is “owned” it is dis-ease, when it is not owned it is health. When the “I” has an absoluteness about it, then it becomes “true”. When it doesn’t it is Unknown. Neither of these is better or worse, but one involves suffering and the other does not. Transition from suffering to not-suffering is a ripening process governed by the whole of the universal energetics, no individual can create change here.

In understanding health there are often past-based-future projections. The future is more obviously unreal than the past. The future has not yet occurred so it is totally unknown and unknowable whereas the past *seems* more “real” as though we have hold of it, we can say “this bone belonged to a dinosaur” when in fact the bone is only being held right this moment as there is no other moment - it is only known to be “real” in the moment and through the senses. “Carbon dating” does not prove something’s “age”, but what the computer-output is right at this moment. There is no past to contend with. As there is no past the possibility of “future” is more fictional, it requires a projection of the past into the idea of what “will happen” - this is past-projected future, and is one of the key issues in dis-ease.

Most of the time there is a deep attachment to the idea of “past” which occupies a person’s life and is constantly thought about and attached-to, re-playing events, often forming a daydream of depression or longing. Or if it is pushed forward into the projection it becomes an anxiety-based pattern, anxiety also can cause and impact upon depression. Most people are in this spectrum of depression-anxiety to some degree. When these things change the fundamental issue is that the one who is seen to be holding the “past” is realized to not exist. The “past” no longer holds this value and simply timeless memory, a function like breathing.

This may often occur when the bodily senses are responded to, the senses of touch, taste, smell and sight can all instigate the feeling of what the body is sensing even though there is a perceived process of past and memory occurring. As this opens the “reality” of the day-dream of the memories die back. Essentially humans are mostly in one of two states: hyper-activity of the upper-body and head which is day-dreaming and the concrete belief that this day-dream is being dreamed by a “person”, or at night in restless, dream-

disturbed sleep. Ideas, visions or inspirations which have no cause or self" involved, can occur in dreams and also in the daytime and are simply what's going on. However, a large percentage of people experience dreams associated with the idea of there being a separate "self" who owns the dream and these are essentially nightmares of varying degrees of angst.

So it is often suggested that we "awake" from the dream state, however the dream state isn't the problem, one could call it the expression of the thought the emanation of the head's energy, it simply functions to create dreams or bring up memories. However the *ownership* of these memories by a separate "self" is the key issue. There can be a realisation that the dreams and memories are utterly impersonal, yet deeply intimate, they are impersonal in that they belong to no-one yet deeply intimate in that they are an actual phenomenon, a part of Oneness, like a mist or a film, an actual thing happening but without threat. As with the smoke of a candle flame it is an energetic phenomenon, no more and no less. We can then say that it isn't the energy of the dream that is unreal, in a sense nothing is unreal, just in a state of being unable to see beyond its narrowness. This is expressed in the ideology that is "past" or "future" as this also implies a "person" who has a concept of before and after existence meaning there is a *point* of existence. In fact there is no Centre to existence, at the core is Emptiness or no-thingness which is the Source of life.

Again there is the notion of time that is "horizontal" and time that is "vertical". Horizontal gives the idea of past and future again or as a representation of a graph, time is almost always horizontally placed as to the idea of time which is centered upon the "individual" viewing as the Centre of this process. As we can see this is impossible. "Vertical time" is also impossible as vertical means at this moment which means time does not exist, hence vertical-timelessness is in no relation to horizontal-time, verticality is reality and horizontal approaches to "time" are simply an idea or abstraction.

While that may all seem obvious, it is very easy to unwittingly step into the language of dualism. When something else is seen, then the language to explain the nature of phenomena becomes less and less adequate. "Now" seems absurd as there is only what there is, no possibility of anything else. "Here" has the same issue. It is difficult to resonate with the notion of "I" or "self" as it is out of alignment with what is, i.e there is no "I" present on current evidence and therefore at the Centre of reality there is no absolute Centre of core to call "myself". Hence all things are happening without "my" involvement, as if it's all an automatic process. Such is life.

David Nassim
30/ 3/ 2011

Differentiating natural death of tissues from pathological exaggeration of tissue – death.

In an earlier article called “healthy death” a key point was expressed which I now will address more specifically associated with actual physical manifestations of dis-ease.

“Grant to us the serenity of mind to accept that which cannot be changed; courage to change that which can be changed, and wisdom to know the one from the other....” Reinhold Niebuhr

Although heavily ideological, this quote contains great truth hidden within it which facilitates an understanding of medicine.

When we consider the dis-ease state to be that which is fundamentally based on suffering, not on pain, then a practical explanation of this is needed in relation to the tissues of the body. In situations such as leukemia, physical deformity, disease passed on at birth by mother or hereditary line, where there is no process of “self” and so no suffering, then can we call these actual dis-ease like any other?

These patterns cannot be called dis-ease although they are very commonly mis-associated. When there is “innocence”, so for example sickness experienced by children or animals in the wild is not dis-ease in the same way as that which is created in the adult through a disposition triggered by internal suffering of a “self”. Overall most dis-ease we see in the modern adult world is associated with the dis-ease of “self”. There are always weaknesses within the body which biologists term “genetic pre-disposition”, however scientists are increasingly waking up to the fact that genetics don’t necessarily “turn on” automatically to create dis-ease unless artificial human factors are present to allow this to occur. Hence there is always a beginning in which the body is naturally compensating, as with the situation of having one leg shorter than the other which most people have to a greater or lesser extent. This only becomes dis-ease when someone, usually a father or mother, says “Oh my god! you have one leg shorter than the other, this is awful” due to their ideology that everything should be symmetrical in order to be “right”, otherwise it’s “broken”, which is the standard response of generations of the human-condition. As soon as this happens the child with the leg difference is caught in self-identity and now “suffers” from a leg “problem”. This actually furthers the contraction associated with the leg and causes pain and tension which was not previously present. From a position where previously there was tissue compensation, i.e. the short tissue was balanced and distributed by the body as best as possible, now with the added contraction of “self”-image there is pathological exaggeration of tissue damage due to what can now be called dis-ease.

All that medicine can do here is to facilitate relief of the idea of “self” being “broken” or “mal-formed”, rather than being simply *as it is*, wholly accepted by nature, which occurred in the earlier child-like state of not thinking about or being concerned with it. When attention is drawn to it, genetic processes are fired which initiate the self-identity and suffering mental-emotions. Very often traits occur within families not because there

is congenital illness but because similar patterns of dis-eased thinking recur through generations.

To summarize we are looking at two things:-

1. Nature: Congenital illness, the natural process, strengths and weaknesses and the natural life-cycle and environmental effects: tissue-death
2. Self-consciousness add-on/artificial (human-nature) human factors: Pathological exaggeration of tissue damage, Suffering or dis-ease: dis-eased tissue

The first example fundamentally relates to the expression of nature wherein no dis-ease is occurring. Tissue lives and dies, it goes through a process of growth and expansion, is weathered by the environment, withers and dies away. This is all associated with tissue life and death cycles but ultimately the comparison is made when we are looking at natural death of tissues and exaggeration of this process via suffering/ dis-ease.

In healing the second example is the only aspect which is of interest. In suffering the dis-ease is energetic contraction. This *is* the dis-eased tissue formation, borne out of an idea or perception that “I am x, y z”. Medicine developed out of a need to let go of this, to be at peace with Nature as it is. This is the relief process of medicine.

When there is dis-ease the energy which could be used to help prevent tissue from undergoing further necrosis/ death is bunched up and stagnated, it cannot flow, imprisoned in a fearful contraction. With relief comes energy flow, thereby allowing the dis-ease to let go and as a result pain can disappear. There are however situations where the person is terminally in dis-ease, with massive amounts of dead tissue and the natural process of death is taking over the whole body. Even though the letting-go is perhaps at the root of the dis-ease process and cannot stop the momentum of the ravages of dis-ease and prevent death, the “person” will however have let go before death, which means the body fades away in peace rather than anguish.

In the earlier quote by Niebuhr we have the clarity and realisation to accept or let go of that which cannot be changed, and to differentiate this from sufferance and while we can't change through human intervention and intention, we can better understand the nature of dis-ease and the conditions of allowance and acceptance which fundamentally underpin the process of letting-go.

In the end medicine does very, very little, as Voltaire expresses:

“The art of medicine consists in amusing the patient while nature effects the cure.”

This rings true for any person involved in healing who realizes that it is not by them but through them that something occurs and change happens. Hence this process requires no false humility, simply an understanding that healing can only take place when there is a letting-go, otherwise it is a meeting of contractions as one person can often increase the contraction of another. This starts the realization that the usual hierarchical and

dominating ideology of an obviously deeply ignorant expression is not useful for the healing process.

To some degree we are all born with some particular “problem” or pattern. However for some patients these manifest as massive difficulties which they have always lived with and hence are “free”, until someone else rejects and labels them as “broken”.

Those practitioners who treat children recognise that their natural ability to deal with severe “problems” is far beyond that of most adults, there is no add-on of self-image, no situation of “before it was like that and now it’s like this.” There is just what there is. It may sound a somewhat ridiculous concept, but when we look in the mirror and consider the pimples we have, the various birth-marks and blemishes, these are exactly the same as being born with conditions such as like Type 1 diabetes, HIV from birth, leukemia, or a heart defect, but the point is that it’s always been there from the beginning. People can only be in dis-ease when there is literally a process of self-hood involved which fundamentally makes the body function inefficiently. A person lives and dies which is the movement of nature. If a person cannot survive past the age of ten or even earlier because of congenital issues this should NOT be seen as “not living a full life”. If there is death during birth or indeed at any time due to natural processes, this is NOT dis-ease or “un-natural”, it is simply the flow of nature. Any sufferance is only very deeply suffered by the adult on-looker, NOT the actual young bodyspirit expression which is simply being all it can be, unrestricted.

It is the adult sufferer who has a problem with the idea of death, not the child whom someone is “trying” to “save”. In fact it is the franticness of the doctor and the adult onlookers who are attempting to force nature’s hand which can make for great dis-ease/suffering. Of course everyone will do anything to prolong a child’s life and help them as much as possible, but when the point is reached where death is taking over, there needs to be a realization that whatever was tried will not necessarily stop the adult onlooker suffering. During the process of treatment it is important always to differentiate the person who is suffering, who is actually in dis-ease, and very often with the treatment of children it is the parents rather than the child who are in dis-ease state. The process of nature is completely infallible, it is only because we see failure within it and believe it to be separate from us, cruel and brutal, that we are unaware of the dis-ease we are living through. Fundamentally young children before the age of about five do not have dis-ease, although they may have congenital issues, then after this time dis-ease sets in and adds to this. Also in adulthood at the end of life when the body is full of necrosis and there is no possibility of “recovery”, this process too is death which is utterly natural and is not dis-ease but simply death. Dis-ease happens in-between times as an add-on to the weaknesses and strengthens already in the body, affecting these and exaggerating the ageing process and the tissue damage.

Those who treat the very young that no matter what pain occurs the expression is always the fullest it can be, there is an uncompromising natural expression from children that cannot be called dis-ease. Fundamentally nature lives until it dies and that’s it, then it reforms. To understand dis-ease is really to recognise its nature as the exaggerator of tissue

damage in adults and to realize that this process can be relinquished, whence a child-like response to whatever pain is occurring can return and acceptance, because it is fundamental to life.

David Nassim
9/ 4/ 2011

The mental-emotional dis-ease of “self”: What it is and what it isn’t

In order to delineate mental-emotional dis-ease, one has to describe a situation that isn’t dis-ease in order to differentiate, not separate. When we are talking about mental-emotional patterns we are speaking of dis-ease itself, essentially this is really the explanation of that which is suffering and that which is not. However because this can become an all-encompassing expression I will just focus on the nature of mental-emotions as specific entities.

First we need to understand the root of the mental-emotional perspective which is simply based in a sense of separation: the “human condition”, a situation of feeling individuated, no longer a vessel of natural expression but literally as a separated entity from other separate entities or things. The expression of this in modern language has two aspects: it is mental and originates in the mind as thoughts and concepts about the “self” based on memory, but it is also felt as a bodily contraction which is emotion. The origin of the word “emotion” is “disturbance in the flow” and this is fundamentally what we are talking of in relation to emotions. So the mental-emotional pattern is one entity, it is not split up.

People now are beginning to speak of “mind-body medicine” or conversely “body-mind medicine” but actually this is a perspective which encourages dualism because the ideology of “body” and “mind” in modern western ideology is coming from a fragmented perspective of both which is still held within Newtonian dualistic ideas. The ancient Chinese described the bodyspirit as one word “jingshen” which mean simply yinyang applied to humans, something that is all-encompassing and has nothing to do with separate phenomena. When considering these things it was known implicitly that one was speaking as part of a continuum of energy not as separate parts that seem to interact, they are literally one, although seemingly “separate” from a Western perspective. Yinyang is not a concept of dualism although it is often perceived this way, it is held within a single circle and this represents Oneness. The point is that bodyspirit is one expression, mind is part of this, a function of spirit, therefore seldom seen to be different from spirit. The nature of dis-ease is a disorder of the mind as a function of spirit and so in turn affecting the body. Mental-emotional dis-ease is therefore dis-ease held in the mind, simultaneously affecting the spirit as separatist thought and affecting the body as pain, in a state of contraction.

Fundamentally separation is *fearfulness* and as a result fear is the root emotion of all. However from fear manifest many other emotions, in Classical Chinese medicine 5 emotions associated with the 5-phases (Wood, Fire, Earth, Metal and Water) hold the root descriptions of the others:-

“Full” mental-emotions

Wood = Anger

Fire = Anxiety/over-excitement

“Empty” mental-emotions

Earth = Muddleness or foggy-confusion

Metal = Grief/sadness

Water = Fear/terror (ROOT)

The 5 states are mental as well as physical experiential expressions. Of these 5, while fear roots and originates all of these states, anger and anxiety are the only 2 key “full” mental-emotional states. This means that they draw on body reserves to become powerful forces of energy, whereas the “empty” mental emotions of Earth, Metal and the origin Water are all expressions which empty the body of energy. Therefore fear is within all the emotional states above while also being overlain by the other emotions.

That which empties the body of energy is cooling and goes directly towards death, that which is full is an over-exaggeration of life and also tends towards death but with a bit more of an explosive bang!

This is a gross simplification of words used to explain emotions. Words like “depression” for example can be associated with both anger being held within and also deep anxiety being unexpressed, they often are confusing and so will not be used here. What we are focusing on is the raw mental-emotional pattern. The “full” emotions overheat and inflame the bodyspirit expression until taken to the limit, having drained the energy to form total exhaustion and coldness, the “empty” emotions directly create coldness of the bodyspirit.

Then the key question is, do anger and anxiety arise within the healthy or natural state of the human? If we consider the Non-dual expressions hidden within the words of Buddha or Lao Tzu, or very clearly defined in the modern day through Tony Parsons and others, we understand the natural state to be like an open centre. No-one can formulate the ideology of mental-emotion as this requires a self to be separate. When the bottom layer of dis-ease is removed then all mental-emotion vanishes, because the “self” no longer is present to “have a self” which can be afraid, therefore neither can other emotions manifest.

Non-dual speakers also explain that things do arise such as mood changes. However, when self is no more, then there is no-one to have dis-ease or mental-emotional attachment which means that whatever arises may often be misconstrued as an expression of something. In fact there is only energy flux, that’s all, there is no-self to segregate this into compartments which have “real meaning”, such as mind and body or even yinyang, these concepts are an intrinsic expression of the same Oneness.

A frequently asked question relates to whether that which is without-self has the emotions of anger and anxiety and often the answer is that “energy occurs”. This means that rather than an accumulation of such emotions as tension, energy, anger which have often stagnated for years, what will occur is an expression of energy for no reason, much like a wave or wind current or as in the nature of the animal or child. While shouting, raised voices or other powerful expressions may burst forth they won’t be imbued with a

direct personal “anger”. In fact we can’t call these expressions anger or anxiety, they are about assertion or passion and as such represent the more powerful outward “look” of emotion, but are not emotional. As for the more empty expressions, instead of a muddled-fogginess there can be simply indecision, instead of grief simply the occurrence of autumnal release and instead of fear just an immediate response to situations. That which expresses from the natural essentially symbolizes the nature of the seasons, just as we might call a raging stream “angry” or a wind “aggressive” the no-self might be viewed similarly, although this would be to anthropomorphize something which is no longer “owned” by a human. Health therefore is a state without mental-emotional contraction but still possessing energy and feeling which now may be even more sensitive, but belongs to no-one.

This is the big difference between the expression of the adult-self and the child no-self. There is an innate simplicity and no-thought associated with the child-no-self and an innate complexity associated with the dualism of the believed separate “adult-self”. Hence in the expression of the non-dual speaker, while it is true that energy is present, the nature of it can no longer be described as mental-emotion, but instead would be better expressed as natural energy or a phenomenon. This cuts to the root of the idealistic perspective of “the enlightened person”. As with the seasons or the weather, the expression is direct and free, without cause or reason for resonance, without altruism, and no idealistic requirement to be “compassionate” or to be anything other than what is. However what commonly occurs is that when the ideology of the “self” becomes transparent it disintegrates and allows both a natural response towards simplicity and more wild-nature. This is exemplified by movement away from those things which irritate and aggravate the body, towards a natural interest to be in communion with everything. This is profoundly understood, so it is natural to be so. There is no reason driving this, no eco-warrior, or idealistic communist or anything it is an anarchy which tends to balance a union with nature, this is simply the health instinct expressing itself fully.

David Nassim
16/4/2011

Vocabulary of deception: Self-confidence, self-ishness, self-respect, responsibility, and other oxymorons, explained.

Words used in “popular”-psychological language often have hidden meanings. We assume we know what we are talking about when we use words like “responsibility” and “self-confidence” but do we truly know at a gut level what that actually feels like?

Let’s look at a few of these:-

Self-confidence and Self-ishness:

The idea often associated with those who feel victimized to some extent is that they “lack self-confidence”. This is often a key topic of pop-psychological debating but essentially what they are feeling here is misunderstood. The feeling of being victimized or separated off from others or from the world causes constant angst that continues through life. We have a mental image of our-“self” being smaller or weaker accentuated by previously experienced threatening situations. The key point here is that this IS the “self”, there is in fact a very confident “self” created here, one which is convinced he or she is broken and undermined, and is unable to live fully in the world without support. Importantly, this is a self-image which is *supremely confident*.

Conversely, the so-called highly “self-confident” abuser who aggressively rules his/her world with anger, is viewed as self-ishness but in fact this is yet another image identically based in fear but this time with anger as a protective shell. The abuser and the abused may well have had similar experiences in life but react differently depending on their constitutional make-up. However extreme self-confidence forms the basis of either the victim or the aggressor, the abuser or the abused. In many ways both are self-ish, both are self-confident.

This will only be resolved when that which is universal to all of this, the “self”, and the image or perception of confidence start to waver and wane. When “self”, be it the victim or the abuser, is then acknowledged as merely a game or an illusion, the “personal” quality of things starts to fade, resulting in what could be called no-self-confidence or no-self-ishness, a truly uncompromising quality similar to that which we see in nature. There is no longer a game-playing of being the victim or the abuser but a freedom from the past association with present phenomena. When there is a shift into a “confident” state there is lucidity that the image we have hitherto been attached-to is merely an illusion. This is depicted profoundly in the film “The Matrix” when potentially threatening are seen to be a mere play of light and sound, their ability to harm a “central-self” is rendered impotent and calmness and clarity preside. Thereby a Oneness with the so-called “enemy” is realised and the illusion is exploded from the inside.

Self-respect:

This is a total illusion. There is no such thing as respect of any kind because hierarchy in the natural world doesn’t exist, only anthropomorphization of the behaviour of animals. There is an assumption that nature is very “respectful” but it is nothing of the sort, it just is, there is no pre-condition or calculated idea about how to behave in accordance with

rules, it is utterly free, inherently expressing itself. When animals fight and adrenalin is burning or one of them is *seemingly* ostracized from the group or activity this is in essence a game of magnetism. There is simply attraction and repulsion occurring in these interactions, with no notion of respect stemming from any human idealization based on a variety of social models.

What wildlife does has no motive or cause. This is the same in humans, yet hidden behind a façade of “doing the right thing” wherein the notion of respect enters. If others are to be respected then self-respect should supposedly override everything. However if we look into this, “self “-respect, “self”-love, “self “-acceptance, “self”-acknowledgement, “self”-development or “self”-knowledge all involve an idea of a “self” and an investigation by this “self” of itself, it is like a snake eating its tail. Eventually after much seeking the realization dawns that there is no-self to respect, to develop, to listen to or acknowledge, only an expression emanating and no-one “doing” any of it.

True “respect” might really mean realization that self is non-existent. This would allow understanding of the innate unity of all things and as such outwardly this would manifest as a sensitivity and sense of awe, enabling a clarity that there is no separation from the object and “me” as the “me” is no longer a reality that blocks the direct perception of the senses.

Responsibility:

This word is perhaps the most commonly flaunted. It could be re-interpreted as “belief and reaction to guilt” and, more fundamentally, “belief in social or hierarchical governance” and “feeling victimized by a power believed to be larger or more dominant than you are”. People who supposedly “shirk responsibility” are seen to be wayward idealists or abusers who just “do what they want”, although the abusers are usually the ones forcing rules upon others. As Bob Dylan suggests “you’ve got to serve somebody” or in other words is “there is always a bigger fish!” The wayward idealists are often instinctively wary of the idea of responsibility and therefore try to avoid its seeming jaws, but that may often entangle them deeper.

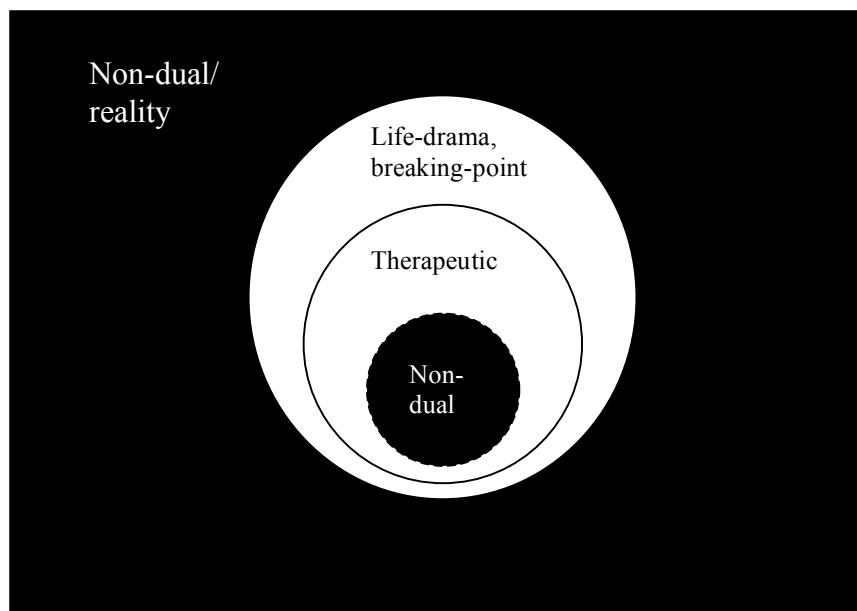
If we use the word’s true meaning: “the ability to respond”, we realize that instead of a reaction which is an immediate contractive expression based in fear, response is something different, it is a reaction which is an immediate contractive expression based in fear. Response is about a natural flow or energetic wave that simply responds appropriately to a situation, with no pre-conceived idea of what is to occur and a plan of action, which is actually just reaction. Response is a recorded way of behaving from within a dream-like unawareness of the present. Hence when there is an “ability” to respond, things flow naturally, without contention. This is true responsibility, it is a totally innate function which cannot be taught, preached, legalized or militarized. It can’t be transacted, shirked or claimed. This is one of the biggest illusions, as there can be no such thing as claimed responsibility because there is no-self to claim it.

All of these words are highly confusing, uttered in a constant mantra that obscures the reality of a situation because they are passed on down through generations in a “tradition”

of behaviour that prevents us from seeing the wood for the trees. The process of reverting to the roots will always reveal that language of this kind can imprison for a while, although when the illusion is realised, it is as clear as day. Or as they say in the Nei Jing, the Chinese classic of medicine, when healing occurs spontaneously: “it’s like a cloudy sky that breaks through to sunlight”, the sun of course having been behind the clouds always and forever.

David Nassim
21/ 4/ 2011

The layers of healing: the several layers of the process of healing from the superficial to the Non-dual root



Although people can leap from being within deeply intense life-drama situations directly into the Non-dual awareness and loss of “self” identification, there is no “true” procession actually occurring. The following shows the energetic range of these three regions or processes where change occurs allowing for a healing and a realisation of the benefits and also limitations of therapeutic healing methods.

Here we need to emphasise what healing actually is:

Healing in its complete and total sense is when sufferance ends. This does not necessarily bring about cessation of pain but the dis-ease or the sufferance of the pain does end, allowing the body to heal if it is able or to let go if it isn’t, it is the acceptance of natural processes rather than a resistance of them. “Resistance is futile”, because this energetic tension of the “self” cannot be held for more than a few decades without eventually failing.

Life Drama breaking-point:

In this situation the person is experiencing a massive amount of stresses and strains based on a very strong self-perception which is coming to a breaking-point either due to exhaustion or deep depression. There is a recognition that “something is wrong”, an obstacle/ burden that cannot be overcome and the world appears to be crashing down. This can manifest as severe acute pain, or chronic pain reaching a climax, or anything which propels one to the edge. This total implosion heralds the letting-go of the outward or inward-seeking process. At this stage a person may be deemed dysfunctional according to various social norms and the wheel of industry may well have chewed them up and spat them out. There is a deep sense of loss, rejection, abandonment, isolation,

nihilism and general angst that imbues this stage which is deeply significant in the process of rediscovering the truth.

Therapeutic:

At this juncture while those who wish to be “fixed” may acknowledge there is a problem and be seeking solace, only to be inexorably drawn back into the call of industry and “responsibility”. So what they require is simply a “band-aid” which allows them to repeat their old patterns. This usually entails symptomatic surface treatment of some kind which may superficially buy them more time but cannot ultimately prevent exacerbation of the condition, as sufficient rest and sensitivity have not been factored in. But those who recognise their issues to be merely the tip of the iceberg will intuitively understand their complexities and wish to delve deeper.

The second level within healing is a realization not only of the pain and difficulty but also a ripeness to look into it and to start to investigate it. Herein reside many of the so-called “alternative” therapies which are actually interested in looking past the symptomatic patterns to the cause of these, in the psychological images which are held onto in the mind and manifest symptoms into the body which often display emotional patterns as well. This layer of healing is often about dispelling illusions, or “ghosts”, which would have been associated with the Shamanic traditions of old, about relinquishing belief systems that have confined the innately natural expression of the body into its present contortion of sufferance.

The therapeutic modality has two healing “ways” to its expression, one is yang, relating to the dominant practitioner, the other is yin and pertains to the accepting practitioner. As a fundamental principle the yin is the irreducible function of healing. Generally the yang practitioners deal with the “fix me” function of medicine whereas the practitioners who are yin by nature are able to look towards the “deep” process which draws towards a patient’s own realization of healing and the lack of requirement for the practitioner. If we consider some of these practitioners of the mind we might suggest that Freud and Jung amongst others are of the yang ideology, while the yin might be associated with the expression of Milton Erickson and Ernest Rossi, within the fields of hypnotics and psychology. The ancient medicines of China, India and Greece are all founded essentially in yin principles but often they are practised in a way that loses this root to the yang ideology. No matter what the modality there will always be a two-level expression of medicine. Medicine and healing are the domain of the yin and are its fundamental expression as far as practitioners are concerned. The yang have little function here, as by nature at this level they tend to block the healing process due to over-excited, judgmental, hierarchical or over-dominant techniques and approaches to all aspects of medicine in its understanding, education and practise.

So at the “deep” or yin level the patient is profoundly renouncing their illusions. From the “fix-me” level superficial illusions like “pain can’t change” or “this symptom can’t get better” are dispelled. But as the pain inevitably recurs, then comes the inescapable conclusion that there’s “something deeper going on”. Innate levels of healing involve the

person scrutinizing and then debunking illusory ideas about themselves that have been hitherto concealed. Every time these illusions manifest as a thought or image about a “self”, the yin level allows the person to reveal the truth about these images, to recognise them as such and thereafter they can no longer exert such a hold over their life. Generally this process is cathartic and it is about continuously letting-go of the infinite layers of the onion of “self”.

The Non-dual:

At the end of the therapeutic catharsis there is generally a better level of health or acceptance and less suffering. However the foundational layer of suffering is still utterly intact. It is seldom penetrated by the cathartic process of letting-go and lurks in the background, the originator of all the angst, the “Root” of “roots” so to speak, which is impossible to “uproot”. This fundamental level is the level of the “separate-self” and in itself is the dis-ease. All symptoms occur from this place and there is no intention, whatever the healing modality, which can release them until it is ultimately ready to let go. The whole process of unraveling is one of gestation culminating in ripeness or the expiration of ideas. But the core is still solid and there is still a contraction of separate-self at this level which is what some might associate with the “spiritual” but in fact this ideology is useless. There is no such thing as spiritual - everything is spiritual or nothing is, the word is meaningless. However it is the key that the Buddha, Lao Tsu, Christ and Rumi all speak about as the origin of dis-ease and the beginning and end of suffering. The loving nature or unconditional love of the whole universe is a constant “invitation”, but this cannot be sensed until there is a letting-go, unpredictable, without rhyme or reason.

This level cannot be taught, it is a dead-end so to speak, a point beyond which one cannot go. To heal fully there has to be a fundamental peeling away of the angst of the separate-self. Hence as this base illusion recedes the process which elicited ideas of old past illusions can no longer take hold and is seen to be surreal, the “matrix” of neurotic illusion which had blocked the sense of Oneness and created the ingrained belief of separation is shattered.

The foregoing illustrates the three general levels of healing but there is no particular order or set pattern to be followed. Some may go from the upper to the deepest inner layer in a flash and completely let go at the peak of pain or even at the moment of death, as expressed in the metaphor of Christ on the cross. Then there are those who gradually pass through the seeming journey of letting-go of self-images until “self” disperses with the ultimate realisation that they have always been what they were looking for. There is no better or worse, from the Non-dual perception there is simply the clarity that there was no “journey”, only the illusion of surface and depth and only an apparent process of healing.

In fact “wholeness” is the true meaning of “health” it is instinctually already that which “I” am, there was never anything that could be broken and therefore nothing needing to be “fixed” for all of life is one entity. Whole does not mean the “individual” being a “whole person”, because a whole person cannot really sense wholeness from within the

ideology that they are a separate person. Wholeness then is the intuitive recognition that Oneness has never left and always was.

It is suggested by some that these levels constitute a healing “journey” but in fact they are healing moments, all occurring simultaneously. Through a process of seeking people arrive at the realisation that there is no place to “get to” and this will occur when it is ripe for them to profoundly understand this, that in fact no-one started the movement towards healing and so no-one is to be found right at its roots.

David Nassim
21/ 4/ 2011

The Charge of the “light” Brigade: The ignorance of attempting to “be positive”

There is a rampant ideology constantly associated with the practise of medicine and so-called “self-development” which is the idea of “positive thinking” or “positive belief” being the “foundation” of health. The concept is simple: that if I think and act in positive ways then my nature will become like this. This has been taken on in more complex ways by such groups as those advocates of NPL as well as much more ancient religious movements and ideologies with the practice of meditation like the “inner-smile” or even the outer-smile in order to create the inner smile!

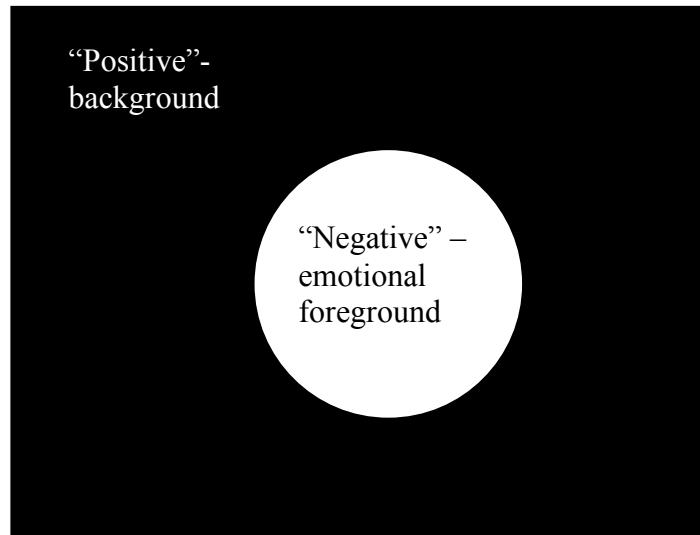
These are all a form of belief system based on the premise that “if I act a certain way then I will become like the thing which I am acting like”, or “if I mirror this way of behaviour I will become like this”. On a very superficial level this is in fact possible, we can change and adapt and are totally One, so if everyone is feeling truly happy there is less likelihood of there being as much sadness. However “positive thinking” itself does not engender happiness, it is merely an add-on method which needs to be practised in order to feel happy, far from an osmotic process it is something which is “taken on” by the individual, a belief that “if I do this I will feel better” a notion usually used for example by a practitioner or a hierarchical peer.

While this works very well in the short term and miraculous transformations may arise such as those we see in the evangelical churches, these processes are usually incredibly short-lived because they are a belief system and a belief system requires a lot of energy. Much like superstition, the belief needs to be powered and perpetuated, based fundamentally on a fear of failure. Similarly with the Roman Catholic process of confession which is set up because humans “can’t be perfect all the time” so there is a need to be like Christ and “follow his example”. This model has been copied to varying degrees and also practised by many who are intent on self-development, although it proclaims to be anything but “religious”. The point is that to put this “application” onto the “iphone” of “individualism” is something that devours much of the remaining circuitry until there is a “lapse” back into old patterns which we then repeatedly try to escape or to re-program rather than accept implicitly.

In order to clarify this issue we need to understand firstly what it means to “be negative” or “positive”, although these terms we will see are totally arbitrary and misleading. The mental-emotional patterns, *all of them*, are actually “negative”, this includes anger, jealousy, anxiety, over-excitement, fear, grief etc., because they are founded in the belief that these things are happening to a “person” called “me”.

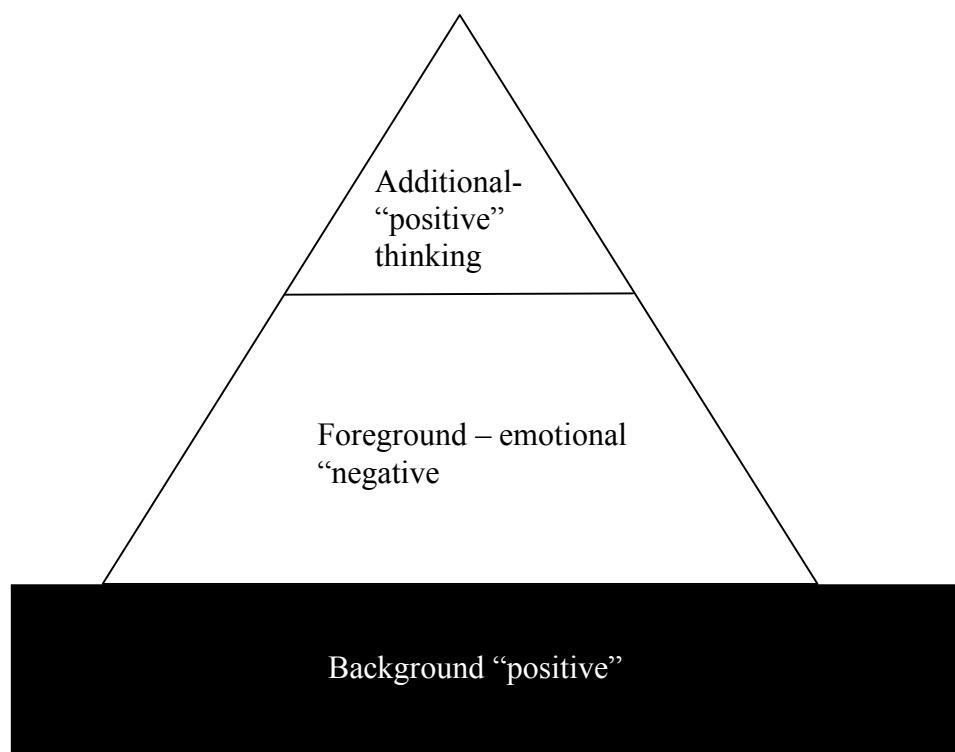
So what then are the “positive” emotions. Well actually the only thing that is different from emotion is simply without-emotion, when this happens then there arises spontaneously joy/happiness, peace, clarity, contentment. These aspects have no opposite to them, happiness is not opposite to grief-sadness for happiness can be there in the background of grief-sadness, but the opposite is not true. Hence to call happiness positive would be to lose its meaning, it is in fact Non-dual by nature.

The point is that so-called “positive” is not “versus” the so-called “negative”, they are on an utterly different plane energetically (although utterly unified at root), and so defy comparison. We could draw it like this, as foreground and background:-



Understanding that the background state, or ever-present nature of existence, is “positive” poses the question firstly of why this requires a “belief”? If something already exists without intervention but is pervaded by an ideology of belief in the “negative” surely all that is required is not to gain a belief system in “the positive” from within the boxed thinking of the “negative”, but actually to completely drop the idea that “negative” exists at all.

Numerous disciplines of medicine have attempted to create the “positive” from the box of the “negative” but this is destined to fail. The negative beliefs eventually always take over because they are foundational to the more positive ideas which we are exhorted to take on:-



The triangle above represents the illusory structure of an “individual” and as such additions to the top of the process such as “I must now think positively”, affect only that, the top of the tree and the root fundamental beliefs remain unaffected. There are millions of people who practise some form of “Positive thinking” method as though this will somehow magically endow them with happiness. This occurs not only in modern therapeutics but also very ancient techniques which adjust belief systems and ways of being in order to “imagine” the background state of being and connect to it. However unless this is actually osmotically felt inside-out, and naturally experienced without the impediments of belief, ideology or practices and methods like “I must”, “should”, “could”, “might”, there is never simply an acceptance of what is, without the addition of anything else.

It is a total ignorance of medicine and natural understanding to go around urging people to “be happy” or “be positive about”, to “relax” or “STOP PANICKING”. This in fact causes the opposite effect and will hinder the process of healing or add yet another belief that one can “be happy” which may bring immediate short-term relief but after this has passed, the person is still entangled in the myth that “I should do this or I’m not going to achieve happiness”, and thereby the cycle of problematic processes is prolonged.

Techniques such as NLP and similar methodologies lack or have lost along the way the fundamental understanding of ancient origin obviously connected to by the work of Milton Erickson, wherein there is an intrinsic understanding of a non-forceful non-practitioner-centered process. Here usually the patient is naturally seated in acceptance

and allowed to unfold simply by the use of pertinent questioning turning to the patient's "self"-enquiry, (highlighted in an ultimate way in the work of Douglas Harding, please see www.headless.org) rather than answering the questions and taking people through an imaginary journey which only the practitioner presumably has the "way" to access. The practitioner who is truly as One with the patient, not enforcing their own agenda or hierarchical control but simply allows natural processes to take over, will inspire a gradual breakdown and erosion of the so-called "negative" base of individuality rather than an add-on of more things "to do" to get there and as result more.

This halts the process of seeming "failures" or "achievements" enabling a natural process of unfolding, unrelated to the endless ordered and regimented ideologies which extol the virtues of "practising" daily or you just "won't get there" which ultimately only increase the "negativity", their lists and recommendations are endless.

Forceful action or "charging" towards the so-called "positive" is something that cannot be achieved, it occurs through a process of a letting-go, not an addition. Any addition of information, ideas or structures ultimately hampers the process of simply letting-go and reverts to a mental-emotional process which latches onto something in order to keep itself identified. Ikeda Masakazu, whose vital expression rings true in Classical Oriental medicine, has in the past suggested practitioners do not burden their patients with lists of recommendations and moralization but simply express information about the nature of the illness. In this way the patient begins to realize they are not required to "do" anything and there is a winnowing of beliefs leading to a letting-go as they simply listen to instinct.

This understanding is evident in certain people's work but is actually foundational to all the religious dogmas and attempts to emulate Christ, Buddha, Lao Tzu or any so-called "enlightened" expression. As always there is a massive difference between legal structuralism and a conformity to rules built up around these ancient people, versus simply being natural, which was their direct message. It is so easy to get onto the band-wagon of "positive thinking" and debate its meaning or attempt to re-connect to past feelings. The emphasis is always on us to "do" something in order to "get" somewhere. Very little attention is afforded to the deep and unadulterated simplicity of the present moment and its absolute reality which is utterly beyond belief and imagination, simply as it is without requirement, and as Tony Parsons explains, this is an "open invitation" which truly is the constant so-called "positive" within Non-dualism.

David Nassim
24/ 4/ 2011

Seeming Dualism: Understanding and Overcoming the seeming dualism of body/spirit.

In almost all philosophic traditions and in ancient cultures up to the present day there is a seeming disparity brought about by the concepts of “body” and “spirit” and the seeming duality of the two. In this article I will be using huge sweeping statements here for ease of general understanding, which is by no means an exact representation of specific philosophical ideas or lineages. Increasingly since the pre-Socratics in Western thought the psyche/mind/spirit/soul are often combined into one and the process of thinking is seen to be the activity of the “self” or “I”. In Ancient Eastern understanding mind or cognition is a mere function of spirit, and spirit and body are a spectrum of energy which in turn is part of an even larger spectrum, so there is no divisible “self”/spirit/ soul or body from others. We will look into this later. The key focus of dualism in western thought was epitomized by the famous line by Descartes:-

“I think therefore I am”

Though thought to be a pure dualist statement, from the perspective of the Non-dual this is absolutely accurate! However the key reasoning is that it explores just the dis-ease: “I” exists due to the fact that “I” believes in its own existence, so perhaps more accurately the statement could be:

“I believe, therefore I am”

or

“I think, therefore “I am” thought”

When belief is seen through, unhampered, then “I” also disappears.

However the principle of *“I think therefore I am”* as a statement of “truth” about dual universe, is deeply refuted by the twentieth century revolution in philosophy (with lineage to the work of Baruch Spinoza 1632-1677) by people such as Ludwig Wittgenstein and in his contemporary Gilbert Ryle’s statement *“the myth of the ghost in the machine”*. Ryle points out that there can be no possibility of a separated thing called a soul or spirit within the body-machine, it must be unified with everything that the body is, actually must be one unity. This connects to much of Renaissance philosophic movements and recognition of naturalness, and a return to the primitive as expressed in the work of Jean-Jacques Rousseau and later Waldo Emerson and others. While this movement is more about the environment and connection to the earth and universe, nonetheless the doctrine that is propounded is the same, that of dualism, whereby the world “out there” and “me in here” are one, i.e. subject and object become unified.

There seem to be two stances of this monism, that of “Everythingness” or “Oneness” and that of No-thingness or negation, which we might call the Non-dual. Both these inevitably end up at the same point as ultimately there is a paradox in every-thing and no-thing being of the same source. Within philosophy of the modern era such as Wittgenstein, Ryle, Jean-Paul Sartre and many others there is an actual realization of

“self” being a linguistic myth and therefore everything “I” think is a matter of labels applied by the “self” so at the fundamental layer, “self” is simply a label of no-thing. Further, everything else that “self” defines must also be labels of no-thing to itself! Hence there must be innate unity, as everything is no-thing when all labels are discarded.

In this era there is the beginning of an eventual realization of Non-duality underpinning what seems to be dualism. However words in themselves are the product of this dualism. So yinyang or bodyspirit can be broken into yin and yang and body and spirit. We can look at the various parts and attempt to see them in abstract from one another. In Chinese medical philosophy and other ancient traditions there is a constant reference to body and spirit, a realization that there is both a physical and an energetic expression occurring at the same time, as yinyang is occurring together not as separate parts. We can also split these parts up and it may seem that we are therefore creating dualism, but dualism only occurs in intellectual thought when there is an actual belief in the idea of two. When there is an underpinning rationale/realization for everything being One, then everything after this initial premise is to simply “play the game” of what seems to be separate. This is how we must look at the ancient medicines and it is how they originally would have been understood.

For example when we say that there is a bodily constitution and spiritual constitution this simply means that there is that which is “more-physical” and that which is “more-insubstantial/ethereal” acting within the Oneness, it is saying that one aspect is dense and the other is open and light. Moreover we can say that the dense material form of something is more internal and associated with yin and the more expanded expression is associated with a more ethereal plane. So we might say the body constitution is associated with the material or more-dense substrate of a person, in modern times similar to the “genetics” or microcosm. However we might suggest that the spirit is all the conditions and influences of the whole of the universe which seem exterior to and influencing of, this physical-energy form, this might be called “environmental conditions” or macrocosm and less-dense, like “gravitational-field” in modern terms. So we have internal and physical and external and ethereal - this is simply yinyang, and of course within yinyang is again yinyang, so this is a “fractal” pattern. Therefore when we are considering the spirit we are considering the exterior environment and the influence of this on the physical, the kind of energetic impression or exchange this leaves on the physical-density plain, like water’s effect on ice. Again this can’t be talked about without us feeling we are talking about a ghost-spirit and a machine-body, but in fact both planes are occurring at once and are connected, and when dealing with such concepts this is implied in every utterance.

In ancient cultures including the Indian and Chinese there are different ways one can chart the nature of the body and that of the spirit, different expressions of “internal” and “external” dependent on the perspective on takes. However, because the fundamental premise of the spectrums is based in a total realization of the impossibility of two things happening separately and that they are only talked about in order to clarify mental concepts and issues, then there is no weight to the dualism. *Dualism is only seen to have “weight” within its own narrowness, when it is a system of belief in itself.* When Oneness

contextualises the process then there is a non-absolute or playful way in which the concepts of mind and body are used, i.e. they are seen as strings of the same instrument.

It is now becoming clearer and clearer in modern approaches to science, that there is no real divide between the genetic and the gravitational, between the biological the chemical or the underlying physics, something universal that has been previously called "Vitalism". It is all beginning to be understood as one field of energy that has some regions of density we call "matter" and other regions without which we might call "light" or less-dense material. All this "material"/ "energy" in its myriad forms, is a shroud/surface for what underpins which is No-thing. Every-thing turns on, and then off to Nothing, literally at the same time: a total paradox. However intrinsic ways of dualistic thinking prevent this understanding completing itself and returning to the more ancient and less absolutist expressions. Still there is an inability to see the "particle" and "wave" to be the same thing occurring at the same time, and also from seeing the madness of grasping at a so-called "god" particle assumed to be found at the core of the core of the nucleus on an atom. Also the body and mind are still believed to be separate units interacting (the mind often in domination), rather than points on a single spectrum of yinyang. This is all about deeply dualistic ideologies that have yet to be left behind and are of the Newtonian rather than eventual Quantum or "return-to-the-Non-dual" way of expressing the nature of the universe. As Einstein suggested, to see in this way would require science to get out of it's box:

"The significant problems we face cannot be solved at the same level of thinking we were at when we created them."

This "box" is the belief in dualism.

Of course even within the ancient and modern ways of thinking there have still been inordinate numbers of people who have lost track of the Oneness at the Centre and hurtled into rigid dualism, although this happens much more in Western than Eastern philosophy. These processes are commonplace even today, involving a deep clutching at Newtonian science based in pure dualistic concepts and a reluctance to relinquish its believed stronghold. But then again, no one likes it if you say that what they are talking about isn't *fundamentally important!*

This is the key problem. When a theoretical system of dualism is seen through, as with the world of Wittgensteinian linguistics or with the processes of Confucianist structuralism being seen through by Lao Tzu Taoist Non-dual realization, or Christ's refuting the nature of Jewish hierarchical legalism applied to the nature of reality, there is always a great resistance. Usually when someone is faced with a situation where all their beliefs begin to crumble and there is realization that the dualism is only really a game of words and doesn't reach the root itself, there is great disappointment. They may try to defend a point or to establish more structuralism in order to bolster a particular idea. We see this with the crucifixion, with the rise of Confucianism and its dominance over true understanding of Taoism ever since, and the attempts of John Austin and others to

formulate a philosophy of language from the ruins of Wittgenstein's insights and conclusion that philosophic language implicitly could not be used to gain clarity in philosophic investigation.

It makes no difference whether viewed from the very large macrocosmic, external-revolutionary perspective, such as Nietzsche, Marx and Goethe - the music of Beethoven and Wagner, or the study of the microcosmic premises of the analytical internal-revolutionary, such as Wittgenstein and Ryle - and the music of Bach, as in the end the universal truth is deeply known in each area. Just as in Deep Space there is no-thing/every-thing, so also inside the nucleus of a sub-atomic particle is the same no-thing/every-thing, the movement of energy turning on and off literally at the same time, a total paradox.

In this way we begin to understand why language and dualistic concepts when backed by a realization of the Non-dual do not have the seriousness of fine and bordered definitions such as those which we see in the rigid thinking of modernity, the plasticity of the mind, and flexibility if a background of Stillness is realized, which allows any concept to be seen in context.



David Nassim
24/ 4/ 2011

Going on Instinct: What it is and what it isn't

In our culture we have many phrases for expressing something that is intrinsic-nature and does not associate with a cognitive analytic process, such as “gut instinct”, “going with the heart”, “feeling your way”, “intuitively felt”, “sniffing out”, all these expressions and many others express an innate sense which bypasses cognitive processes and then something else occurs which we can no longer call an action of “self”. Very often we may hear someone declare that: “I decided to go with my instincts” or “I chose to go with my instincts this time” etc.

There are key issues about instinct in the context of this website and in its true meaning which need to be accounted for. Instinct is neither an emotional reaction nor is it a cognitive choice. It has no past or future-projected past attached to it. Instinct does not associate with a past process. There is often an idea of genetics being the foundation to our “instincts” and that the process of all of the collective memory of humans can be found within the DNA. While this is true on a very superficial level, there is an imprint of all events onto the genes, however as with all imprints, including fossils, or photographs or even words, the imprint is being seen and understood only ever in this present moment. What this means is that instinct in its true understanding has no past whatsoever, it is just dealing with what there is, it has a purely innocent expression which has neither choice, cause nor reason for expressing. Gradually, in its tiresomely slow and deeply arrogant way, modern Newtonian science is coming to a point where there is an acknowledgment that the environmental factors trigger genetics rather than everything *being* “genetic” and so hard-wired from birth, this field is called epi-genetics. Eventually this will result in the realisation that all instinct/spontaneous-expression is occurring in this moment and when this occurs there is health. Dis-ease is when there is a resistance to this function and a mental-emotional process superimposes onto an instinctual one.

To use a modern metaphor we can describe the whole of the human race’s “self”-consciousness as an iphone programme or “app” for intrinsic-nature! So the past pains and problems and ways of behaving and every nuance of the personality or way of thinking all form part of the “conditioning” or programming which forms the new “self” created in children at the age of about five, or possibly even before. However for the infant none of this stuff yet exists, there is no program, it is like the raw-iphone without an “app”. The “app” gets “bolted-on” at five years old and this will be the updated “app” from the last generation. We might call it the “2011 Beta” version for those born in this year and this will be updated throughout the life of the person, continually adding to the perception of “self”, and will thereafter be directly passed on to the next generation.

However “beta” is not quite what it seems, as we well know! It is usually more complex and heavier to deal with, it may function faster but at the cost of the physical structure of the iphone, until you need the next model, although even the new models are having trouble with the current programmes. This is exactly the same for the human. The instinct is to communicate purely and simply, without the “app” to tell you what time it is on Mars. The point is that the natural function of simplicity is constantly underpinning the add-on/app function.

This means that when a phrase is used such as “I went with my instincts but it didn’t work”, this usually means that something was felt and “gone with” in order to get something in return, therefore it was pre-conditioned and not entirely intuitive/instinctive, although the intuitive/instinctive does underpin all actions. In this case however to some degree there must also be involved the mental-emotional constraints of the dis-ease process. When it really is purely instinct/intuition it has no reason and no choice, it just happens, there is no-one making or involved in the process of why or why not, should or should not. When we “go on instinct” then health is therefore implicit.

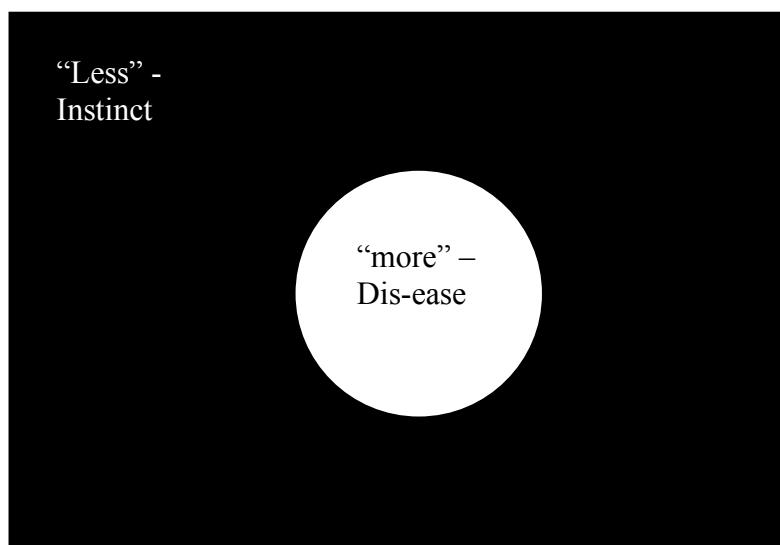
As Dr. Nick Riviera, in an episode of “The Simpsons”, explains in hilarious context:

“Just to be safe, better pull the plug.”

Unlike the disastrous consequences this opinion caused in his ICU ward, the point is actually useful in the ideas we are looking at here. Whenever there is an attempt to re-programme, to use a “different” format or “new” way of working, or in fact trying anything that isn’t simply fundamentally pointing back at the intrinsic-nature of a person, this will always result in complications of “newer” and “better” ways. We are enticed by the notion that we need new-programmes to replace old ones, but essentially all programmes are still within the idea that you actually *need* a programme in order to use a phone. You don’t, it is simply a phone!

Instinct can also be called other things: righteousness, (as opposed to self-righteousness), spontaneous natural action, non-conceptual expression, non-emotional expression, intuitive expression. There is no thought, no choice, simply a flow of energy occurring through the nature of the plant, animal or human. Even if instinct is impeded by the process of self-consciousness, that in itself is an instinctive explosive phenomenon now reaching its maximum point, its last season, decaying, a letting-go of that which isn’t useful, the end of the dream. The New World is low-tech, without the process of marketing being fuelled by fear, allowing liberation from feelings of deficiency if we don’t have the new “programme” or “app” under our belts.

Less is not more, it’s just that what’s underneath *is* “more”.



David Nassim
3/5/2011

The impermanence of “self”: the nature of “self” as an impermanent contraction of the bodyspirit.

This article is based on the profound expression of Tony Parsons please see
www.theopensecret.com

As described in many of these articles, the nature of the “self” is at the root of dis-ease or suffering, it is the fundamental stratum or kernel structure from which all the other various constructions of ego derive. “Self” is the occurrence of a simple contraction of energy, there is nothing good or bad about it, it simply is what it is. This contraction is of two main areas: there is a mental or head component which is the primary source of the problem, a kind of short-circuiting of the brain or a perception issue. This has a knock-on effect within the body which then contracts around the mental problem, comparable to when someone hits their head and is unsteady in the rest of their body. The contraction/unsteadiness that this causes in the body we call “emotion”. These emotions are what are commonly called “negativity” anger, depression, frustration, jealousy etc. Happiness, love or joy are not really emotions but are the background *behind* emotion or simply non-contracted energy. Hence overall the contraction is occurring in the regions of thought, creating a narrowing of thinking and box-like categorization and labelling, and at the body level causing an actual feeling of being separate from everything which is non-conceptual and non-belief-based - whereas the mental component is belief-based and conceptual.

This occurs around the age of three to five when the baby, surrounded by the adult-world ideology of being separate, osmotically absorbs this exact same notion/feeling and thereby the dis-ease is passed on. This dis-ease fundamentally initiates at the head level but as bodymind is one thing it then instantly spreads to affect the body. The body is secondary effected by the mental-skewing because the body is animal-like or *least* self-conscious-human-like! Animals do not share or have the same problems with self-consciousness as we do so the mental capacity that is the supposed human “asset” is in fact the human dis-ease also. The separate “self” has now been formed and is deeply attached-to and fundamentally about its sense of separation. Henceforth there is a compulsion to seek security, safety or Oneness, to return “home” and re-connect to what it was as a baby. This seeking continues throughout their lives until they reach a situation we might call “liberation” where there is an unravelling of life-long contraction and an expansion of energy, or seeking may continue until the point of death.

But is it a continuous contraction? Tony Parsons expresses very clearly that the contraction is in fact impermanent. When we wake up each day we are going from a state during sleep where there was no-self, no-time and no notion of any-thing, to an immediate resumption of the story of a “self” which we seamlessly identify with as the alarm clock hits its buzzer. Before this, even in the state between sleep and waking there is no really strongly-perceived sense of self, only an acknowledgement of thoughts and images. The contraction takes hold as soon as we awake and the mental-emotional process is re-triggered. Then we are assailed by all the stresses and strains of being a person in the world, of making it, or failing miserably or of trying to “get there”. These are essentially different manifestations of the seeking process attempting to find what it believes it has lost.

Of course fundamentally there is nothing broken, there is no loss and nothing to do, because all “self” is a contraction of energy *within* a sea of energy. The belief is that “I” am the contraction, but when there is realisation that the contraction and the sea are One, then the contraction lets go for there is no longer a belief in a requirement to hold on.

But if we look closely, during a day we are not always within the confines of “self”. Whenever we have “got lost in” become “engrossed in”, “fallen in-love with” something for a microscopic instant “we” are not there. There are many of these almost imperceptible instances throughout the day, like seeing a flicker of blue sky which is then immediately obscured by clouds (especially if you are from the UK). At these moments there is no self, a background quality is discernible as the child-like quality of the infant comes through momentarily. For those who are relatively healthy, several of these points occur throughout the day. For those who have an almost permanent “cloud-cover” there will be a great deal of suffering and self-consciousness, which could be called dis-ease, often with physical symptoms, depression/anxiety and other related difficulties.

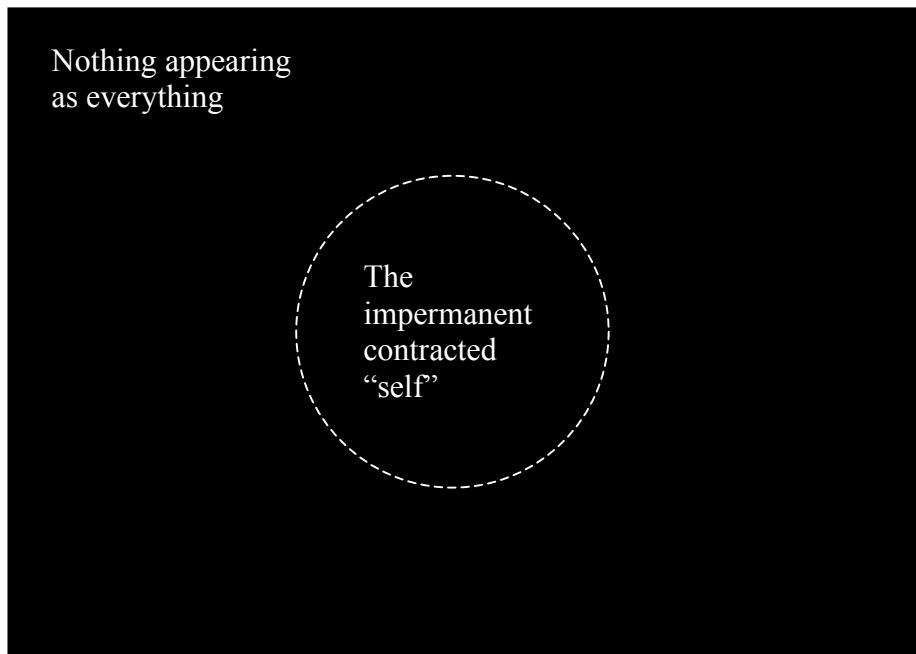
Of course neither state is preferable. The healthy state is only relatively so, the kernel of self remains intact and therefore this is a chronic issue of a possible slow dissolving-away of “self” till death. For those who suffer intensely and are in a dis-ease state more there is an acuteness to the suffering manifesting in a weightiness and brittleness. There can in fact be such a contrast between the contraction and reality that the resulting top-heaviness may cause something to completely give-way. There is no set time for when the kernel of “self” lets go, no specific task to “do” to bring this about, it just does so when the fundamental contraction releases which requires an energetic collapse to occur, resonating at the root energetic level of the sense of separation. This need not necessarily be triggered by a person, or so-called teacher, but literally anything deriving from an utterly natural source can bring this about. The deepest level of “self” can either fade away or completely and abruptly explode open, there is no foretelling or forcing of this. As with any aspect of healing nothing can occur with forceful intention, or in fact any intention, there is just an occurrence naturally.

Some may say that doing a meditative practice is important to “set the right scene” or the right environment for such a thing to occur, but there can be no notion of “me/self” involved in the actual process of letting-go as it is non-conceptual and without motive or aim. It is simply an instinct occurring behind all of the ideas of the “self”, which as Tony Parsons expresses “*happens despite the ‘you’ not because of it*”. Hence a practice that takes you to the edge may in fact keep you frozen there forever, and that which is at the complete opposite end of the scale, i.e. total ambivalence to the idea of “spiritual awakening” or “fundamental healing”, may make a sudden shift when profound relaxation occurs. In any case nothing which is intended can be used to effect this, just like “trying” to go to sleep or “trying” to relax are impossible!

Therapeutic healing is a process of realizing the nature of the endless stream of beliefs and realizing the key components of the made up “self” are not real. This allows for some relaxation, but the deepest “layer” (of which there are none but for illustration of

the idea), is that of the realization that the “self” in its entirety does not exist in the way it was believed to be, it is only an appearance or shell as everything else is. This is utterly different to the therapeutic process, which is superficial to this core. (please see my article “Layers of healing” for more information).

Overall what we can see is that life has seemingly two main levels: that of the appearance of things and that of the root of things. The appearance is that of many parts, it is the foreground of life. The background is that which everything is played within, it is also the flow of everything.



This background is no-thing so the expression that represents what is occurring in reality is No-thing appearing as everything. When this is recognised then the contraction around the idea of self of the individual cannot hold on and becomes irrelevant once again, just as it was during infancy, and, interestingly, for all of us in sleep and at times during the day, or in moments of clarity when something breathtaking occurs, feelings of love and connection, situations of awe or being lost in an activity which is much the attitude of the Zen-arts.

There is no conceptual or intended way to solve the conundrum of self for this would be self attempting to kill itself, something that it is deeply afraid of, although in many ways suicide is an attempt to do this. However as all things are occurring by themselves, without any “selves” powering the functioning of the world, the planets or the whole universe, the big question on our lips should be “why do we believe we can, have or ever will have a personal choice about any of it?!” If we can see that the deep ignorance/arrogance of the “self” is its belief that it can master its own demise, then when the ripeness occurs to let-go of this nature’s grace will come to the fore. Humans need disproportionately more sleep in relation to other animals simply because powering the “self” takes so much energy. This is the origin of the notion of false economy! Even for the insomniac, who is driven throughout the day, eventually

there must be a collapse into sleep, and thus an end of self for awhile, and thereby the realisation that self is in fact not as permanent as we believe it to be.

David Nassim

7/5/2011

Art for art's sake: Differentiating art and egoism

Beauty is always believed to be in the eye of the beholder, but in fact it is universal. This is not related to preference or attraction but simply concerns beauty in and of itself. It is also true that beauty is involved in all forms of the processes of nature. Those processes involved with life and expansion are most related to by people (i.e. living energy) whereas those depicting death are considered as monuments, austere expressions of that which is often not wanted to be looked at within life. Just as we may choose to go outside less in winter than we do in summer or spring, yet we still recognise winter and autumn as having innate beauty/ perfection.

Art is based in a pure observation, as is the fundamental nature of true science. In fact science and art in these terms are exactly the same thing. The expressions and imaginings of art based on pure observation are simply seasonal, there is no judgment about them, no cognitive process impeding them. They may be symbolic representations, or direct expressions of the observation itself spontaneously igniting the images of the human memory and forming other images, for no pre-destined or ideological reason.

From the earliest cave paintings and symbolic arts of tribal peoples through to much more complex modern art there has been a continual process of the movement of art for art's sake towards art that "says something". As we move towards the art that *is*, rather than an observation, a narrative of something within the mental-emotional patterns of the artist, the expression of art is transformed. The images start to skew, become contorted and asymmetric and we are immediately affected by a movement away from rather than towards something. It is shocking, dissonant and recognised to be in sufferance and dis-ease and hence is moving towards death cycles. However the nature of dissonance and dis-ease is no longer beautiful, it is not bountiful like summer beauty or desolate like winter beauty, the beauty of death, but rather that which is dissonant is considered ugly. When it is allowed and not contended with, death can be utterly beautiful, it can be represented simply by an autumn or a winter, but when it is tormented, struggles and writhes and stagnates due to its deep irritation and internal conflict, then this we might call art plus egotism/ugliness.

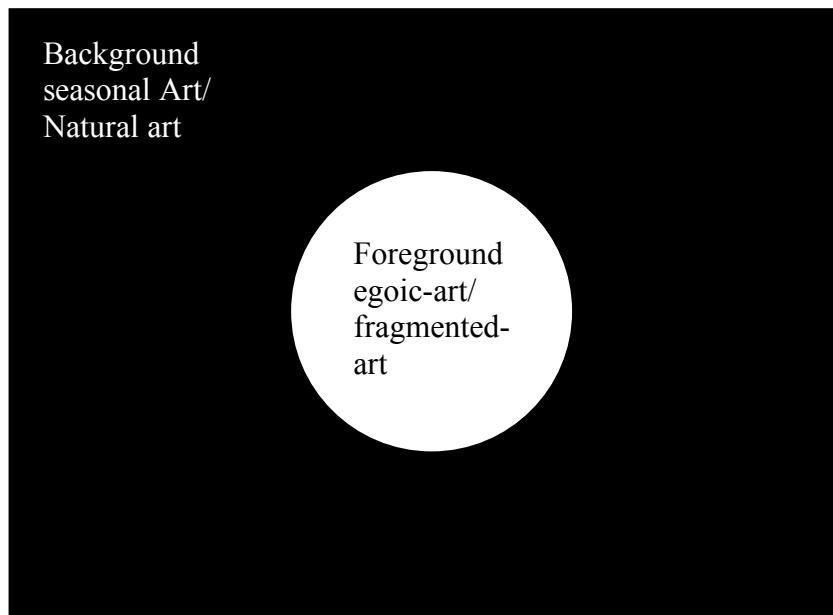
This is commonplace in modern art, artists have now become personalities and commodities rather than extensions of a bigger process of a gift coming through them. Instead of the focus on nature and the seasons and thereby the entire world, art has become focused on the individual presence and the pain and struggles of this. The dissonance is focused on because at present that is at the forefront of what's being experienced.

Just as science is enmeshed in the egoism of finding the "god" particle, so art moves to the egoism of self-promotion and self-focus and almost art as a cathartic psychological process or analysis, instead of a realisation that there is no "I" involved.

Previously art was seen as an expression *through* the personal, now it is seen as an expression *of* the personal. It has gone from "this is pure expression" to "this is *my*

expression...do you want to buy it?" - from the artisan to the commercial. This is not a judgment on what is better or worse, just an illustration of the times. When art is cut off from the nature that imbues it with inspiration, it starts to lose its innate beauty, resembling a piece of something excised from the whole, a desperate abstraction longing to return to wholeness, a work which can clearly be sensed as "separatist". When art isn't about "self" it goes beyond itself and has an effect without reason or cause, there is no political statement being made or ideology being met, there is simply expression of life happening and thus the painting itself has life.

The art of separationism or egoist art is observed from a platform which is within the box of the individual "who" is unable to see outside of it. This is why there is an instinctual sense that what is seen is not beautiful, though there may be beauty within it is perceived as dissonance, it does not feel at-peace-with, therefore promoting more of the same through its expression. The nature of this art has to come through, brought about by a process of dissolution of the "self" that is now beginning to occur in the whole of society. In a sense art has to become really ugly and personal before it can return to the background beauty or Oneness where there is a realization of the innate behind the abstract.



David Nassim
10/ 5/ 2011

The Numbing “self”: dissolving back to senses

The metaphors of “the indigenous” and “the colonial” can be used as expressions of the two aspects of the human being in the modern world. The indigenous is the instinctive being of the bodyspirit which grounds and contextualizes the processing and activity of the mind. However the colonial is the powerful “self” which is seeking and is in the contraction of a mind/ head-only orientated existence, within its own logic from which it cannot see out and which therefore blocks its own view. As a result of being head-orientated there is a top-heaviness about the colonial’s approach. It is also contracted, so its movement is upwards and inwards energetically, whereas that of the indigenous is downwards and outwards.

The colonial expression is that of dis-ease of mental-emotional patterns that exhibit within humans to a greater or lesser extent. Interestingly those people who are in touch with and use the senses of the body more often are often less affected by dis-ease. Though the colonial snootiness sees the body and the physical expression to be simply that of the “common labourer”, in many ways the bodyspirit of the human relates more to life when it is physically active and connecting with all the senses, than when it is engaging with imaginative and abstracting thought processes.

The detachment of the body and legs/feet from the believed-in “master” head and also the fear of the functions of the “animal-body below” and the want not to engage with it becomes like dragging around a weight/ corpse. This something that is really about the process of the colonial contraction of “self” numbing the senses of the body.

The indigenous background of the nature of the bodyspirit is that of connection to the environment without differentiation between the inside and outside of the body. There is a Oneness that is all of life, seen to be occurring at a singularity of the Empty-Centre. As a result everything is sensed in a very profound way. Pain is experienced more deeply, this is not sufferance of the mental-emotional “self”, but pain *itself* is felt deeply. Other feelings and senses are also profoundly experienced: sounds are crisp, the vision is bright and there is a luminosity to all things seen. Also the sense of touch is very sensitive, the body is vibrant and alive even when sleeping. There is constant movement within the body, a spontaneous process that is not governed by “self”. This we might call health and the instinct.

Originally people were all one, we had deep and direct connection to the earth and we were human-animals. This is still the case, but the colonial is a secondary addition to this. It occurs when there is a peak of the heating process of the head of the human that expands the processing into self-consciousness, or more accurately, self-reflection, which is exactly what it is, like an internal hall of mirrors refracting the penetrating light of the world. The addition of the colonial process involves the addition of anxiety about the perception of being a “separate” self cut off from the earth, from the feet below and from other people. This anxiety is the beginning of the process of seeking a path home to the indigenous which has long since been forsaken, we have forgotten what it is we are

looking for and continue the futile search for it in places where it cannot be found. We seek it in gold mines or in science projects, in medicine or in countless other areas, but never at its root, where we stand.

The add-on of the colonial is the one and only dis-ease which humans have and it is already a total epidemic. We are constantly worried about the virus that will wipe us out, not realizing that the real “killer virus” is literally the anxiety about the virus! The process for the colonial is always future-prediction based on the past. This is a manufactured “self” occurring in time, whereas the indigenous know nothing about time or space and have no interest in either of those, being simply in the normal-perfection of nature, as is the colonial without knowing it.

The numbing of the senses occurs due to the fact that the colonial’s energy is all drawn up and within. It collects around the heart and head, losing energy from the feet and the limbs. This contraction stops the blood moving freely in the veins. Therefore because of excessive activity in the head and upper body region, thoughts are inextricably entwined and the senses of the upper body are blocked with inflammation or heat. The eyes no longer see clearly, the ears become blocked, the nose stuffy, occluding everything. At the same time the cinematic projection of the mental-emotional contraction endlessly replays past events within the mind. The images are not simply happening on the “screen” but are equated and attached to a sense of separated “I”. As a result there occur nightmares in dreams and day-mares in the daytime.

The indigenous response simply occurs when there is an actual connection or a flow of life taking place. Colonial reaction occurs when there is a believed-in subject and object, when the “self”, perpetually in fear of its imminent destruction, is either confined to a life of hiding from the world or of attempting to control and command it. Whether the victim or the dominator, in either case the problem is always that of “self”. The indigenous is always in response, there is just Oneness responding to Oneness, nothing in between, just a flow of energy. There are no fixed borders, the light of the world bleeds into itself, it is a spectrum rather than individuated objects. There is also no locality to the Centre of this, there is no centre to gravity, there is just an empty space that contains everything.

However, the numbing of “self” in the colonial aspect of the modern human is shifting. There is a ripening process occurring, involving the letting-go of the interest in colonial processes. Over long periods of time these processes simply become very draining and tiring on the body, the dis-ease loops endlessly, becoming very monotonous and boring and as such its drama is no longer particularly interesting. There is gradual realisation that locating the “self” to which everything is supposedly happening is totally impossible. The movement for the colonial is always a process of relief that there is no longer a requirement for it to be colonial and instantly the energy moves from the upper and inward contraction at the top of the body, downwards and outwards. In one swoop of recognising there is no further need for seeking, there is a flow of energy though the body down into the feet and a reconnection to the earth. The energy blocking the upper body also lets go, allowing a clarity of vision and sensing and everything becomes clear once

more. But this happens through a lessening, not an addition, as the understanding is reached that there is no requirement to add anything on.

Douglas Harding (see www.headless.org), and others, use pointers to allow those within the box of the colonial perspective to see that we don't have to practise anything to be "well" but that in fact wellness is behind the dis-ease process. Wellness is and has always been behind the add-on of suffering, it's just the hypnotic trance of belief in the colonial as a tangible thing that has been perpetuated for years.

As we drop out of the trance and all belief systems we move into a natural meditative quality which is the background. It's not that we should meditate in order to re-connect, but that when there is letting-go there is a return to meditation. The process is not about "trying" but about constantly recognising these pointers and expressions which then slowly permeate into an ever-present background non-conceptual awareness. It is like a game of hide and seek, the difficulty being that Oneness "masquerades" as Everything in existence and as such we cannot see the wood for the trees. The nature of "the return" brings back the response-ability and the connection to all things as implicit. Prior to this there is a dance between the outside borders of the colonial's bubble and the inner dungeon of its total isolation and nightmarish feelings of suffering.

In the end the indigenous expression will always act as "love's quiet revolution" (please see the book of the same name by Scott Kiloby, a voice of perfect expression of the nature of the Non-dual) and a dissolving of the process of "trying", into the place of peace, much like "dissolving into tears", and so the self dissolves into no-thingness.



David Nassim
11/ 5/ 2011

1st Person instinctive science: pointers to reality (a tribute to the lifework of Douglas Harding, 1909-2007)

In Article 9 of this website we looked at differentiating “Modern-Branch-science within Ancient-Root-Science”. Here we tried to distinguish between the different ways ancient and modern science understands the world. We looked at this from the onlooker’s perspective, viewing both methods and attempting to see them for what they are and why there is a difference. However this article did not consider an inside view of what I called Ancient-root science or the pure-science of observation, which is vital if we are to contrast the two forms of science.

In his work “The science of the 1st Person” Douglas Harding very clearly describes the nature of science from what is the ancient context of pure observation as distinct from the modern science approach. He describes the difference as science of the 3rd person and science of the 1st Person. He then describes thirty-seven different ways in which distinctions are made, thereby deeply and astoundingly clarifying the nature of science of the 1st person. I will try to explain what this adds to our understanding.

The science of the 1st Person simply means that it is recognizing the observer, i.e. the 1st Person, who is looking at the so-called object. This is in contrast to the modern ideology which focuses only on the object and negates the observer.

This “180 degree shift”, as Harding calls it, is vitally important because it is a recognition of what is **looking as well as** what is being **looked at**. This is profoundly significant and tells us a great deal about the nature of modern science as it is today.

The whole nature of modern or 3rd person science is that it focuses “out there” in the world to find the answer, it is completely bound to the exterior in order to find what is sought, essentially a science that is based in seeking. There is a forward and top-heavy stance associated with this kind of science, it is essentially missing its root or foundation and context. The instruments it uses either allow the eye to see further or to look more deeply into things than is naturally possible but essentially this is the same thing, it is always a process of seeking, of going outward and into, penetrating deep Space or deep interior at the atomic level in order to find the secret of life. Seldom is the observer considered, be they seeker or scientist, he/she is really of no consequence in the process. In fact they are often regarded as an obstacle to the process because of the bias of seeing through a particular framework rather than viewing the actual nature of reality in an abstract ideal of a seeking-objectivity, a total contradiction in terms. However this is inherently the problem. The scientist who is seeking will inevitably compromise the nature of any experiment due to the tunnel-vision of the need to discover something. However as the universe is so vast and contains all things, eventually what is sought will inevitably be found, but will then be recognised to be far more labyrinthine than expected, so in fact not “found” but made more complex!

The point is that this is a *seeker* looking for something. The seeker is not really a clear-minded expression but someone bound in dis-ease, his/her vision will inherently be

biased to subjective experience. He may be worrying about Christmas presents when he is observing Andromeda, or she may be worrying about wedding plans while looking into the DNA of a cell. These processes all contain mental-emotional contractions which distort what is looked at and so science tries to take precautions to eradicate “biased” results. Real science occurs when there is a total clear-minded observational sense that what is looked at is purely viewed from the singularity of where one stands. Anything else is not really pure-science but science with an add-on of “self”. So instead of the impossibility of scientific objectivity from the stand point of the “perfect seeker”, which is impossible, it is the realization of who or what the observer actually is that forms the compete picture.

From the pure-science of the 1st person perspective, Harding makes the point that when really and truly observed without judgment, the observer is realised to be the same in each case (which he calls the 1st Person *Singular*) - the fact is that the observer, whose experiments usually have a visual content, is actually observing from a totally empty-space, literally the place where the eyes are looking from is realized to be a purely open and empty visual plain. If we examine this more closely we realize that the Observer, whoever they are, including you dear reader, is looking and reading these lines from a totally empty space or visual field. This Harding describes as the *Headless state*. This is not a mind trick or play on words but a simple reality, known to those who are involved with the Eastern traditions as the “third eye” or simply in Zen the “original face”. This empty space from whence we all look and from where we speak and listen to the sounds of the world, is always in the background of our lives yet constantly unseen. It is therefore not acknowledged by modern science either which ironically only looks outwards while searching for what already is. The 180-degree shift towards recognition of both object-looking and subject-looking (2-way seeing in Harding’s way of expression), means they cannot in fact be differentiated, they begin to merge to one thing, or no-thing “watching” or “observing”, yet all the phenomena of the world occur in this space.

Why is this important for science? The key reason is that science is about truth, about recognising and understanding it. If modern science is to investigate the truth scientists ought to be very sure of their first premise, i.e. the nature of what they are looking *from*, rather than only the nature of what they are looking *at*. If you look from the perspective of a seeker who is distorting reality then your results will reflect this same distortion. However if there is awareness of the constant observer who is not only “me” but also “you”, and that in fact everyone is looking though this same “gap” of space just from different views or angles, through different windows of the same house so to speak, then this transforms everything.

It brings us back to question of what we are looking for and why we are looking for it outwards, rather than seeing what there is, and so adding seeing-inwards to seeing-outwards completing the whole picture. The philosophical nature of the expression is obvious, posing many difficult problems for modern science, none of which is of particular interest, since this is really a process modern science needs to go through in order to be true to its own ideas, to get to the bottom of things and reveal the truth about

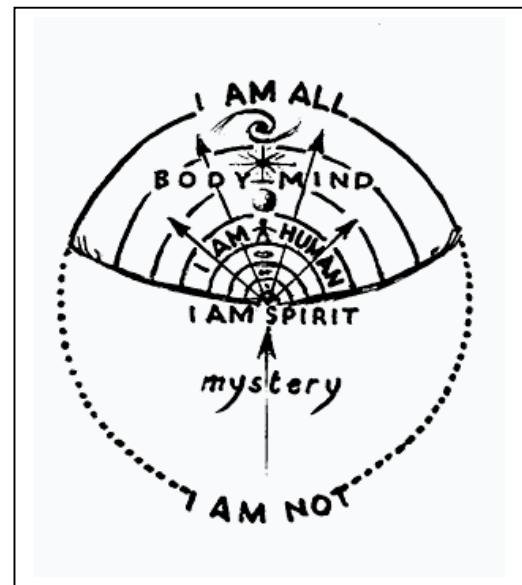
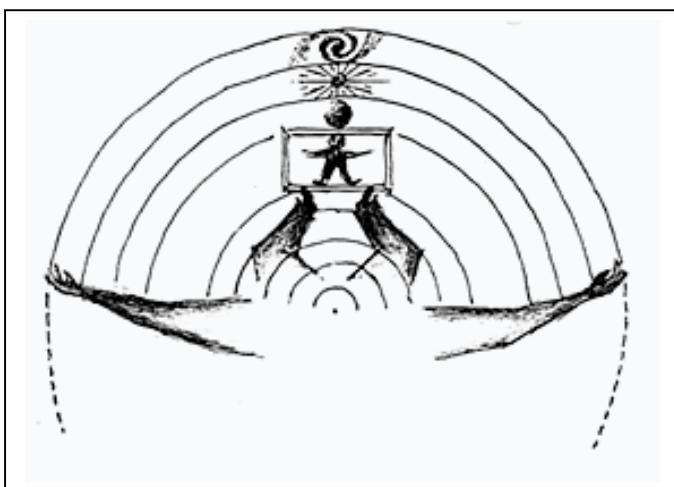
the world. Until science of the 1st Person is brought to the fore, which is the foundational reality of the ancient unanimous understanding of many cultures worldwide, then modern-science will always be lost, focusing on very small parts of a much larger contextual picture and so missing the wood for the trees. It will remain deeply biased in its process of seeking and experimentation, which is founded on the ideals of separatism not on the clarity of viewing from an already existing platform of which even a very small child has an innate awareness.

If there is true interest within you to explore the truth of seeing and to feel the world from the empty-Centre of reality, I would urge you to investigate this through the expression of Douglas Harding and others who share these insights of the nature of reality as we know it. For Douglas there was very little reason to be interested in anything else and I can understand why, for if one is eccentric then life will naturally skew into a maze of difficulty. Therefore it may be interesting to have an insight into what truly is at the Centre, to understand the nature of this “self” that was added on some time earlier and see indeed if he/she really is running the show or if not what is?

For more information on the content of this article and its original foundational understanding please see the work of Douglas E. Harding at www.headless.org.

Here are three of Harding’s diagrams explaining the nature of how we literally view the world simply from the point of view of looking down at the floor. (With thanks to Richard Lang for permissions, please also see <http://www.headless.org/experiments/the-bottom-line.html>):-





Love to you Douglas.

David Nassim
11/ 5/ 2011

The playful expression of Mind: allowing thought not to be taken so seriously

"Every thing is what it is, and not another thing."
- Ludwig Wittgenstein

Thought is a very interesting phenomena. For example, it is something very much like a dog barking! The dog barks and this is its expression. For the human thought is expressed without reason, it just happens. The key problems we get into as humans are that at some time in the process of free-association of thoughts that occur, at the age of about three to five there becomes a recurrent thought which is that of "me" or "self" as separate from "others". This thought becomes entrenched mainly because the world around the infant is based in this ideology and created around it. It could be described as being bathed in a sea of the idea of "self" so it is inevitable that the child will also take on this situation.

Why did thought form for humans, why is this our expression? This is an important point. The key is to understand that thought is similar to heat, it is heat rising. As humans stood upright and walked heat began to have a direct channel upwards, in fact the whole nature of standing, while likely due to circumstances of foods and environment, was also because the heat of the body draws upwards. Because heat naturally expands and rises, humans are this expression of nature, we are like fire. When this occurs the head and upper body become exaggerated, this is where energy is focused, rather than to the feet and the legs, connection to the ground and body diminishes as time goes on. It is no wonder that the ideology of a thought-about "separate self" developed out of this, because we are so cut off from the lower body and we exaggerate the upper. This is how we arrive at the idea of "mind over matter" which permeates everything we do, from notions of old ideas of colonialism to the modern ideas in science. Even with the current trend of mind-body medicine, although this is a move to eventual re-recognition of the ancient and indigenous understanding of energetic Oneness, modern humans are "*finding their feet*" again so to speak.

The point is that we are "programmed" from the outset in the belief that thought is "all-important", the veritable crowning glory of humanity. As you can imagine, with all this rising energy into the head the head swells, there is no more apt phrase for the human than big-headed! It's not that the head itself is big, but that the explosive stimulation of heat in the head creates formation of the expanded brain capacities which is a human feature. This is simply the "bark" of the human, it is the occurrence of spontaneous streams of thought. Some may call it a curse or infernal noise, others may call it a blessing or a "tool", even though the user of this "tool" is nowhere to be found, yet in either case the point is being missed.

In and of itself thought is simply streams of expression. It is a form of art, a fountain of expression, a howl or a voice of a certain kind. To believe there is a "self" somewhere in there who can harness thoughts and "use them to benefit" the body or humankind is to be under the delusion of the original "stuck" thought. One could call it original belief or even original "sin" - sin meaning that which misses the mark or that which is ec-centric rather than centric - that of "self". When there is "self"-consciousness there is a total internal reflection of thought processes, they all become

drawn and magnetised to this fundamental contraction of energy which we can call the idea of “self”. This then draws other add-on thoughts and feelings to the process and it grows and grows from this original contraction, forming in later years the “ego” or structure of “self”. This is a heavyweight structure and ties into the body forming contractions in the body tissues associated with thoughts which we can call disturbances of the body’s function, actual physical pains and discomforts or “emotion”. Hence at this point we can call the “self” dis-ease or mental-emotional complex.

When we believe that this “self” can control or adapt its “self” this is a complete delusion. It is to believe that the original dis-ease, or original mis-perception that there is in fact a thing called “self”, which in reality there isn’t, can adapt or rectify its own problem. It cannot, it cannot think outside of its own box. In order to be anything different than what it is, it has to let go and return from whence it came, or simply the contraction of belief has to be permeated by the reality that this belief is simply a thought, no more and no less.

So then the phrase “*don’t take your “self” too seriously*” really deeply holds true. We are in a world where the “self” is the most serious thing around. We are all about upholding the argument of “self”, finding ways to define and get ever-closer to being “my” “self”, finding new ways to have “better” and “more constructive” lives and understand our “selves” better, it is all about seeking/trying to fix that which seems broken away. The problem with all of this is it’s all occurring at the head level. It’s all totally wrapped up in the idea that there is such a thing as “self”, which there only is at the thought level, it is nothing more or less real than a “bark”. But to exaggerate its importance, for a dog to be “proud” of his/her bark or to be “happier” with the bark today or to be “depressed” about the bark just doesn’t happen, the dog just barks!

Wittgenstein again makes two key important points:-

“Sometimes, in doing philosophy, one just wants to utter an inarticulate sound.”

“If I have exhausted the justifications, I have reached bedrock and my spade is turned. Then I am inclined to say: ‘This is simply what I do.’”

When we descend from the heady heights of language and communication which are seen as being totally all-important and intelligence as being the foundation to society, we come to realise that in fact none of this really matters much. Some immerse themselves in philosophy, others in crosswords, it is not a matter of one being better or worse than the other, it is simply what is happening.

“There are no subjects in the world. A subject is a limitation of the world.”

- Ludwig Wittgenstein

As soon as there is thought based on a subject then there is judgment, the idea of separation and the belief in all things separate from a so-called “solid self” which, on deep investigation, does not exist at all. The key point is that we have no control of thought and we have no control of “self” for it is not “our own”. This makes for an utterly different approach. Freud and Jung touched upon the nature of the mind’s free-

association and consciousness as a flow of thought and then an analysis of what was going on within this process became added on to this. However the free-association itself is all that the mind is. Sure, some people will believe that it is a tool, declaring that know from the timetable that the 10.15 train will arrive at 10.30, (or never, if it belongs to one of the many U.K train networks), and then they believe they are affirmed in their knowledge. There is a total belief that thought was directed by the “self”, that this was not spontaneous but it was “self” directed. But if we look closely, “who” did any of it, who was the person who made any of the choices involved, who was the one with so-called free will to explore the process? This is the original belief that remains most of the time unquestioned. It is this core belief that all thought emanating from the occurrence of self-consciousness in the infant, will perpetuate until it eventually lets go.

So when it lets go this is what we might call “liberation” or some may call “enlightenment” but if we look from a pure-science of observation fundamentally all that occurs is that the contraction of “self” lets go for no apparent reason, it just seems to relax and passes away, returning to what it was at the infant stage, where thought is just passing through without ownership by one of the mind’s ideas, namely “selfhood”. So there can’t be a “person” who is “enlightened” as this is a contradiction in terms.

When this occurs thoughts are not so serious, the reason being the nature of “seemingness”. For the contracted perspective of “self” everything is “you vs. me”. Nature is anthropomorphised into separate things fighting it out for “survival”, a multiplicity of dualistic things occurring. It’s all very complex, with no apparent theory or foundational thing holding it all together, it’s a seeming chaos and the world out there appears to be very tough. However, for that which is no longer in contraction of “self”, nature is seen to be One and there is no separation between inside and outside and therefore no locus or focal point to “self”, in fact there is no-centre, as described in chapter 11 of the Tao Te Ching:-

Chapter 11

Thirty spokes share one axle hub.

It is the hollow space of the axle-shaft that allows the use of the cart.

Knead-clay in order to make a vessel

It is the empty-space within the clay that makes the vessel useful.

Cut out doors and windows in order to make a room

It is the empty-space therein that allows one use of the room.

Yet what we gain is some-thing, yet it is by the Natural virtue of no-thing that this can be put to use.

The point here is that when life has no Centre but from this hub expression occurs, then it is recognised as being on automatic pilot, it’s happening all by itself without the requirement for add-ons or intervention.

In healing there is a tendency to add-on to the patient, to want people to do more, to practise and to become better than they were which is all part of the process of add-on. Fundamentally everything that allows healing is a shedding or letting-go of layers or contraction around “self”, then revealing the kernel of the contraction itself which is eventually in natural order, seen to be empty of substance. When this occurs there is

great relief. Previous to this there may be minor reliefs but everything is a process of relief and letting-go and of course one can't tell a person to let go, they do so in ripeness with nature. Hence healing at the deepest level is a very strange phenomenon, it is a situation where a person simply comes to a situation where letting-go might be possible. In the occurrence of true healing, the practitioner therefore has an inverse process to the rest of social order, in that there is no add-on process of technique or advice that is used or bought or sold, but it is simply a situation that allows nature to effect its own "cure". It is a kind of implicit "trust" for want of a better word, of natural processes, not based on the "self" of the practitioner's knowledge base or experiences, those are all irrelevant.

At the root, healing is really the opening to the possibility of all which is other than the idea of "self", the realization that there is no-one to be healed and that wholeness is implicit. Many approaches constrain and interrupt the ripening process of "self" letting-go but adding in hierarchical "teacher" type attitudes and the whole notion of keeping the "monkey mind" on a short leash only serves to add yet another construct. Even if there is a so-called watching process of the thought there has to be a "self" keeping the attention, "holding" the space, and this "self" is impenetrable to itself, therefore this process always ends with exhaustion of the idea that we can "control" the letting go of "self", it just occurs.

Whenever contraction of "self" is let go then healing occurs at a fundamental level. This means recognition of what there is, not necessarily a "getting" wellness of the body. If there is no longer energy in the body for this to occur then there will be a peaceful letting-go to death of the body, or possibly quick recovery from illness because the energy of the body is no longer held in contraction. In any case the process is fundamentally all the same. When viewed from the basic level, the original premise or original belief behind all the other ones, then there is a letting-go to peace.

Thought is not serious, it is perhaps only as serious as a dog barking. As an expression it is vital, but it contains no reason or cause, it is and has always been beyond our control, even though the world seems to be full of separate selves the "seems to" is the key. As Tony Parsons points out it is an "apparent" situation not an absolute situation. When there is Oneness seen behind twoness, it is realised that twoness is only apparent and so the "argument" no longer holds water. So too thoughts and the absoluteness of them, the right or wrong of them, are also now unimportant because it is no longer either/or but both-together simultaneously. Here there is a playfulness, a celebration of mind as simply an expression, like fireworks of the universe through the human, without cause or reason, simply what there is, no requirement to do anything or be anything more, all ambition/ seeking is let go. One can only reiterate Wittgenstein's profound insight "*This is simply what I do.*"

David Nassim
6/5/2011

Understanding Suicidal tendency: becoming clear why suicide happens

Suicide is still one of the most taboo subjects even though it happens more and more frequently in the world with increasing population sizes. Why and how would it be possible that of all the animals in the world the human is the only one that has the impulse to shift into what seems like an unparalleled process of ending?

If we look directly at suicide and euthanasia without judgment or fear, what do we see? In all cases there is a situation where a person is in a deep sense of both physical and mental contraction which is fundamentally around the sense of separation. This we know to be the root of all dis-ease, which is self-consciousness, the formation in infancy of the egoic “self” and its ever-expanding self-image towards an ultimate end. This end can either come as a result of realization or of disillusionment with the nature of “self” when everything that is ego is brought to a grinding halt by some life event or, if this doesn’t occur at all within life, then it will definitely end at the moment of death.

Tony Parsons comments “*death is the ultimate cure.*” In many ways we can understand the nature of suicide as truly and simply an attempt to end the processes of “self” rather than specifically to kill the body. In many ways suicide is a brilliantly simple situation and oftentimes this is what is reported by those who attempt suicide, in that at the point of realization that this is the way ahead there is a sense of peace and calmness. The reason is that a “way out” is seen, there is an opening to freedom from the known nightmare-world of “self”.

Suicide is a very detached act. It means that the energy of contraction is very much held within a small part of the bodyspirit namely the mental-emotional pattern of contraction and not spread throughout the entire being. The contraction means a sense of crushing, and a cyclical, narrowing of thoughts and very often a deeply victimized and deeply strong egoic expression which is being internalized. We always believe ego to be about the dominating powerful outward-going violent aggressor who attempts to control and express outwards his/her troubles through harm. However, within is the victim ego whose violence goes inwards. Both of these are in many ways the same. One expresses inner violence only, the other expresses violence externally and internally. We consider the latter to be a danger to society and the former a danger to him/herself. In both cases these people are locked away. So what we say here about suicidal tendency is also associated with external situations of violence and the idea of “choice” associated with it. People who do such things have no choice. This is not an attempt to judge guilt or innocence because both those things are forms of dualistic judgment. Murder or violence might be clamped down on by society BUT it is very simply and naturally a result of the nature of the fearful separated “self” which underpins all reactions like suicide and murder, again there is no choice to be found as there is no real “self” at work.

But at the same time in daily life we all experience similar situations, traumatic events and paralyzing situations that shock the body into a process of the “need to escape” and panic arises. The same feelings arise chronically in jobs we can’t stand or bosses we feel “hate” us, giving rise to an oppression of a kind that draws us into again thinking of

escape. Escapism is one of the foundations of the media industry in the form of TV, cinema, and games, it's all based around escapism and we know it. Yet when it comes to suicide and events of anti-social violence this we see as being utterly different from escapism, which it is not, it's just more acute. The nature of either being compressed and feeling that there is no escape from the mental-emotional feelings within or of attempting to control the whole world externally in order to feel completed within stems from the same anxiety and it of course must lead to an end. Simply this end is death, and sometimes that takes the form of suicide.

What is missed by the ego is the box it is within and the inability to see outside of that. Often those helping to guide a person out of the depths of depression will express the possibility for them to see that there is something outside of the ego or something behind the ego which is not seen. To some degree this alleviates the immediate problem. But as many counsellors will know, a person can walk out of the counselling session onto a street and be met by a strange look from a passer-by which can be enough to tip the process to attempt suicide. This article is not about the ways and means to treat such a problem but simply about understanding the nature of the dis-ease.

When suffering reaches a limit, natural processes take over. In many ways the actual situation of suicide is this very thing. When there is a maximum of expansion there will then be a move to relaxation or collapse. Suicide is when there is an absolute peak of suffering. Where there is a deep focus in society on self-consciousness and individuation there are also bound to be ideas of success and failure, right and wrong, all happening to "I". These things are bound to weigh heavily on some and less on others. Countless reasons account for this, such as the combination of internal constitution and external environmental factors, particularly in relationship to others. There are also bound to be situations where tension becomes too acute and there is no choice in the matter and suicide occurs.

Suicide therefore is not as abnormal and unnatural as it would seem. Just as when the body experiences severe pain to the point where the body reaches a peak of nerve toleration and the person is then simply knocked-out, suicide occurs when there is a peak of toleration of the mental-emotional sufferance, which can be accompanied by physical pain or more mind irritation. Whereas the pain of the body is inevitable in life processes, in the case of suicide this is the end point of the dis-ease of sufferance associated with self-consciousness of the human. This is solely a human problem because self-consciousness is purely human, therefore other animals do not exhibit this trait. But like any other phenomenon self-consciousness has an expansion and then a collapse, it can die with or without the body's death. In either case when the self-consciousness process dies this we can call cure and everything thereafter is health, for it is the recognition of Oneness behind apparent duality.

The fundamental point of this article is that there is no "choice" involved in suicide, neither is it about whether you can see a "way out" of the problem, even though we are perpetually focused on that misapprehension, as with any other situation in life.

If there is an actual movement towards suicide it is almost an automatic process of the body in turmoil desperate to end its irritation. In many ways suicide is a far more natural and instinctual approach than prolonging life based on an ideology that it is “all-important” and “death is to be feared”. There is constant heated debate around issues of euthanasia and its legal and political ramifications, simply occasioned by the deep-seated fear of death which society fundamentally seeks to avoid. Those that oppose this are deeply anarchic for society, they are not only going against the principle of “life being all-important” but also the religious doctrine of dualism that it is only god and not the human that can “choose” the life or death of a person. “Choice” is an instatement of individualism, the foundation premise of society’s fantasy. The act of suicide proves that nature sometimes needs to let go, that it is in the nature of things to die away when there is so much pain or dis-comfort, either simply through the ending of a dis-ease process or in old age or even at the peak of life where a person has “everything to live for” but yet the weight of “self” is so strong that suicide is literally the choice-less direction. Those who connect to that which allows them to move out of depression cycles also do not “choose” this, they are simply following whatever is around them, which allows for opening. Importantly living or dying is not a better or worse state, there is no such thing as “survival” this is the illusion that life is about profit-margins and success, it is much more like a plant growing, flowering and dying, or growing a bit and dying...its all accepted within nature, there is no expectation or goal. Healing is always about ripeness, the point of reaching the limit and then letting go. In suicide situations the way out is truly the act itself, as no possible alternative is seen, there is nothing else.

Oftentimes people who have known those who have died from suicide believe that if things had been different, if they had done something differently then maybe it could have been prevented. The process of retrospective thinking is futile, for life only occurs at this moment so what has occurred could never have been any different and there was never a choice involved in any of it.

If we say “suicide happens” then we realise it is not something which needs fixing because it is part of nature. Just as there is self-consciousness and this is part of nature, so at the other end of self-consciousness is death or dying of the “self”, and suicide and other forms of physical death are just situations that occur when the “self” ends. No situation is preferable to another. It isn’t “better” that a person comes to a letting-go of “self” during life or does that they do something “useful” with “their life” rather than ending it - all this is judgment. It’s like saying that it’s better to be a success than a failure, when in fact the question is always better for whom? CEO’s of oil companies may think their corporation is successful in that it creates ever-higher profit margins, but for those dealing with consequences of an oil-rig disaster the profits of “life-li-hood” counter-balance perfectly with “death” in other regions of the world as a direct result. As soon as we lose track of what the dis-ease really is, we start to believe that we have got it all “right”. In a complex way, there are even those people who will try to make a “knowing” out of the concept of “not knowing”. This is pure hierarchical dualism. We staunchly uphold banners proclaiming the right of choice and freedom of will, where in reality these things have no meaning at all for the nature of the universe. If instead of participating in one-upmanship based on fear, there is a real openness to see what’s going

on without dogmatic interventions, we will then understand situations like euthanasia and suicide as being part and parcel of self-consciousness and so allow the realization of true observation into the nature of what “self” is. Now modern science is slowly coming to acknowledge things to be complete and whole within themselves and that in fact nothing requires any fixing.

David Nassim
10/ 5/ 2011

The deception of success and education: Looking into the truth of the modern ideology of education

“School is the advertising agency which makes you believe that we need society as it is.”
Ivan Illich

Everywhere we look we are assailed by ideas of what it means to be “successful”, ideologies of how we can change the “story” of “me” into a “success” rather than a so-called “failure”. But what does this really mean? On one hand we have the absolute poverty of inner city slums, council estates run by drug gangs, robbers, crime, and on the other hand we have the so-called “polite society” which is preoccupied with the “correct way to behave”, confident that they have the tools to make themselves successful, as they have the education system behind them. Ultimately the education system is part and parcel of a classed society, based on people who are educated and can understand the world, can read and write and be clear about how the money markets run. They are able to take a seat “above” those who are basically “labourers” who won’t “get on” in the world because they are “just” labourers, who were unwilling to conform to the school system because they were too engrossed in the hedonism of sex, drugs and rock-and-roll during their youth rather than “knuckling down”.

So there is a hierarchical relegation, these people are told they are lesser, they are not given so-called opportunities to so-called “better” themselves, they are left to rot in the social sewer. The middle and upper classes who have gained social status, whether through birthright or aggressive intent, will condemn the situation of “lower class” as a “missed opportunity” or a situation which is “sorrowful” or even a “sick” aspect of society needing “care”. This is because for them the ideology of successfulness and capitalized individualism was not sufficiently “educated” for there to be a “way out” of social poverty. But is there really a “way out”? It matters not what so-called social class you’re in because the big equalizer is suffering. Basically you are either suffering the story of inadequate “self” in poor surroundings or luxurious surroundings. In poor surroundings there is also the added belief that you ought to be in luxurious surroundings but when in luxurious surrounding there is the added burden or realization that it makes no difference to the suffering, so what was all the struggle or the “burden” of inheritance for? It makes no difference. If money equates to opportunities and opportunities equate to success, then no money equates to no-opportunities and failure. This way of thinking simply sees the wood but not the trees.

One might suggest that in this way the poor stay poor and the rich remain rich if all we can do is to accept that it “doesn’t matter” either way, but this kind of argument about wealth misses the point entirely. The real question is about the nature of success and why teachers and those in authority would try to instill in us aspirations to achieve it. This is not only utterly ridiculous but also illustrates the total illusion in which they themselves are living. If success is all about attempting to make your “life better”, pushing forward to find a future situation where things are going to be “better” this is always an unending

process of seeking a pot of gold that simply doesn't exist "out there". It's like going on holiday to escape, not realizing that you're taking the trap of "self" with you!

No matter how hard we strive, we only end up in the exact place we started, the only difference being we may have slightly more or a lot less money than when we began. The person however remains exactly the same. People in the media who build companies out of nothing, who are industry-builders and so-called successes are always compared to all those who didn't "make it" to that level, who are deemed to be "failures". This kind of ideology judges success and failure based on accumulation of wealth, on achieving or influencing something which then promotes and increases their sense of "self"-importance. Society deeply encourages this, it is its main focus. But those who don't like the whole idea of work, who find the whole approach and constraints of it repugnant, who feel something is innately wrong with the way the world is, who would love to find something different, but just don't or can't, these people just fade away and live in poverty and difficulty. Society applies massive, hypnotically aggressive judgment to these people, shaming them for being different from the norm - but are they in fact so different? Is it simply the truth that's behind the office-mask and that these people are more directly true to instinct? Those who are less educated in the rules of society, and therefore one could say less brain-washed, can however often be deeply depressed through shouldering a barrage of blame. In many ways those people who seek out a new life are simply responding to the call of natural instinct and moving away from all that is mechanized, constrained, contained and adjusted.

There is no direction for those who are stuck in patterns that they know are not "good" for the body or mind, but they continue to do what they do because they see no alternative, or perhaps the alternatives seem detached, fake in some way, not really opportunities but merely what they are told are opportunities. The key problem is that when attainment of "success" is sought, based on what the big city dictates is successful, then there is dis-ease on the horizon.

In reality there is no such thing as success or failure, like right or wrong, good and bad, these are all things that go together. None of them actually derive from instinct. As a result when we use one set of these dualities we are using them all. When we use them to build society that then forms a dualistic society and this is no one's fault it's just what is occurring. However there can be a realization that all of this is fundamentally judgment and division. When this is recognised the education system is one of the first areas that collapses because it is seen that education no longer provides the answers.

A process of realization then occurs that people have natural abilities and interests which are fundamentally within their nature. When this is recognised there is a realization that all education can ever bestow is a nurturing and encouragement of what there already is. Education is not an addition, its function cannot build "successful" societies because its foundational ideology is dying. When this is realised industry too collapses, unable to continue advertising its base motive of "success" or its last ultimatum of "failure", as there is no longer belief in either.

The natural state of “learning” is not as we perceive it. It requires no belief system. When we look at animals we may say “Look, the bird is learning from its mother how to find worms!” Of course no such thing is happening, the mother and baby birds are One thing, there is no learning process. The idea of learning fosters the situation of a teacher and a student, immediately the process of dualism is created and as a result all that is passed on is dualistic dogma and the ability to apply this to many situations. Learning in real terms is simply being, it does not occur through the influence of a particular teacher whose “authoritative” ideology is going to make sure pupils know how to “live in society”. Whoever embraces this process, is perpetuating a lineage of judgmental force.

The essence of this way of learning, playing or simply understanding life is profoundly unconventional. Instead of it relating to gaining or winning something and thereby being regarded as successful, or worse, being taught the importance of not failing there is simply a realization that to learn literally means being accepted and thereby to live in this acceptance and in connection with others. In some ways the educational ethos of Rudolph Steiner comes closer to this by identifying and using the ancient Greek 4-element categorizations of the personality/*nature* of different people and allowing them to follow their natural expression within the schooling context. This at least provides a realization that natural processes underpin society but that if we ignore them and focus only on the highly dis-eased human sense of self-conscious motivation towards unachievable goals, there is intense suffering.

At present society has many outlets for the disparate expressions that people have but very often countless expressions are formulated without any thought being given to whether anyone has the natural expression which gives them an interest in doing the job that is on offer, thereby rendering them just another cog in the chain of industry. Only infrequently does a job match the person’s nature and most people, rather than following a natural vocation, become slaves to a “success”-oriented ideology which will always seem unachievable if they are regarded as being “at the bottom of the pile”, rather following a natural-vocation.

Natural-vocations require no real learning only a natural ability and way of being which intrinsically fits the environment of the situation. With such a quality the job and its requirements are or will become second nature and it becomes a playful experience. In primitive societies there were by-nature people who would do different jobs within these cultures based on the requirements of daily life, but also fundamentally based on the natural ability of the personality of the people within these tribes. In a modern and innovative expression there are some people who are trying to get in touch with these natural senses again, such as those at www.trackersearch.com. Their training programs are designed in such a way as to reintroduce natural abilities to make and build, and to sense the environment which are no longer success-orientated but are more like a learning to use the natural senses and innate skills or expressions of the body. When the idea of learning changes from learning in order to “get to”, “become” or “achieve” and instead becomes about playfulness about what *is* naturally, then not only do society and industry collapse but also the divide between rich and poor, the haves and the have-nots, is demolished, everyone’s innate quality is seen, acknowledged and is equal in its

expression no matter what place it takes. The leader is not above the follower, the leader simply leads, the follower follows, like the back and the front. How can the front be “above” the back, or the back “below” the front?

The ideology that intellect is the only way to success is deeply misconstrued and is part of a logic based in dualism. This is overturned time and again the Tao Te Ching:-

Chapter 3:

Not exalting an “individual’s” way prevents competitiveness/contention

Not exalting items of “value” prevents thieving

The Natural-human draws towards relaxing and letting go of the mental-process, and an interest in the abdomen and body,

Softening forceful wilfulness, so sinking into and strengthening the bones.

If most people are not focused in intellect and desire, Naturally those within intellect and desire have no influence

If there is no pre-intended action, all will be well.

Chapter 19

Let go the idea of the “sage” and the “wise”

And the people will benefit a hundredfold

Let go the practice of “benevolence”, and rules of “rightness”

And the people will return to Natural relationships

Let go of intellectual ingenuity, discard profit

And there will be no more thieves and bandits.

All of these processes of “letting go” are simply the surface, they are not the Truth

People seem to need to attach themselves to something

So express what is Natural, unadorned and naked, feel the Original Nature

Here is little thought of a “self” or “desire”.

People can pretend this isn’t true, uttering the words “life just isn’t like that”, endlessly adhering to their beliefs and thus creating further social and economic disparities. This is neither the first nor the last time these things will be pointed out but the point is that if we focus on goal-oriented ways of educating and instill ideologies of success/failure and judgment in the hearts of people, this can only have a dualistic outcome resulting in the inevitable consequences as we attempt to pick up the pieces while still continuing to smash the world we are one with.

Real education is about releasing the grip on “learning” and “achieving” and letting go. This has to start with an un-learning of the ideology of authority figures and also of the ways of dualism. This isn’t an anarchy for the sake of it, it’s not an anarchy to just trash what is old and forget the “wisdom”, but simply that there is no wisdom in that which is associated with education, the wisdom has been drained out of it. It is mostly based on ideology around the necessity to feed an insatiable industrial machine, following rules and regulations we feel have no significance and living lives full of stress and tension on every level, most of which is directly proportional to our status and level of success

within a social network. This shit simply has to go! It is unsustainable on any level. It's not about wisdom, or about profit at any cost, it's not about education, it is a deep dryness of knowledge that cannot quench the thirst. There is no learning to be found in learning, and the old are very often not wise any longer, this is simply what *is*. As these fundamental principles are let go of, even at an intellectual level, this allows the process of change towards something fundamentally based in our instinctual senses, in-tune with the environment and each other as Oneness which cannot be taught or found within any textbook. As we let go of intellectual focus and the headstrong compulsion to drive forwards in the way we once thought would "help", we start to move into a society where there is at last liberation rather than conflict.

(For more clarity on the nature of education and its impact on society please see the brilliant work of Ivan Illich at : <http://www.infed.org/thinkers/et-illic.htm> and <http://www.daviddtinapple.com/illich/>)

David Nassim
9/ 5/ 2011

Friends and Acquaintances: The true nature of intimacy.

What makes us consider a person to be a friend, a lover or an acquaintance? For most people this has to do with levels of feeling of what's called "intimacy". In this use of the word intimacy doesn't need to have a sexual connotation although the "deepest" relationships often will and this will be seen as intimacy at a profound level. The key question here is: is intimacy or connection on a par with expressions like friend or acquaintance?

So first we need to consider the nature of what a friend/acquaintance or even an enemy is. It is often expressed that "I feel more comfortable" or can be "more myself" or other such phrases around the person or people we call friends than we do with any other member of society, even including family members where there may be a blood lineage. So what makes for this feeling of "at-ease-ness", the situation of being able to let go and not feel like there is a threat? If we consider animal behaviour, the basic danger to an animal is the predator. This is the same for human society, the predatory energy that comes toward us is always that which we feel tense around and therefore try to keep at arm's length. That which is the same as us, feels to be on the same wave-length, is that which we often might call a friend. Those people we feel unable to connect with in the same way, such as an acquaintance, or those by whom we feel threatened, maybe perhaps be termed an enemy. Broadly speaking a human to another human might be a friend; whereas a raging bull in relation to a human might be considered a danger and a threat. Narrowly speaking, John might be friends with James but doesn't much like Robert, whereas Robert and Vicky get on really well. So there are natural orders of resonance which find their groupings through a kind of magnetism of instinct.

So we can understand that the nature of friend or acquaintance is to do with being in-sync with, being able to let go of the mask of fear and thereby feel more free. This situation is the feeling of freedom from constraint or being controlled, it is an allowance to be whatever it is that is being expressed, a fundamental unconditional acceptance. Friends are not the same for everyone, different expressions will have different friend groups. It is absolutely true that birds of a feather will flock together. However intimacy is far more fundamental even than this.

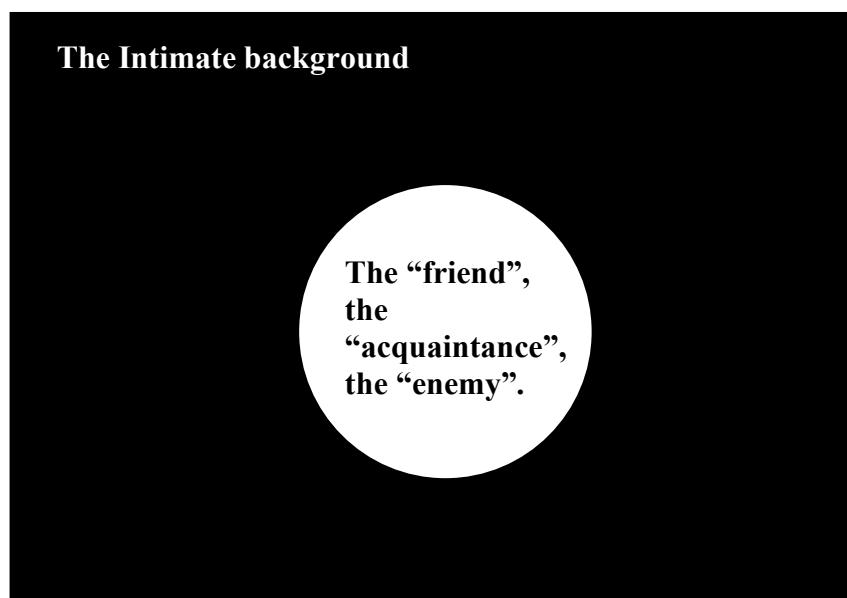
When we are talking about intimacy it has to do with closeness and also with a total innate acceptance of all things. Intimacy could easily be exchanged for the word Oneness and is similar to the meaning of unconditional Love. Intimacy is actually nothing to do with natural preference or friend vs. acquaintance type of magnetism, it is what underpins the phenomenon of the changing world, simply that all things are of the same source and therefore are totally intimate or unified. There is no real "me", "you", "we", or "they", these are all linguistic conventions. There is just intimacy. Intimacy has no distance and has no time. People suggest that there is a difference between "intimate relations", meaning those of a sexual nature, verses other forms of relationship, but intimate has nothing to do with it. As many will understand the sexual relationship can often be far from a sense of the intimate! The point is that intimacy is all of life, it is the background

canvas to the phenomena of relationships and our connection to each other or not, it makes no difference, all is within Love.

In nature when we see the lion taking down the wildebeest this is the same level of intimacy as the mating of the mayfly, or the male sea-horse holding its young within its pouch. Everything is intimacy occurring. The ancient Chinese expressed that life was fundamentally completely sexual, the sky and earth, the winter and summer, the cold and heat constantly making love in total Oneness for life to occur as a kind of orgasm or celebration of the senses. It is an explosion similar to how scientists describe the Big Bang, but without realizing that this big bang is occurring in every moment, the universe being destroyed and re-created in every second.

So if the nature of the universe is intimate, then what do we mean by distance in relationships? How is it possible that there could ever be distance in between people? We feel that if a person is not in the room then they are at a distance from us...yet there is also a total intimacy with everything. How can this be reconciled?

Let's use this diagram to explore it:-



We see there is a background and a foreground. The background is a sense of unconditional love. The foreground is the world of seeming separateness and duality where things *appear* to have distance and time involved within them. You may say: “but if there is food in the kitchen I have to go into the kitchen to get it, it is at a distance”. But in fact every time we move or travel anywhere the place which is right at the Centre of the world for each of us does not move, it is static, as if the world is moving through the central space, or this Singularity.

The big illusion is that time-space is real. This therefore makes it impossible to have “privacy” as the nature of intimacy is deeply known. There are no private thoughts or private lives, these are intimately connected to everything else which is not so-called private. Ralph Waldo Emerson expresses it perfectly:

“Society is a masked ball, where everyone hides his real character, thereby revealing it by hiding.”

What we believe we are hiding we are in fact projecting outwards. The “self” however believes it is hidden or has a private space. This is impossible. So the nature of “self” is that it equates resonance or energetic sameness with “intimacy” and it equates energetic dissonance with “non-intimacy”, it has made something which cannot be dualistic seem dual.

Friends and enemies reside in the same intimacy, the predator and the prey are one and the same thing. The labels we give people as far as their attraction or repulsion, sameness or difference, are in fact not absolutes that can be separately categorized but are simply energetic expressions. One person’s meat is another’s poison is a pertinent expression here, as we find that the whole nature of different relations is part of a much larger Oneness.

As the nature of intimacy is not associated with distance to time therefore one cannot be more intimate if you are physically closer or less so if you are further away. All that can happen is that there is either physical-energetic (yin) intimacy or pure energetic (yang) intimacy, but the intimacy remains the same. Society today is very concerned with the material, the absolute, the structures that contain something and make things “real”. However the reality is that energy and matter are one and the same spectrum of light so again there is clearly intimacy on all levels together.

Films about romanticized ideas of “love”, such as “Sleepless in Seattle” and others are always about the nature of intimacy, and the belief that intimacy only occurs when the two people are together physically. In reality intimacy is far from this and stretches any distance. In fact the relationship is about attraction and senses which without any form of constant contact will fade, unless the person is actually present to some degree, and if there is to be actual human relationship this would need to be at close quarters, despite what the social networkers tell you! But what is commonly misunderstood is that essentially, no matter what, intimacy and unconditional love are in the background, even if the people never speak to one another again. Relationship will come and go, but intimacy remains; people will live and die, but intimacy remains.

The senses of sight, touch, taste, smell and hearing are all manifesting now. Whatever exists within these senses for any person is what is occurring now and these sensations may be different for each so-called “individual”, this is merely the extent of a sense, a level of sensitivity. Some people are more sensitive than others, some are very, very sensitive, others very insensitive, but this makes no difference, whatever *is* felt is felt

right this moment and as far as one can know this is literally all there is, through the opening of the so-called individual experiencing it.

All levels from sensitive to insensitive (which in fact means sensitive in another way) are fingers of the same hand, parts of the same body, different aspects having differing resonances or are different cells within the larger organism. There is no point adversely comparing one with the other, for there is nothing better or worse about being more or less sensitive, the key is simply what there is. Hence one can't be more or less intimate based on sensitivity, one can't be better or worse at intimacy, it can't be honed, there is nothing to "do", for one already is intimate. Everything else is an add-on which blocks out the intimacy of what is. This mentality derives from hierarchical ideology and ignorance about the nature of Oneness. The key issue is not what is felt or the sensation in and of itself, *but that which feels*, for that which feels is the same in each case. No matter what the sensation, that which feels is innately perfect, innately intimate and nothing can be added on. The "self" that we believe to be "intimate" or not, is in fact no-self, or literally intimacy itself or no-thingness, constantly in the background of our belief.

So in summary when looking at the nature of intimacy and at the "boxes" we place people into in relation to how we sense and connect to them, we must realize that the magnetism of connection is impersonal i.e. those to whom you are naturally drawn or who you feel to be a kindred spirit. Also those with whom you feel you have nothing in common and want nothing to do with, all this is held within a sea of intimacy. The private is public, and the public is private, the categorizations we make about the nature of our feelings towards others are non-absolute. In essence, they are an expression of a spectrum of energy "we" are feeling, a spectrum of energy in fact felt by No-one.

David Nassim
17/ 5/ 2011

Utopia without trying: an end to the ideal of altruism.

The nature of our perspective of romantic love, of somehow being “empathetic” or not or trying to uphold society on sets of moral principles dies at every turn. Every time the human attempts to do something that stems from an intellectualized ideology of what should, could or might be best, this will always end in an inability to keep this up. There will be those who are “faithful” to the belief and cause, and those who are “disillusioned” and “reckless” and let the cause down and the flame burn.

All of these processes are simply add-ons. We are constantly trying to add on to what there already is: add more knowledge, understanding, science, ideas, more and more and more. This is not just part of the consumer culture but also an expression of the very nature of “self” and its attempt to control and contain a sought-for ideal or wholeness, a bid to hold onto any ideal of belief. All beliefs are the same, the only difference is the means by which to get there. The totalitarian and the altruist are the same, the communist is no different from the fascist. Similarly, all religious belief systems, or indeed any belief, can be put into the same category. While the format is the same, in that there is always a start, a beginning, and end point at some time in the believed-in future, ultimately they will all eventually collapse.

This kind of thinking creates a process of hope or focus on the future and of an ideology that is doomed to failure. Why? Because it is an add-on, it is added on to the person and it is a draw of energy, another mouth to feed if you will. And of course this cannot be sustained, no belief system can be sustained. So the situation of utopia can in no way be brought about through a concerted effort. The world cannot be brought to peace because we all “want it to”. There is no way to get together and “change this planet for the good”. This kind of thinking comes from a deep ignorance and arrogance of the nature of nature.

The only way true utopia returns is if there is a natural letting go, a realization and recognition of shedding away the metaphorical “layers” of ideology and belief till no more remain. At this point something else takes over, something which has no ideals and no method, but is simply what there is. This we might call instinct or natural sense. It is the direction to go about things without “trying”, without attempting, but just allowing, instead of “self” attempting to control and direct nature. When “self” is let go and nature is acknowledged to be always behind the veil of its constant attempting and seeking process, then there is realization of the constant background utopia that is ever-present.

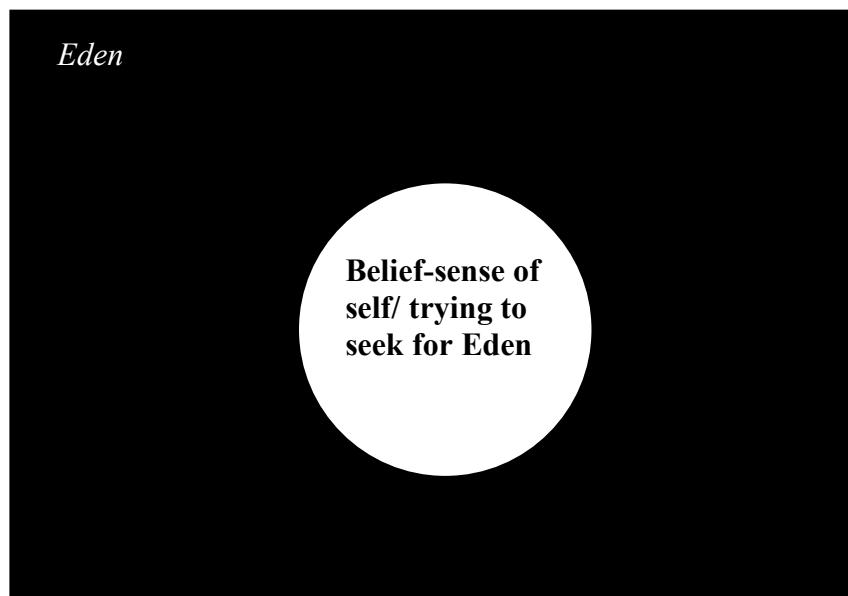
“Human beings” are that which has extra baggage, extra add-on “self” which is no longer needed or required. This baggage comes from the same thinking as altruism’s “doing the right thing” and totalitarian’s “doing the right thing”. Which right is right? Who is to judge it? These are problems for the “self” who has to decide what to “do” but from a deeper sense this is not a question at all, simply a game that's going on in the foreground of life. At the background or at the empty-Centre of life here occurs what there always was: what is happening now, what is going on without thought or belief, requirement or expectation there is just what is happening. There is no reality to a romanticized world of “loving kindness”, making any one act different or “special” over

any other. In the same breath, other more totalitarian fantasies of aggression attempting to force change by command are equally surreal.

When it comes down to it anarchy is really the only expression that makes any sense at all, anarchy not only meaning without-command, but also implying natural-order, natural spontaneity and natural process of coming back to a reality from the long dream that “I can change the world” or “rule it”. Instead there is just the realization of everything there is being without meaning and without direction, in the way it is thought, and the fantastic realization that what we thought mattered in fact does not, it has no relevance other than it is the path that vanishes as soon as it is known that the one who walks it is no more.

The nature of the human dis-ease of adding-on was known in ancient India where the idea of “netti netti” meaning “not this, not that” was seen to occur as a process of realising that much of what we consider to be true actually isn’t. This process, even at an intellectual level, is about understanding that many of the initial premises we derive from our world, such as the fundamental one that the “I” is a known and absolute thing, are untrue. When we find something to be different from what we expect, then huge dissolution starts to occur, there is a huge process of recognition, layer by layer or all at once, that life is based on nothing at all, that all the premises, including that “I am” a real and absolute thing, collapse and with those so does our whole identity and world view.

So living occurs without the add-on of the identity, or of the requirement to “be” something. Then all there is, is this, as it is. The world naturally lets go and returns to the realisation that there was never a time that Eden or utopia were lost but that there was a hallucination of “self” within Eden. So as “self” is released, this is just Eden.



David Nassim
17/5/2011

Beauty and the Beast: Understanding instinct as distinct from ideals

What is beauty? What is ugliness? Why do we typically move towards what is generally considered beautiful and often retract from what we call ugliness? Doesn't this innately make us all highly prejudiced by nature? Is nature prejudice? What is perfection?

So to begin, let's look at what beauty and ugliness really mean. Beauty first:

Yin	Yang
Death	Life
The non-human	The human
Autumn/Winter	Spring/Summer
Darkness	Light
The letting-go to go inwards	The want to expand
The accumulative	The expressive
The tired	The vibrant
The weak	The strong
The “mal”-formed	The formed
The asymmetric	The symmetric
The dull or un-bright	The radiant
The twisting	The straight
Oneness = Source/ Beauty	

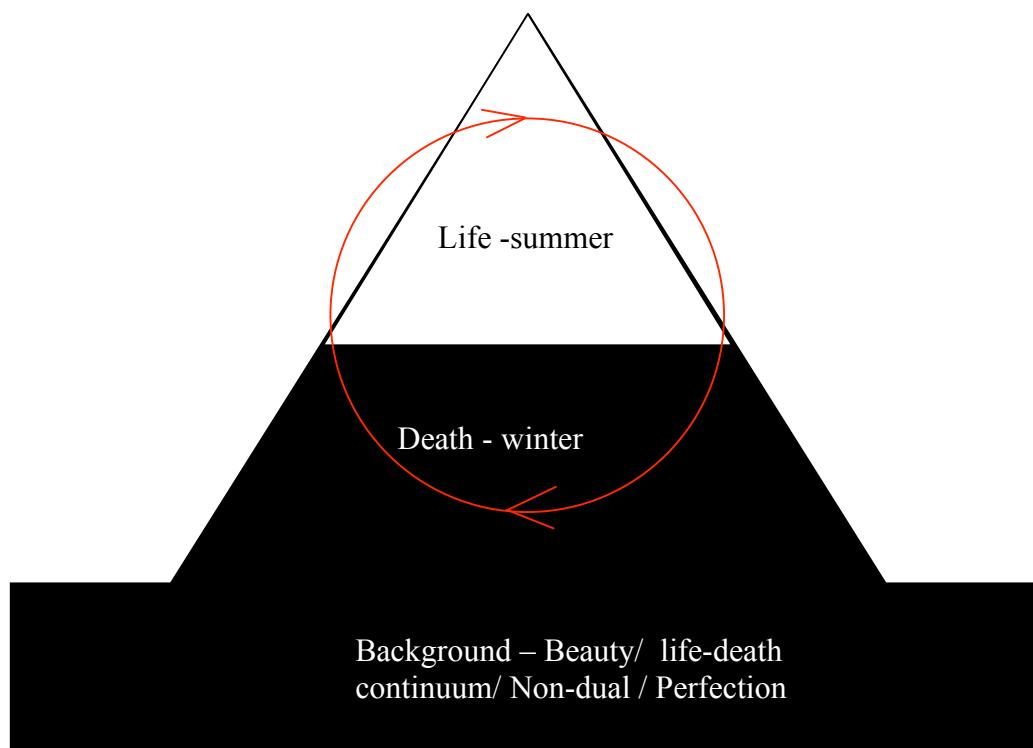
Human beings are heated creatures by nature and we could be considered to be part of the heat of the planet in relation to other beings, or the spring-summer quality, so the human pertains to life.

So for the human, beauty associates with all that which is effervescing and expanding and full and alive. That which moves in the opposite direction is a move towards death. Yet death too is beautiful so this cannot be called ugliness. This is intrinsic to our deepest nature. We are naturally attracted to brightness and light and the expansion of things during life, this is the nature of the quality of “living” energy. The human instinct is set to expand and express simply like heat expanding. The field of energy of that which is cold and dead or which gravitates even slightly in this direction has a field of energy which exists at a different plain of existence, as it is moving towards death.

Dying animals in wild nature are very often given a wide birth by animals of the same group who are at the peak of life. It is very uncommon to see the elderly being “taken-care-of” or the sick being “looked-after”. This is because the other animals are expressing life and communication is very different to that which is associated with death processes, it's like two different levels of communication occurring, just as it is very hard for the summer to communicate with the winter, they are totally different spectra of expressions. They can't occur simultaneously except in different time zones. The effervescence of life is the bold and the expanding, the collapse of life is the dull and sullen. This is simply the nature of it, it is neither good nor bad.

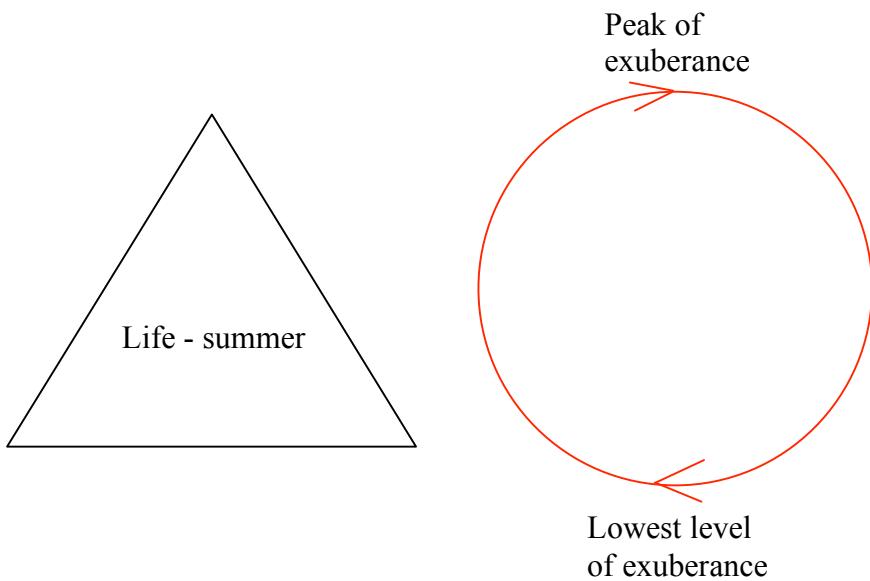
It is therefore a rarity for young children to be morbidly interested just as the very old or those who are sick and immobile aren't likely to be focused on or interested in water-skiing. This has nothing to do with some willful-egoic "spiritedness overcoming all obstacles", but is related to appropriateness and actual levels of energy. So to condemn the young for liking that which is full of life and attractive and shunning that which is breaking down and disintegrating, is like condemning the aged for being tired or thinking about funeral arrangements, everything happens in its natural moment.

The following diagram expresses the 3 "layers" of existence:-



Hence life cycles are only part of the picture, death is only another part. Notice that these two expressions of the One beauty is impermanent, it is not an absolute thing, it undergoes change, it is made in fact of no-thing and returns there. However, the background remains constantly the same, which is Oneness.

This allows us to look very clearly at what we deem to be the peak of life, being the top of the "life" section of the pyramid above, and the asymmetric or dis-abled or sick to be the lowest:-



The peak expression of the organism is its strongest point and the weakest is the least exuberant. So what about the ideal of the “perfect” person? Well as you can see perfection-beauty is associated with all of it, hence there nothing is better or worse, there is just expansion and collapse.

However, some expressions such as inborn disability/congenital illness, or a severe injury in later life occur in the situation of being within a partial collapse of the body.

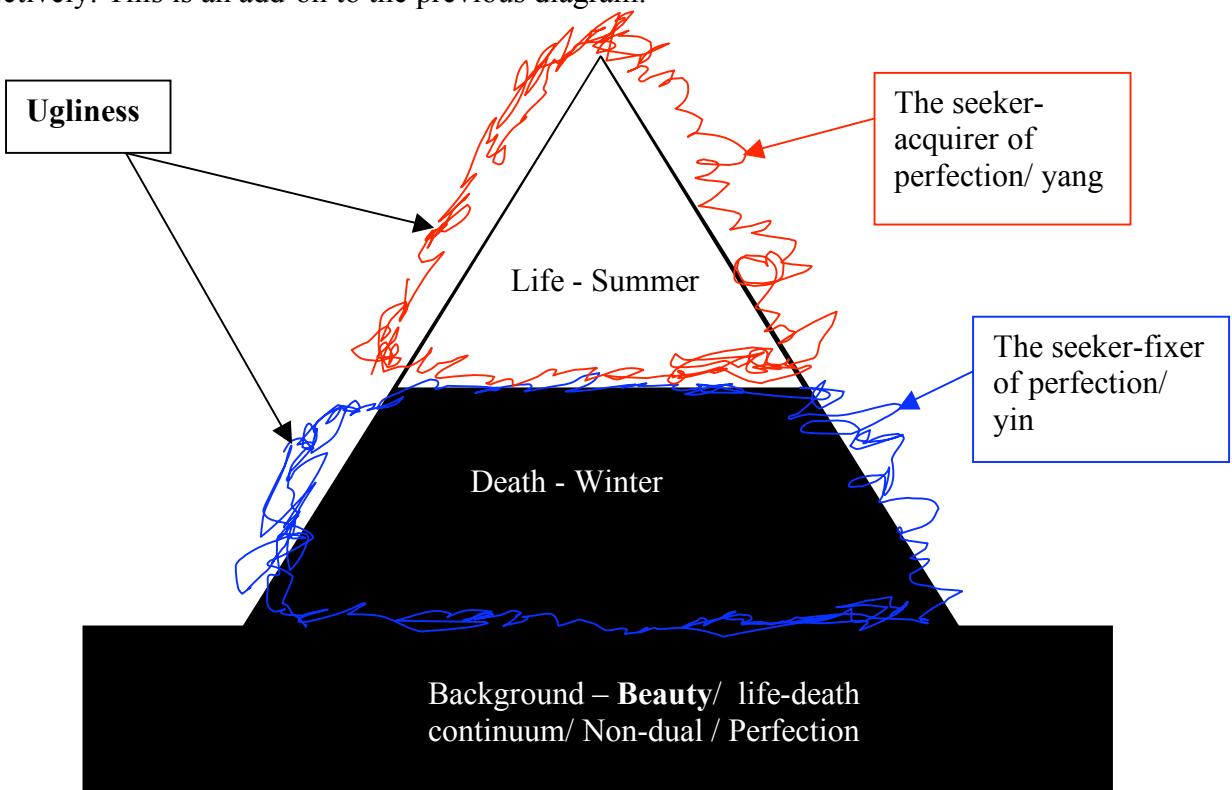
In all these cases the cycle of expansion to collapse remains the same but *smaller* energetically. This can result in difficulty when someone who is energetically smaller/weaker (relatively) lives in a world where everything is expected to be the energetic expression of a “normal” person. A perfect expression of this is dwarfism which in some circles could be considered a congenital illness but for these people simply it is who they have always been and nothing different is possible. The smaller person is always seen as smaller rather than the larger person being considered bigger. The world is set up for the bigger person, not the smaller. The environment is adapted to the world of the bigger person and is completely opposed to the nature of the smaller person.

This is why prejudices exist because in the mind of the idealist there is a requirement for everyone to be a prescribed size and shape, whereas Nature however accepts all of it. What is rejected by the society of “big” people is accepted by the society of “small” people. What is useful for the dis-enabled person is useless or hinders the able-bodied person. Because they resonate at different levels of energy, this is why their worlds are in some sense different, like different differences between animals, or animals of different species. In a way disabled people are very much like animals of another species living alongside animals of the same species. This is speaking from an energetic point of view not about civil rights or politics, which have no fundamental meaning. The world looks

and feels and expresses differently to each animal. Whatever one is in touch with, the other isn't, and vice-versa.

However, dwarfism is very different to dis-ability, in that the disability for the smaller person is relative to their environment. The disabled person would actually die or be unable to exist without help, in some cases there is a total requirement on others in order to survive. In many ways they are perpetually in a situation of the energetic infant, even though with adult minds or attitudes and therefore there is a requirement for the mothering or nurturing energy of others to understand and support these people within society. But why is this given? Why is it that the nature of human society is so different to that of animals? Why is there a process of care given to those who are sick in order to prolong life, or a provision of support throughout life for those suffering from very difficult physical ailments and for those who are dis-abled or elderly? And why is euthanasia regarded as such an egregious subject by society? Why overall do humans focus on modern methods of health which relate to prolonging life, thereby meddling in the process of nature rather than understanding the true nature of suffering?

The simple answer to all these questions is: fear of death. The process of separation and being a seeming separate self in a world full of many other separate selves creates dis-ease. The dis-ease of the illusion of separation creates two forms of ideals: that of seeking Wholeness, being the fixer or healer, or that of seeking and striving to attain the ideal of perfection which is apparently broken. These are the yin and yang of dis-ease respectively. This is an add-on to the previous diagram:-



Both seekers are struggling to return to Oneness but in their process they express differently in the world. The fixer is emotional and more associated with the female. She will try to fix the whole world for it seems broken. She will look at everything and judge it to be misshapen or not the “right” way and try desperately to put everything right so it all fits nicely and everything matches. She is the altruist, her focus is in trying to care for all of society in a way that is fundamentally based on anxiety. This is one of the primary functions of the modern medical and new-age healing approach, it inherently has the same franticness, just backed by different ideology. Ancient medicine comes from nature/Oneness and as such doesn’t have this connotation.

Secondly is the yang acquirer, which is stereotypically associated with the masculine. This person is the industrialist who coined the idea “survival of the fittest”, who, with his “selfish genes” on, will try to jump on the heads of people in order to get to the top, desperately trying to grasp and hold onto perfection. A hoarder of things, a person who is trying to acquire and thereby control everything he can find in the universe which he perceives will lead him to the true nature of perfection. This is exemplified by modern industry and physics, with their great quests into the nature of the “god” particle or exploration of outer space, this seeking is big and goes off with a bang. This person is the capitalist-totalitarian he has big ideas and doesn’t want to be weighed down by the problems of the world, he wants to find the truth before anyone else does and has the backing of industry in order to do so.

In both cases the plan is misconstrued and is oblivious to the fundamental simple truth that the innate perfection which is sought is already within. In many ways the yin dis-ease of “self” is closer to the truth than the yang, which only finds it when it hits him right in the face bringing him down to earth with a thud. The yin is always at this earth level, yet within this she may not be able to see the wood for the trees.

So what then of instinct? What would society be like without the presence of these two seekers, who in fact account for all or most of the humans on the planet. What would happen if the seeking stopped and then there was a return to nature?

Several things would collapse. Industry would end, so would schooling and education which focuses primarily on seeking these two goals in order to achieve “success”. Also those who were sick and were unable to feed or support themselves or move would die, but this would deemed acceptable and allowed by society. There would be no attempt to force a kind of “health enforcement process”, natural sense of cycles life and death would underpin healing. Many children would die at birth or quickly thereafter because they would be unable to live longer, even with loving motherly support, and this too would be part of the acceptance of nature.

This may be viewed by many as a primitive move, as a descent, but actually this is the reality behind the illusion of what society creates with its yin dis-ease of altruism or its yang dis-ease of dictatorship or capitalist totalitarianism. Behind it is simply nature as it is. That which is sick might be helped to a certain degree but only as appropriate, without forcing anything, there is no “saviour” energy supply to “keep a person going longer” for

there is no fear of death by the patient, nor by the doctor or healer who would now no longer assume that role, but would simply be another tribe member. This allows the realisation that nature is to be followed and not commanded. The vision of a New World of altruism and idealism, of romanticized love for all, has nothing to do with pure observation science on any level. Instead of creating ideals of the future and what life could, should or might be like, our un-learning can happen all around us in our connection with nature.

There are those who anthropomorphize the expression of wild nature as “red in tooth and claw”, but it is by no means violent, it is just not afraid, neither fearful of death nor of letting go, it is in harmony with everything. There is no discrimination but if an organism cannot survive then it will let go and this is perfect.

In today’s society and especially in the emotional yin-healing seeker sector, we believe that care must be given to all and that it is important for us all to go through long periods of suffering in order to keep on with life. It is true that modern techniques of surgery have allowed people to survive longer and have allowed the dying to extend their lives, but for what purpose? Again the pain is the focus, stopping the pain and the discomfort symptomatically but not seeing the suffering at the root. The person can suffer and suffer as long as there is no physical pain, and modern thought regards this as a cure, but it isn’t. A dis-enabled person may live in a wheelchair that is specially made which keeps them relatively active, but if there is paralysis over the whole body then it is simply the nature of nature to eventually let go and the prolonging of this process is a form of violence, not a form of healing.

The Tao Te Ching even points out that even the control of the breath is a form of violence that is constantly occurring not only in our daily lives but also in situations of breathing control in so-called healing pursuits such as tai-chi and yoga. Often there is a forgetting of the original realization that it is about un-learning and so be free of the structure rather than live in it. Attempt to control the flow of nature in any form is an expression of human-nature in dis-ease/ suffering. It is interesting that when David Attenborough goes out into the field he never disturbs the wildlife or environment he is watching, yet for some reason the human no longer believes they are a part of this process, so they attempt to manipulate life as they see fit which is all part of their dis-ease. Dis-ease of course being nature too, nature in the game of pretending it is a separate thing called “I”.

It is important to understand when the “I” starts to dissolve, the nature of society that forms as a result. There is a total perfection in the nature of the ripening process of coming to the end of seeking but at its end the things which collapse around it are quite disastrous, not only for the so-called “individual” but for the society of so-called “individuals”. The individualist concept/sense dies and with it the whole notion and interest in a society of individuals. Just as we accept that our toenails grow and our hair drops out, so too it is naturally accepted when it is time to die and the body will simply let go, just like another hair on the head of the universal Oneness, of forms coming in and out of existence. Resistance to this will fundamentally only cause further and further suffering.

So am I saying that we should abandon the hospitals and industry and move to an imposed state of anarchy? No, for anarchy in its true sense, or a return to the natural, cannot be imposed. The expression here is simply a statement about the nature of the human animal that underpins the very sufferance of this cognitive process full of ideals and ideology. Behind this is peace but also acceptance of life as it is. There is just life happening, without judgment. As explained before healing is about the nature of letting go of the notion that anything is broken or that anything needs to be acquired in order to be whole, and the relief that there is nothing further to look for and that everything is fine as it is. There is no altruism to get to, no way to absolute power, everything sought is already to-hand yet not seen.

So what then of beauty and ugliness? All is encompassed within Oneness. In nature they are hand-in-hand and one underpins the other. The situation of worshipping that which is bright-exuberant as “perfect” is to negate that which is winter/duller - beautiful being at its root. The saying that *“a lotus flower grows from the mud at the bottom of the pond”* says it all, therefore those who worship or attempt to attain beauty see only half the picture, they are trying to hold the waves back like King Canute on his beach. That which is ugly is always a judgment of that which is innately as it is. Ugliness is simply the disease, all that is ugly relates to all that is in sufferance, not that which is dying. Death is not ugly but resistance to it creates distortion which is ugliness, yet still this is underpinned by inherent beauty.

Those who try “fix” everything are in a sinking ship baling out water. They see that claiming peak experience of exuberance is not the be-all-and-end-all but say that “peak health” and life are more important, so while they may see a larger picture it is still not the whole. However, from the broad view the all things are allowed. This is not about fairness or altruistic equality, the so-called disabled person is viewed without judgment, they simply are what they are. As in every other case, the person lives as long as is possible naturally, without expectation. The young and fit person is able to focus on finding a mate who also is young and fit without feeling he/she is discriminating against those who they aren’t attracted to. The sick baby might not live but it is accepted that life may not continue, because it is known as the One life being lived by all.

Society would rather have this world crash and burn than have to acknowledge it directly. Though an infant child will naturally go away from death and dis-ease, not wanting to be around old people’s homes or places with dead animals, or even places where there are disabled people and this is considered to be reprehensible, in fact this is the instinct of the child’s inner nature and purely an expression of what it is at this time and it resonates at the energy state of spring-time. In ancient times the indigenous person may have killed a badly damaged/disabled infant at birth because they could not have lived long, and today this too is seen as a cruel and callous act of savagery, but these instances have their commonality. When it is known that death is not to be feared then it is taken more lightly, not seen to be full of dread but actually like falling asleep each night, which we take for granted, even though the “self” utterly disappears in deep sleep.

In the end there is no altruistic doorway for the seeker to step through and no totalitarian power that can overcome all, it is purely and simply what is. When deep acceptance naturally ripens society to this point, then this really will be a return to the sanity of Eden.

David Nassim
11/ 5 / 2011

The Devil you know: patterns of stagnation (depression) and the realization of freedom from the known

The word depression has many connotations and different meanings for people and is therefore very difficult to use as a classification. In order to define depression we can split it into two categories: one is that of stagnation of energy for numerous reasons, the other is of depletion of energy. Depletion of energy is really what we might call a “false” depression in that there isn’t enough energy to feel energetic so inevitably there is a collapse. There are symptoms similar to what we might call “depression” but as there is no actual energy to the pattern the symptoms are not really depressed but relate more to weakness of energy. The person will be continually cold and tired, have no appetite and want to sleep all the time. Then there is the situation of stagnated depression whereby the body actually has energy stored in areas of the body but it is not able to access these regions because the energy is contraction and so is blocked off and stuck. This we might call “true” depression and is also the most common pattern of what is seen in situations of clinical depression.

As the depletion type of depression is something that really requires better diet and a nurturing environment and is less to do with the physiological pattern, we will count this out of our conversation about depression. In this article we will focus on the nature of the “true” depression, which to some extent almost every member of society has today.

“True” does not suggest the “false” type is fake or asymptomatic, but “true” depression of this type can lead to suicide and is a very stubborn type of illness. Many of the symptoms of both depression patterns are the same: lethargy, coldness, little appetite etc, but the main difference in the “true” type is the power of energy behind these symptoms and the component of mental-emotional turmoil that is occurring which is not the case in the depleted type.

In Chinese medicine this pattern would be termed “false-cold true heat”, which is a situation where symptoms of depletion are exhibited, yet underneath this is an aspect of the body system which is contracted and over-heating thus drawing the energy of the body. In very simple terms we can call this “anger” but it can have many more complex names also associated with jealousy, disappointed-frustration, inability to express sexual or creative energy and so it is blocking and heating the body etc.

We can consider that the nature of the “fullness” of this kind of depression very directly is “ego”. The ego in depression is always fundamentally about separation and the feeling of victimization occasioned by it. Hence the stronger this is sensed within the body, the stronger the egoic quality. Ego isn’t necessarily associated with demonstrative power, which is to do with overheating of the whole body and explosive expression of this irritation. However in depression the ego is always composed of the victimized ego, that which feels it has no power. Depression is yin, which is an internalization of emotional tensions and heat of the victim-ego. Demonstrative power is yang and is ego formed from addictive personality with a feeling of internal irritation that is constantly expressed.

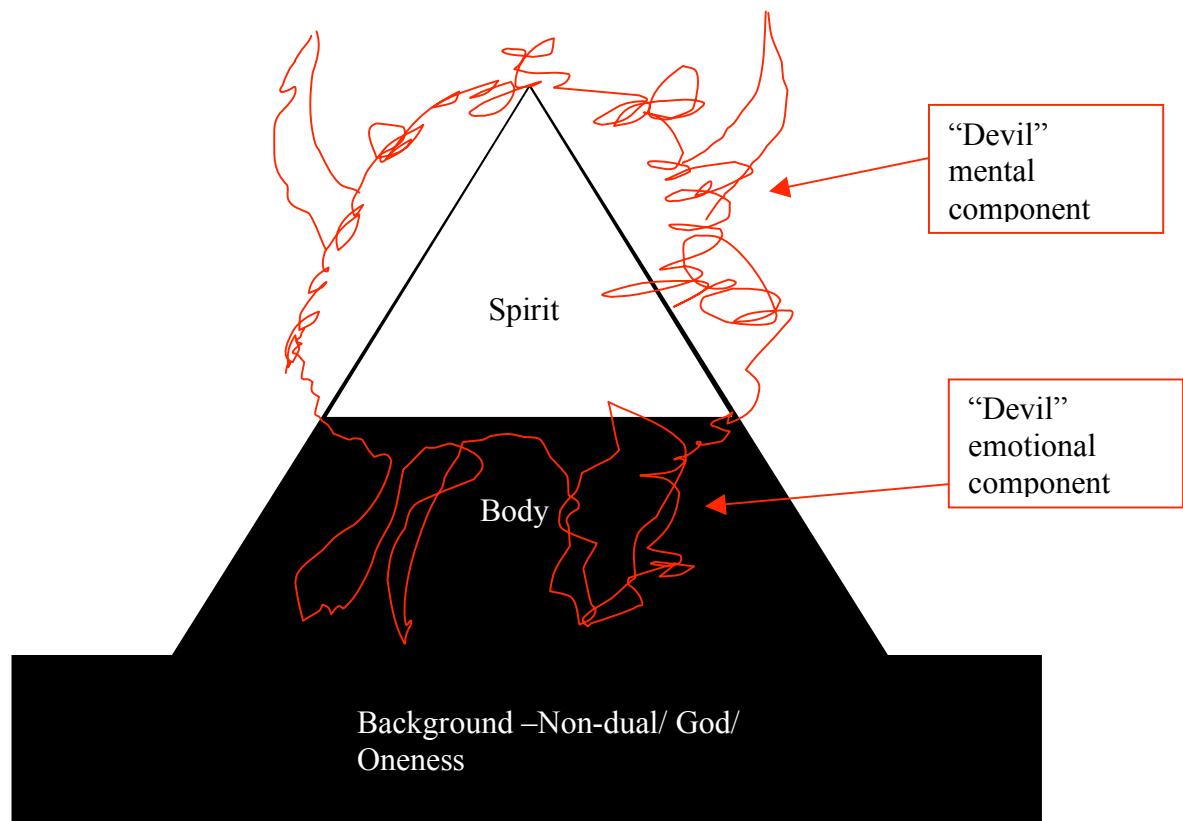
This we can call the “devil you know”. The victim ego is one of a known belief system that is mental-emotionally adhered to. It tends to be a detailed construction of what it is that “I am” in relation to a world that is “out to get me” in some way or another. This is what forms the internalization of emotion and so the depression stagnation.

The problem with the ego, whether in the victim or dominant state, is that it experiences from within a very specific box, it cannot break out and therefore feels trapped.

Depression is stereotypically a more female illness than a male one. It is of the body and emotion rather than the head and the upper body overheating which is associated with the female body. The head and mentality are associated with the male body. These are stereotypes but while depression is of course exhibited across male and female, it will generally be found more often, and tolerated better, in females than males.

The box of the depression is “the devil”/ “the divider” of thoughts. It is the box of narrowness that creates a feeling of separateness from all things that biblically would be termed as “God”. In fact it is true that the “devil is in the details”, the mind of the mental-emotional is the nature of being possessed and obsessed by the details and losing sight of the big picture. This represents the nature of depression - caught in a mind of confusing separate parts or details which keep spinning around suggesting that there is no way out and that the “hell” of stagnation is an unbreakable situation. One can see how in ancient times this could have been viewed as a “possession” by an evil spirit. The person is cut off and unable to function, yet nothing has occurred in the exterior world which has directly been the cause of it. The problems originated at an early age when a sense of separation was grasped forming the idea of the victimized “self”. This is merely a contraction of energy within the bodyspirit-vessel, but there is still the feeling of deep suffering.

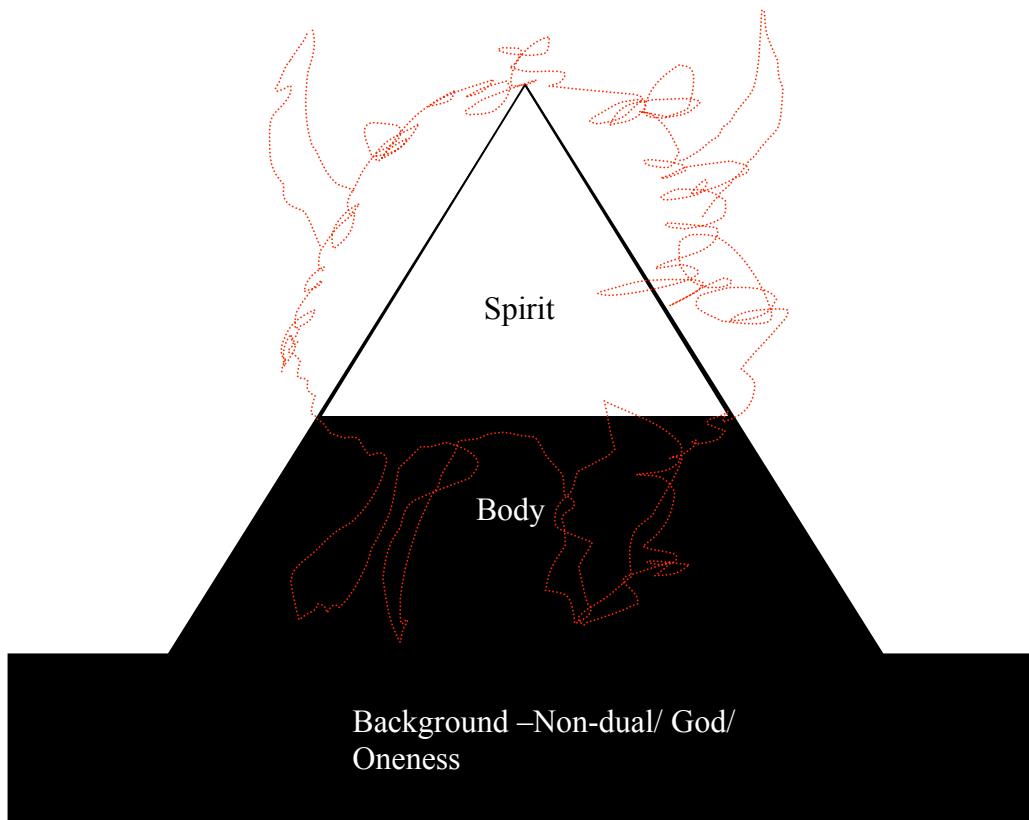
It is important to understand that any kind of mental-emotional state is always an add-on to what is constantly in the background. The nature of every human problem is the same, in that the problem is always an add-on to that which is never a problem. The so-called devil of stagnation-depression is always backed and underpinned by a forgotten sense of wonderment or Oneness. It is an utterly incorrect interpretation of the notion of the “devil” in the bible to be a thing or entity which is separate from the human or which is separate from the true meaning of ‘God’. These words have always been associated with abstract concepts unrelated to the person so forming a duality of God and human and thirdly devil. In fact all are one thing:



Hence the human, the devil and God are all one and the same thing. Depression is the contraction/belief and sense that there is separation from the background nature of the human, the sense of victimization and misapprehension that nothing can be done about it or, more importantly, that change is impossible from this known state.

However there are invariably holes in the nature of the ideology of “devil” or contractive thought processes. Openings always occur where there is only what is happening now, without the cinematic ideology of the depressed “self” being projected onto or filtering all the colours and experiences of the world.

When this lets go, which can easily happen given an environment and a point of ripeness which allow it, there is recognition of what is actually happening rather than the imaging/possessing of the devil-“self”, and then the “self” becomes less and less real. As it starts to fade and is put in context:-



All that gets left behind is what was previously there but without the add-on of the “self” reflecting back on itself. Instead of the devil’s hall of mirrors, there is a seeing-through of this to a reality behind. This is a realization of that which is impermanent, mysterious and unknown at the background of that which hitherto had appeared as known and quite sure of itself - the victimized “self”. This add-on is really just a covering or capping-off of the sense and reality of the world. The illusion can be deeply dense and contractive but it is *only* an illusion, a dream, no more or less than this. The nature of what underpins this is deeply real, not in an absolute way, but in a way that is Unknown and yet deeply expressed in the actuality of what is being sensed in this moment and a realization that there *is* no other moment. Here ends depression and the devil is contextualized.

Even then there is a process of dancing back and forth for a while, as the devil alternately holds on and lets go, like a candle flame flickering as it burns out. Ultimately it is released, leaving simply what was there before in the infant state. Depression and the victimization it is composed of is the devil that is known, there is no devil that is Unknown. That which is known is that which is finite, limited, contracted and seemingly separate, but outside of this the whole of the universe awaits, in fact it never left.

The story that the human was cast out of Eden was simply the illusion of the nature of the “self” or the devil-mind. The warning from “God” not to eat of the forbidden fruit is

simply the sense, the instinct of our animal nature, knowing not to eat that which is poisonous, that which can make us sick. The fruit of “the known” or “knowledge” is an hallucinogen, an irritant for the human-animal and all it does is tell the long and arduous story of seven billion seemingly separate selves all speaking at once, otherwise called “legion”. The nature of the end of this dis-ease is also clear as day, in that what is looked for never left, the dream or hallucination of “self” really is now coming to an end.

Depression is another obvious situation that occurs when “self” is seemingly all there is. However when this is even fleetingly broken through, the power of the “devil’s” matrix no longer holds and the deception of “self” is over.

David Nassim
17/ 5/ 2011

The flexibility of being without compromise:

When we look out into nature we see something that is rarely allowed to be noticed within modern society: total uncompromised expression. When something is without an idea of “being someone”, “getting better”, “being a failure”, “being successful”, “being right” or “wrong” or even “being your-self” which is really a total contradiction, then what remains is simply “being”. “Being” has no reason and no cause and thus is utterly uncompromising. When one has a reason for doing something, a “because” associated with it, then it turns from reality into a day/nightmare. It turns into a fantasy of control or of what life must, should or could be like, not what it actually is.

When something is uncompromising this does not mean inflexible. Inflexible relates to a kind of brittleness, a state of mind which is about contraction around an idea or through structure. “Uncompromising” is actually the nature of a situation where the mystery of life is allowed, or the possibilities of past and future have no interest. It is about the expression of naturally what is, when something cannot be other than what it is and this we can call uncompromising, just like all forms of animal and plant life. Therefore uncompromising is not something a person can do or become, it is something they already are, although often in the guise or mask of “compromising” on the surface in order to fit into the dis-ease that is society and the ideals associated with being a so-called “separate individual”.

Importantly, we must understand that uncompromising has nothing to do with being an “individual”. Individualism is something that is based on “me being this” or “me owning that”. It is to do with being different, unique and special and claiming this specialty rather than letting this go. A big misunderstanding in realising the nature of the uncompromised being, is that of “being an individual” or being “yourself”, especially in the industry of “self-development”. It actually goes far deeper than this, it is not having “self” and simply being, if you like going on automatic pilot. This doesn’t mean reacting from past-based patterns but responding spontaneously to what’s happening right now. Letting go occurs and then expression happens for no reason. When one breathes, eats, defecates, urinates and even vomits, there is a totally compromising expression occurring which is all out of “my” control, there is something else that goes on which we might call the spontaneous expression of nature. This spontaneity is very much part of uncompromised being.

So individualism doesn’t come into it. When life has no centrality to it, no absolute “self” or ideal from which to live, then as Tony Parsons expresses, simply the bodyspirit is somewhat “lived through” or appears to be. (please see <http://www.theopensecret.com>) When the wave is recognized not to be “My-“self” being the “wave”, but an expression of the ocean “waving”, then things change. So the uncompromising expression is in fact not about individuality, more to the point it is really an un-thought and un-managed process, it just is being without reason, it is utterly unreasonable.

We cannot say that nature “teaches” anything, it simply is what it is, there is no lesson to learn, it is the foundation of what we are and expresses all needs to be expressed. This is

its uncompromising quality. As such, it is the un-learned, the un-thought-of and the unknown, which is foundational to or underneath the learned, the thought and the known. It is background. This means that it is by nature utterly flexible and absorbs everything within it. This also makes it all-loving and unconditional in nature, but also impersonal as it is all things, therefore personal and individual are not useful descriptions of the whole as they are within the whole.

In 1949 Ayn Rand's film adapted from her book "The Fountainhead" made its debut, today it is a classic of her philosophy of Objectivism. This film brilliantly shows the truth of not going with the madness/dis-ease of social norms. It surpasses the totalitarian ideology of absolute adherence to society and its rules and instead suggests that the individual and his or her view is the key to forming a world of freedom. However in highlighting the individual we also miss the point. It is neither collective contracted dis-ease, nor is it personal "self" or individualistic dis-ease that holds the key. The key is outside of both these expressions. The nature of mental-emotional dis-ease seems both "personal" and "social/collective". When the truth is seen the underpinning nature is obvious, so personal and collective, subject and object merge. There is no "I" or "you" involved and so whatever happens, happens for no reason, neither a personal philosophy of objectivism nor a social philosophy of altruism or totalitarianism, all are rendered mere "smoke" by the uncompromising nature of nature.

The flexibility of nature is its realization of allowing the unknown to be unknown, of allowing life to be life without needing to go further, without seeking it out, wanting it to be different or better. This is not about being static/stagnant, or being without activity and stuck in passivity, it is about the realization that there is no-one in the action. The nature of uncompromised being is that there is no-one doing it, and yet it is done.

From the Tao Te Ching:-

Chapter 27:

Natural walking leaves no tracks

Natural speaking cannot make slips

Natural reasoning uses no calculation device or analytic method

Natural locking requires no bolts, yet what has been shut cannot be opened

Natural binding uses no cords to knot, but what has been bound cannot be undone.

Therefore the Natural-human is One with all humankind, no-one can be abandoned

There is Oneness with all things, so no-thing can be abandoned

This is called: "following innate Truth".

Hence the Natural-human is an expression that dissolves the suffering of a person who suffers

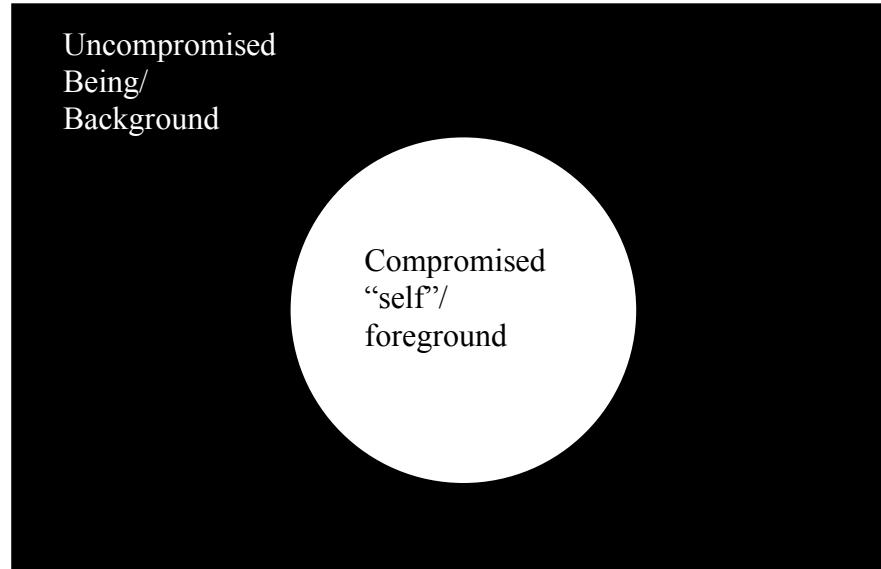
And the person who is suffering is that which is dissolved by Nature

Not to acknowledge the reality of the Natural-human

Or the person suffering

Though it may seem "intelligent", in fact is a form of blindness

This is the crux of Naturalness.



David Nassim
27/ 5/ 11

Sympathy for the Devil: Sympathy, Empathy and Compassion - from altruism to natural reality.

To begin with, here are some useful definitions of these words:-

Empathy is the capacity to recognize and, to some extent, share feelings that are being experienced by another sentient being. To empathize is to respond to another's perceived emotional state by experiencing feelings of a similar sort.

Sympathy is a social affinity in which one person stands with another person, closely understanding his or her feelings. Sympathy not only includes empathizing, but also entails having a positive regard or a non-fleeting concern for the other person. Sympathy is usually making known one's understanding of another's unhappiness or suffering, especially in relation to grief. Sympathy can also refer to being aware of other people's emotions.

Compassion (from Latin: "co-suffering") is seen as a virtue - one in which the emotional capacities of empathy and sympathy (for the suffering of others) are regarded as a part of love itself (whatever that means here!) and a cornerstone of greater social interconnectedness and humanism - foundational to the highest principles in philosophy, society, and personhood.

These three expressions are often tied together in conversation, but in order to comprehend these things we also need a clear understanding of the nature of what emotion is as differentiated from feeling, and what suffering is.

As expressed in other articles emotions are all forms of contraction of the bodyspirit into what we can call an mental-emotional complex. What we call the "positive emotions" are not emotions at all, the feelings of joyfulness, bliss, peace, contentment, love, these are very different from the nature of emotions such as hyper-excitement and anxiety/worry, anger, jealousy, desire, grief, fearfulness, confusion, frustration. The "positive emotions" are the background, the emotions are the foreground. The emotions are associated and attached to the mental-emotional framework called "self" - this self is such that all feelings are owned and bound to it, so the construction of self believes it is alive and it is experiencing all these things, this is the egoic "I" state.

Hence we can see much of the nature of sympathy and empathy are to do with feeling the emotional state of a person and recognizing its existence. However the other aspect of this process is that the empathizer or sympathizer should in a way actually be able to feel the "emotion" of another person. Of course this is commonplace and occurs all the time but whether this is a "virtuous" thing is deeply questioned in this article. The point of being able to really sense a person's feeling is simply about sensitivity. Sensitivity is like being able to feel something when it is hot or cold. When there is emotion, then feeling and instinct understands that there is a situation of emotion occurring. Cats and dogs and

babies know when an adult is in an emotional state and it is very interesting to see their reaction. Very often there is an immediate response of either a fearful flight away from the situation or an immediate inquisitiveness, a drawing towards it, almost with surprise and interest in order to investigate what's going on and the commotion in the energetic atmosphere. It is interesting that coming into contact with an animal or a child at a time of mental-emotional trauma can either make the pattern worse if the person perceives they are not understood by the child or animal, or it can have the opposite effect of breaking a person out of that state when it is sensed that there is something outside of "self".

However in all these cases the actual passing on of the emotional feeling from one person to another will mean they have a belief in a separate "self" and are feeling something similar to the person, based on past-based similar experience. In fact both people are in a state of disconnection from one another because they are within their own worlds of "self" but at the same time resonating at the same emotional frequency. This is a passing on of a dis-ease state from one person to another.

Practitioners of healing or medicine and those engaged in sensitively understanding patients are often told that showing signs of being able to empathize or sympathize with a patient's difficulties is key to engaging in a "sharing" of emotion and that this will bring about a realization of how to overcome them through the connection of a common experience. However this concept is deeply surreal.

The state of emotional trauma is part of the dis-ease pattern. If a practitioner is in empathy or sympathy with a patient they are actually in touch with the egotism of "self" within themselves. This is all related to suffering, so to suffer together is something akin to adding onto or exaggerating the problem. This is why practitioners often talk of empathy rather than sympathy, as empathy is a slightly more detached way of describing sympathy. So to empathize could be described as a milder form of sympathy, but they are still very similar. What is seldom understood is the difference between empathy and simply feeling sensitively.

Animals and infants are constantly feeling with all their senses, they are involved in sensing the whole world without judgment and also without the replaying of past mental-emotional patterns. They are within what we could call the natural state. If a mother cries and is very upset, while a child may have many reactions to this it is very unlikely that the child itself will burst into tears. The child is more likely to react with surprise and come up to her to see what's going on, or can actually be frightened by the reaction and retract from the mother's emotional state. The mother will be unlikely to tell the child that he or she is not "empathetic", believing the child is innocent and therefore could never "understand". In fact the child profoundly understands, he/she is feeling the energetics of the emotional expression of the mother, but doesn't engage with the dis-ease itself, one could say that it is immune from this very adult illness. The stereotypical male reaction of the woman's partner, on seeing her emotional state, may be to try and work out what's wrong in order to "fix it" or in other words to "stop it" or bring things back to a "normal" state that he can cope with. Or he may ignore the situation, but either

response will further fuel her emotional state with or without the additional processes of blame or manipulative coercion. This behaviour can of course be reversed, but is usually demonstrated in male-female situations.

The male exhibits something different, not empathy, sympathy or sensitivity but generally a kind of numbness or mental detachment from the situation. This is commonly what woman blame men for in relationships. The key problem is that both male and female are in states of separation and dis-ease of contraction. The female response is to go into the contraction held within the physical body, this is called emotion, for the male it is the aspect of contraction held within the mentality, hence we can together call it mental-emotional contraction. It is interesting that people who are in emotional states believe that everyone around them is being “insensitive” yet they cannot see how insensitive the emotion *itself* is to everything that is around them in that moment.

Although emotional expressions seem very much more sensitive than mental ones they are in fact both a form of numbness to what is going on in natural reality, one is just louder and more explosive than the other. When emotions are deeply hidden and not expressed, sealed within a mental contraction, this is more of a cold-logic mentality pattern and is stereotypically more male. Some people feel more emotional and less mental contraction, while others feel more mental and less emotional and this is usually, though not always, female and male respectively.

However, the infant and the animal have neither of these processes going on and so in fact these are the only two “healing” expressions spoken about here. The reason that pets and children are known to help adults is that they are said to “love unconditionally” but what this means is actually they don’t care if there is mental-emotional contraction because they are not resonating/viewing the world in this frequency/way, they are just being. There is no sympathy or empathy, there is just a sensitive response to life happening even though it may not necessarily be *wanted* by the person in the mental-emotional state. The animal and the child are expressions of what is behind the mental-emotional contraction of “self”, our natural instinct and its awareness. In the ancient wilderness if a man or woman was in a mental-emotional state they were much more likely to be picked off by a predator for food or to be unaware of situations of danger.

The point is that in healing it is the natural and the infant that un-learn our ways of understanding, and the recognition that things are truly in natural reality rather than in empathetic state. Neither sympathy nor empathy is required for healing, just simply natural sensitivity and instinct. This is deeply impersonal and yet deeply intimate at the same time. This may be seen as a cold response by those who want the other person to be “empathetic”, or for those who want the other person to be more “logical and clinical” the response can seem too warm and close. In either case, the practitioner’s role (for it is only a role) is not to be coerced into an alliance with the state of dis-ease desired by the person as this will only validate their sense of “self”. In order for true healing to occur the “self” can find no place to attach itself to and as a result healing focuses on that which is behind the mental-emotional contraction, without getting directly involved and entangled in its web of symptoms.

Practitioners who either go to considerable lengths to please, impress or pander to a patient with a highly empathetic approach, having long drawn-out sessions, or who are numbed, cold and clinical to the emotions of a person and have very short sessions, are eccentric to the empty-Centre which underpins reality.

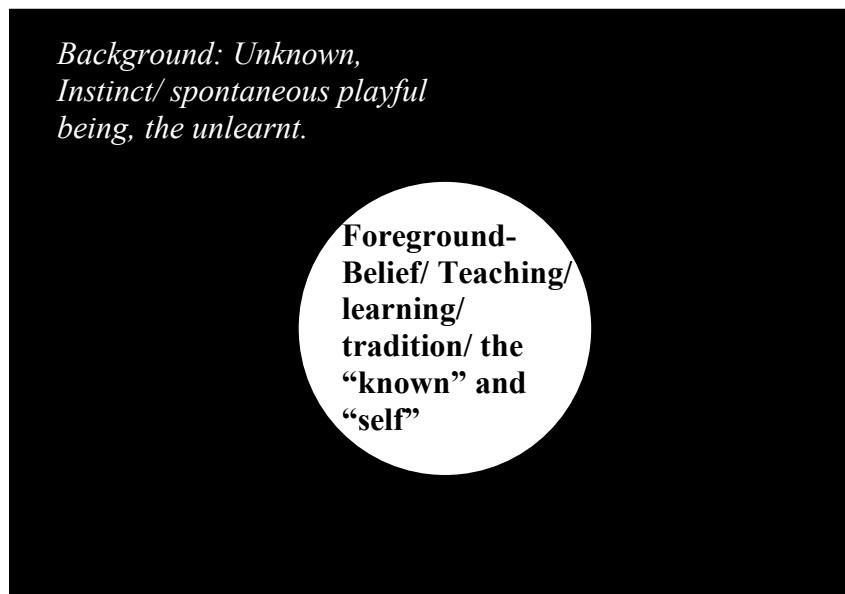
The empathetic and sympathetic approaches are very much tied into ideas about “compassion” and altruism. The idea of love and truly understanding the nature of unconditional love is expressed in my article “Real Love”. The point is that compassion has much more to do with an acceptance of unconditional reality as a deeply impersonal and deeply intimate paradox rather than it having anything at all to do with sympathy and empathy. Sensitivity is all that is behind the contraction of “self”. Therefore it is a totally surreal ideology to see that the ideal of compassion as being an altruistic state, which is connected to a romanticized idea of love and a sympathetic/empathetic existence of humankind, this merely prolongs the notion of being trapped within a separate self. Thereby emotional expression and as such the altruism of “compassionate-love” will hinder the process of any change in the present situation, perhaps only a movement from head-based contraction to heart and body-based contraction.

The real change, which is now gradually occurring in humans, comes about when there is a spontaneous shift to a realization that the drama of the emotional world and the aloof headiness of the mental contraction are both viewing reality through a straw. Underpinning this is a place where all is accepted as it is. There isn’t a judgment of how empathetic or sympathetic a person is or the “amount” of compassion they can muster, but simply a realization that the mental-emotional continuum which is bound to “self” is a powerful charge of energy with no “anchor”, thereby feeling constantly separate. It is true that all things can be healed by love, but it is also true that all things ARE love, so you can’t go anywhere to get it! You can’t “be loving” or “be kind”. Kindness is not “good for you” as Dr. David Hamilton suggests, true love is very “bad” for “you”, it kills the “you” altogether! Love is already present, there is nothing that needs doing. In fact as we are propelled towards seeking the so-called positive, the so-called loving and the so called-compassionate this causes us to miss all aspects of what this truly means. We constantly try to “fix” what is broken and yet none of it is broken, merely hidden from view. Healing is relief, relief is letting go, letting go means something has been added-on, some burden that is carried, healing is always a lessening and not a gathering process. There is no addition that can help to heal. Healing is always a relinquishing, not forcibly or because you are told to, but spontaneously at a point of ripeness of life. It’s out of “your” hands.

David Nassim
13/ 5/ 2011

Old Dogmas and new tricks: Teaching, Dogma and tradition, differentiated from instinctual playing and un-learning:-

In other articles we have looked at the nature of the often dominating duality of the student-teacher dynamic. In this article I want to look at how we can identify the process of something moving from a taught methodology or traditional “lineage” as opposed to something that is occurring in the moment that is utterly without dualism. In many ways this is a different rendition of Non-duality and duality, or Taoist instinctual sense and Confucian dogma. It might also be the difference between the nature of the indigenous reality and the colonial mentality, all these equate, and another way of putting this is the background and the foreground.



When we look into any tradition or expression from the perspective of never having seen it before we may think “how refined”, “how perfect”, “how clear” “how beautiful”, yet behind the things that are produced by the tradition there is also a level of commitment and focus on an art or tradition often totally driven by willfulness. This is hidden in the background and is important in order to uphold the tradition as passed down from the those who have gone before. This is most perfectly illustrated in Japan where many of the Zen arts are practised and diligently passed down from one generation to the next in unbroken lines.

However within these and other traditional expressions the fundamental premises are seldom actually looked at or questioned by successive generations. It is for this reason that these methods continue, yet can transmute into practices that are completely devoid of a feeling for and understanding of the art itself. This is something that I have experienced in the study of oriental medicine, but it is also acutely understood by many people who go to study in traditional cultures.

The problem lies in the belief that one culture has it all “right” and the other has it all “wrong”. It is true that the modern westerner often possesses a colonial “I am” and “I’m right” attitude that immediately blocks any process of seeing what there is around him or her. However another important aspect is that the modern westerner may come to the culture with the total child-like view that it’s “all new”. It is very difficult for a person to be open to this when tied into tradition. Questions from the open newcomer will be the key questions and will come from innocence.

Hence this comes down to whether the lets say “Eastern” teaching (though this is a metaphor), is intrinsically important, meaning does it have a fundamental Non-dual basis or does it draw us further towards duality and unrest. In almost all cases of teacher-student situations there will be a deeply embedded process of duality which means that a person will be learning a tradition rather than the fundamental roots of what learning in its true sense is all about, which is really un-learning. Just becomes something comes from ancient tradition doesn't mean it forms clarity, just as much as some ideal formed yesterday. Time has no relevance here as realization of the real is timeless. So both the traditional and the modern can have “self” and dualism, and both the ancient and the new can express timeless clarity or non-duality.

As far as teaching goes let's use this metaphor: A student walks into a classroom limping on one leg. The teacher immediately offers him a crutch, which we might call “education”, “method”, “attitude” or “my way” or “technique”. The student quickly finds that with the crutch he/ she can do things almost exactly the way his teacher can, he/she can follow and shadow without a problem. He may even become very useful to the teacher as an extension of his/ her hand, making parting from the teacher very difficult as a pattern of dependency has formed. However one day, many years after, when this student is now in the position of a teacher, a friend might ask him: why do you carry around that old crutch, do you still need that? The student/teacher didn't even realize he was holding the crutch and immediately starts to question it. He lets it go, and inevitably finds that he still has a limp.

The problem is that whatever is imprinted, “carved” or “moulded” by a teacher is a manifestation of the egoic expression of the teacher attempting to put his “brand onto the product”. This is simply the idea that the teacher believes him or herself to be so powerful that it is not only their “responsibility” for the “product” to have a good branding, but that he/she must check that this product isn’t defective so he or she doesn't create a “monster” by mistake. This unfortunate state of affairs is the way of the dualist teacher, so enmeshed within his/her own pathology and suffering that it is passed directly on to whoever is being “taught” and so the process continues. Religious dogma and ideologies and the like are spread in exactly the same way and of course the highly judgmental attitude of being able to deduce if someone has “got it” or not.

Therefore what can we do to return to sense? What is the answer, if we are being stifled by all tradition, teaching, lineage and all the “known” world, where do we find the freedom? As always the freedom is the background to this process. This dualism we might call the foreground of life. Teaching is like a fashion, it comes and goes. What is

background is always at the root and remains intact. It requires no “respect” or “acknowledgement”, no naming or blaming, just what it *is*. The process of “true” education is very much like the healing process where gradually ripeness occurs. This ripening process has no force involved and in fact is encouraged when there is no-force, no intention to change and no requirement of the so-called student. In this case the so-called teacher no longer has this role but is simply a pointer/signpost back to the other aspect of Oneness, i.e. the student, the true nature of the emptiness from which “self” is emanating. Once this is deeply realized there is a fundamental shift to a situation of just being what there is. There is a deep authenticity in this that comes from no teacher and cannot in fact be taught. The pointer is simply a pointer to what is, and neither requires nor asks for a reward or recognition.

The nature of this is the expression of an unconditional process of “teaching”, it is non-dual by nature. Often in traditional societies the fundamental premises are forgotten and then layer upon layer of archaic information is build up and the moment and the instinct are lost. In the modern world we are so caught up in being a “self” and in the ownership of things and ideas that we can be impenetrable and are only ripened by natural events that strip away layers when a tolerance limit/breaking point is reached. This shows the rigidity of the “self”.

What is useful or interesting in the western approach is the innocence of the child, where as the ancient East holds the other key quality which can be the passed on realization of the fundamental premise of anarchic Oneness. When these are met there is something else that occurs. Instead of looking at the art of a tradition and trying to follow it by rote, there is an explorative playful attitude that is less serious to the whole expression, a lightheartedness in the approach and a carefree attitude, whatever the interest area. There is an understanding not of a right or a wrong, not of “good or bad music” but simply music that is liked in that moment and that which isn’t. There is no future or past, just what’s going on now, no tables or charts, just what is felt in the moment. The books and maps of the old texts are seen as interesting and to be felt and uncovered experientially, not absolutes to be passed down absolutely, as this passing down would not then be the essence, just the echo of the past. Of course I am just using “ancient-Eastern” and “modern-western” as total metaphorical concepts but the point is that the Yin quality and Yang quality are both backed by Oneness and both express this in key qualities. The yin express this in the truth of the understanding of un-learned nature clearly expressed such as with the Taoists, the dis-ease of the tradition is actually to miss the essence of this and follow rules or ideals about it without question. Yang may be grasping and impetuous in dis-ease, but is by nature spontaneous and immediate. Both are of the same source.

The essence is always an unlearning and a playfulness. It is not about details but about the whole. It isn’t about the foreground but about the background inclusive of the foreground. This cannot be taught because it is No-thing. It cannot be grasped because it is just being what is. It cannot be owned, bought or sold because it is simply impossible to split up and barter with.

If we take all the art and knowledge in the world and put it on a big computer, then ask ourSelf the question, “what do I need?” the end product will be a totally bare computer screen. If we consider that teachers, teaching, tradition and dogma are crutches and software added-on this is a more accurate picture. For many people this will come as a poke in the ribs, suggesting that all teaching is “wrong” or “bad” - how could I be so arrogant! But the key problem with this kind of judgment is that it is already spring-loaded, just as a religious person will immediately rise to the call of his/her ideology so the pupil will always defend his/her teacher. There is a deep weakness and brittleness to the teaching process that in itself proves that it cannot live long in human history. That which is truly essential requires no defense. In nature things that endure are things that are vital. That which isn’t will eventually be let go of, including the body, the expression and all material things. What remains is the source from which these things originated, the Oneness that is known as the background to all life. When we finally really want to engage with something it isn’t because of a teacher but because intrinsically it is always within, and is expressed without, it’s as simple as that. If this is not present then there is nothing that can be done about it. What is sought is so easy and obvious that it cannot be fathomed by the analytic mind.

When we look at tribal cultures, though there may well be traditional belief systems and customs more foundational to those cultures, they relate to very simple practical and directly instinctual ways of being. Food, shelter, weaving, direct connection of material to hand, hand to hand, and hand to earth are all primary. These are simple living expressions of the nature of the human-animal that have no judgment, no process that can be taught. In nature animals express the nuances of their expressions directly, without cause and without the requirement for teaching. What looks to humans like teaching as they watch a bird feed its young, is an anthropomorphization of an innate and totally non-causal process of nature unfolding. The same is true of the tribal societies where people are not taught a trade because their fathers or mothers did it before them and so they continue to do it now, but because naturally this is who/what they are. The fact that tribes-people “know” the natural doctors amongst them, just as they know weavers or singers, shows profound instinctual sense. This is all part of the process of realizing the nature of what is in spontaneous feeling/acknowledgment, what is basically and directly useful rather than what we want or try to be. There is no “trying” or making sacrifices, no competition, judgment, teaching or being taught, no traditional keeping up appearances, or of keeping the “flame” of a tradition alive without remembering or feeling its original instinctual essence. The art is art for now, the food is food for now, the story is from right this moment, there is nothing else. There is a perfect example in an article by the BBC of the Amondawa tribe from Amazon who have no word or use for the laughable notion of time: <http://www.bbc.co.uk/news/science-environment-13452711>

The nature of how children play should continue into adulthood but is cut short because of society and its ideological dilemmas and hierarchical power stories. However it is children who are our most perfect teachers, as they will never assume this role. This is brilliantly described by Alison Gopnik (please see <http://www.alisongopnik.com/default.htm>). Play is literally the occurrence of spontaneous creativity, it has no cause, no mental-emotional psychological add-on and no

reason why, it just happens. It is art for art's sake, that's all, and is also directly practical in every way imaginable. By nature, nature is a playful celebration of life, life and death do not hold serious conclusions and are one. The revolution is an ending of the dogma not only of establishments that are dogmatic in the way of traditions and belief systems, but also those upheld so dearly by the so-called atheist in the halls of Newtonian dualistic science and the like. None of it can really be trusted by the direct sense and intuitive process, it is still based on theory and ideas simply because subject and object are broken off from one another and the roots of these two are not acknowledged, like accepting only parts of a tree but not its roots. All these need to be left behind in the revolution. The revolution is when there is a letting-go of the past dogmas and also of what they have formed in the present, rigid ways of viewing the world within dualism.

When teachers start to question firstly what they are teaching and, more deeply, what *is* expressing, then the dynamic changes. It is no longer a situation of a hierarchical parent teaching a child, instead it is the simple expression of doing what is enjoyed that inspires a deep process within another to un-learn. There is no attempt to clone the teacher's persona and so nature takes over. It is never about the instruction of a teacher, but always about what allows for relaxation, a dropping away of contractions because they are not needed and a realization that what one is originally, limp and all, is actually a perfectly expression of what there is and requires no alteration. When we learn to walk without crutches spontaneously and without belief then there is peace. This is expressed here by UG Krishnamurti:- <http://www.conscious.tv/nonduality.html> (please see the interview called "Calamity Consciousness").

The revolution is already starting. In Portland Oregon a group of people calling themselves "trackers" have formed what can only be described as a revolution towards re-connection to instinct and recognition of tribal-family sense. A growing number of people worldwide are "un-learning" and moving back to a way of being that is more essential and closer to the natural-animal nature which we are. Please visit <http://trackersearch.com/>, and notice the keen awareness of the programmes to encourage us to explore the true nature of what is being expressed through a person, not just an attempt to layer on ideas. In these ways, as we un-learn ourselves back to nature there begins a process which can truly lead to a unified understanding and re-connection to the feet and earth of reality. This is not about finding a "programme that suits you", but rather, what by nature is being expressed through you. It is irrelevant what one can take or use, or can do something with, but simply about what is. It isn't about being a member or fitting in, it's about knowing the true meaning of feeling "at home", and so a situation of life borne from that sense is bound to suit.

In a version of the Tao Te Ching it suggests "follow only the ancient ruts". Commonly misunderstood, this line is not to suggest that we follow old traditions but rather that we in fact notice the tracks of these traditions and see where they lead or in fact what their "origin" is, what forms them. We become trackers, seeing old tracks, but in this very moment. There need not be solemn procession or austere attitude, there just needs to be interest in what's going on now. It's not even to do with being appropriate because what is appropriate is already imbued within the moment, it isn't "learned", it is simply an

interest for what's really and truly happening. The tracking of the old tracks has nothing to do with finding a pot of gold at the end of the rainbow or finding the answer, because the tracks lead no-where, they are in fact in and of themselves the end of the search, there is no place that the old tracks have not covered. The old tracks are found to be that of our own feet seeking for the origin and finding it only when the seeking stops. It is only what we need and what is really and truly basic which is key. Any type of add-on, be it the Newtonian theories of science, or the witch doctor's egoic idea of curing evil with ritual sacrifice, all are old tracks that are adhered to without moment-to-moment sense and are too weighty for moment-to-moment living. It's not food or shelter, or breathing or feeling or sensing, it is abstract, mental-emotional, religious and it's all tradition. What is truly "quantum" is beyond the known.

This then is not related to teaching or to learning in any way at all. It is about playing, and un-learning the nature of "self", it is an unravelling and an un-covering and underneath No-one is found. The end of the road is always a shocker!

David Nassim
21/ 5 2011

The energetics of life: An introduction to yinyang / 5-phases

In pre-history there was innate knowing that everything was One. Before humans could think their way into the box of “self” there was an acceptance of everything as it was. At this time one could say that there was no such thing as dis-ease and that the human was the human-animal, not the human-modernist added-on to the human-animal as it is today. There may have been pain and illness in this state but no suffering that then turned the situation into dis-ease. Dis-ease is a situation of the struggle of the modern human with him/her “self”. The most ancient cultural civilizations still retained a touch of the original animal instinctual sense that have connection to practices which still exist in the world today.

From the Vedas of India and the origin of Hinduism, to the Taoism of China, and the Pythagoreans of Greece, there was an understanding of profound unity and the prehistoric connection somewhat remained, the realization that the world was not made up of dualistic ideas but was unified, subject and object only seemed separate, but this was only due to the human misperception. In all indigenous cultures there is a pantheistic type ideology of spirit being the manifestor of all things, or that “god” is not something separate but is everything from no-thing. This is the same expression just put in a different way. Pantheism, monism, Non-duality and everything which expresses a similar connotation are all pointing at exactly the same thing, Oneness.

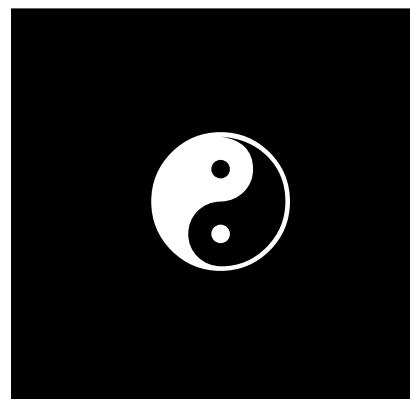
It is therefore unsurprising that most methods of expressing this are similar to each other, perhaps using different terminology in different parts of the world or different languages, but humans are humans and the basic principles of what they see and understand are exactly the same, so the origin of all human understanding is One understanding.

My main study has been of the ancient Chinese perspective so this is what I will present to you, while emphasizing that in representing one expression we are representing all. When it comes to exploring energetics the Chinese are innovative and deeply clear in their explanations, Taoism being the root cultural tie to the prehistoric and to the absolute reality of the moment. Taoist expression is profoundly simple and without any notion of belief system or requirement to hold onto a theoretical opinion. I was moved to “study” or what I found was to be “un-learnt” through this, because to me it is as close as is possible to the root meaning within all cultural ideology, stripped to its bare bones without confusion. The Taoist expression is less possible to be misconstrued than many other cultural expressions of the same thing. It is a “pure-science” that is in realization of what might be called a “quantum” reality in modern physics and for thousands of years it has been expressing just this, in a way which is presently beyond the imaginings of the theoretical dualism of modern physics, and therefore able to see things from a less specific, more accurate field of view.

Specific does not mean accurate. Energetics is really the realization that to be “accurate” or to understand accuracy-of-view of a situation or to explain a phenomenon, the view needs to be broad enough to see subject and object yet also to realize what underpins both. When this is understood then there is clarity.

In Chinese philosophy there are 2 forms or interpretive structures that are real the key ways to discuss and understand cognitively all natural phenomena. Some people call these expressions “theoretical models” but that actually sells them short, as they are expressions of simply the way nature is, they way it moves, it is more a map than a theory, more a pointer or direction towards our instinctual sense rather than something purely cognitive.

The first expression of understanding reality through thought is called yinyang. Yinyang is written as one word because it is One, not two, although many people will miss this point. The symbol expresses this:-



The background back is emphasizing the Oneness. The foreground is the white aspect of the yinyang symbol and this aspect is the yang. The white is on top of the back here. The back within the symbol is called yin, the back outside the symbol is called Tao. Tao means that which is primordial and unifying to both yin and yang, it underpins both of them and is easier to understand cognitively as being more like the yin and underpinning of the yang.

So if we just look at yinyang to begin with.

Yin	Yang
Earth (also connected to Void)	Heaven/ Sky
Autumn and winter	Spring, summer
Sour and bitter flavours	Pungent, sweet, and salty flavours
Female (archetype—earth and fire)	Male (archetype—sky and water)
Soft (but dense)	Hard (but energetic)
Slow to change	Fast to change
Dense	Diffused
Calm / stillness	Change
Silence	Sound
Dark	Light
Accumulating	Expanding
Deep	Superficial

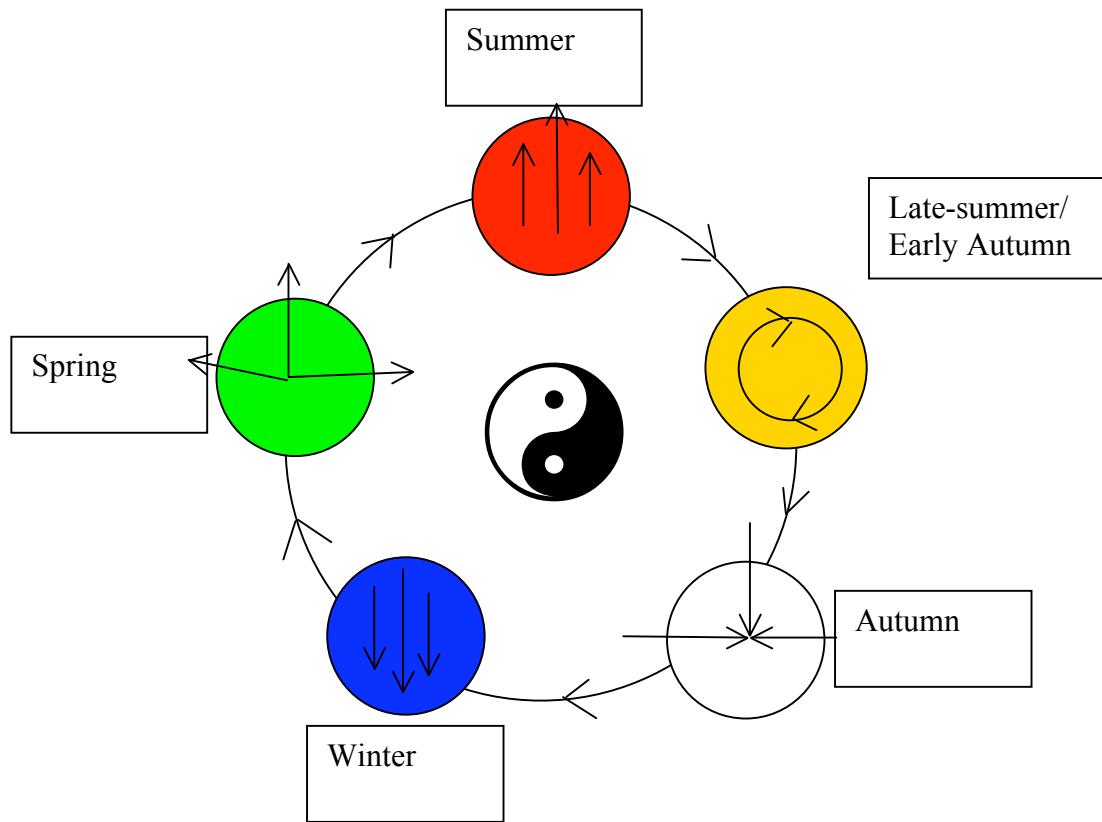
Inside	Outside
Cold	Heat
Receptive	Penetrating
Below	Above
Absorbing in	Radiating / giving off
Physical	Energetic
Body	Spirit

These offer some immediate ways with which we can see the different qualities of yinyang. Essentially yin and yang are poles of each other's expression, it is one thing with two poles, like a magnet. The magnet is One thing yet it has two poles and this represents exactly the nature of yinyang. One aspect is more accumulative and cooler, the other is hotter and more vibrant. All phenomena can be explained by simply using yinyang to describe something. We always have to explain yinyang as describing something relatively. So for example the burning charcoal is relatively more yang than ice. The top of the tree is relatively more yang than its roots. The roots are relatively more yin than the leaves and so it goes on. Yang is the expanded, the bright the open, it relates to the male only as a stereotype of expansive heat. The yin is associated with the female only as the stereotype of accumulative energy and calm, cool sense and inner density. The point is that these expressions are non-absolute but they form a feel of reality as heat and cold, as sensory perceptions. This descriptive process can be applied to anything and it is the fundamental way to understand anything within the functions of Chinese philosophy, including its medicine. Please remember that yinyang is only a tool of thought, it is not in and of itself reality, for reality does not require tools to investigate it, it simply is as it is. Hence yinyang is in the realm of thought and as such is abstract. However, it is abstract in such a way that it requires a person to use their senses to investigate, it is not in and of itself objective truth in a box, but a fundamental part of human ways of thinking and seeing, without judgment, the nature of the sea of energy (or Qi/ Chi/ Ki) that is all of life.

Yinyang constantly are in the process of change into one another, just as death and life are a continuum and the seasons express this within a year, a day, an hour or a minute, cycles within cycles. This is the nature of what is represented by yinyang.

From yinyang what we can do is split up the definition into 5 parts. This we call the 5-phases of change simply showing 5 aspects of yinyang. Unfortunately even at the so-called "highest level" of explanation people seldom understand that yinyang and 5-phases are exactly the same expression. There is an immediate requirement in circles of medicine, and the process of trying to get to grips with Chinese philosophy in western ways of thinking, that it's all a bag of bits mis-conjoined and an attempt to find "different ways" to explain something borne out of societal requirements. This is never so with the root of Chinese understanding, only with its branches. At root it is always about concentric circles. Whether we see things in a way that splits Oneness into two dimensions or five dimensions or ten thousand dimensions it makes no difference, it is still the same Oneness. Hence 5 splits of the yinyang is simply 5 aspects of expression

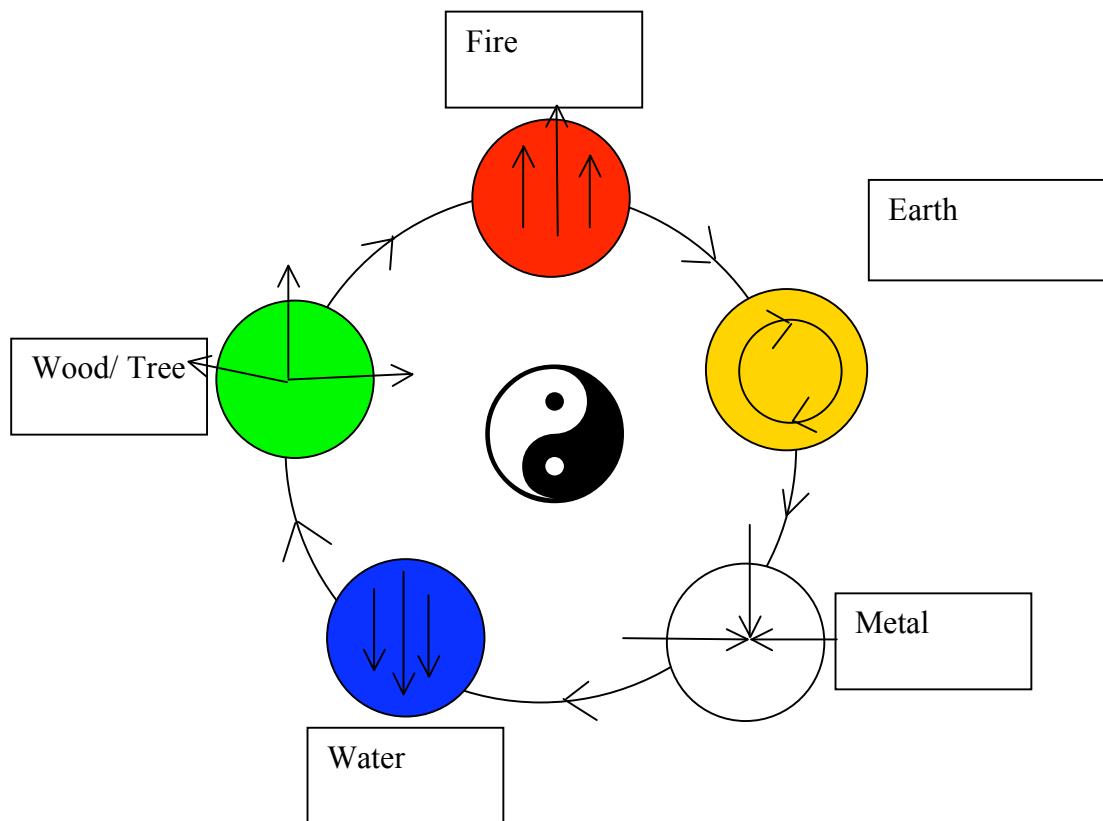
which makes for a more complex-looking picture. Let's look first at the 5 phase expression:-



This cycle of seasonal changes might not seem correct, because we usually consider 4 seasonal changes. If we were looking at things through the 4 angles of view then we might quarter up the yinyang symbol, but as it is the 5-phases is fifths of expression. Why 5? In all ancient cultures 5 was very much associated with the nature of the human being and their expression. Whereas the processes of earth and the 4 seasons and the direction of the earth's surface were always even numbers like 4, 8 and 12 associated, 5 was always reserved for the 5-senses, 5 external appendages i.e .the head and the 4 limbs expression of the human form, with 4 fingers + thumb per hand 5 toes on each foot. 5 is very much a human expression.

So the 5-phases expression is something the Chinese found deeply useful for rendering most phenomena *into human terms*, how things related to the human in his/ her “5-dimensional” perspective of reality. This became useful on many levels, particularly in medicine where herbs and ingredients of medicines were able to be understood in relation to the human body, the human body itself could be associated with aspects of the 5 phases, again just as with yinyang all relative to each other. This of course made for a much more complex expression of correspondence. There are now 5 spinning plates to think about rather than 2, so it's complex. However, not too complex for the human mind

so as to separate it from the accuracy of the senses. These 5 phases were described as different expressions of nature:-



The arrows on the diagram in each phase show the nature of the energy of each expression. Wood, or more accurately the growing nature of the alive tree, grows upwards and outwards, it is expansion and associated with spring and the organ of the liver in the human body. Fire is the peak of summer expansion, it is full to bursting and relates to the heart within the human body. The Earth quality is associated with the situation just after summer or just after mid-day where the humidity is higher as there is a beginning of condensation of water from the dryness of mid-day. It is a point of balance between the coolness of the evening and the heat of the day and is associated with the digestive system in the human body. The metal phase is a situation of cooling and calming into the evening it is a process of accumulation of water and a drawing inwards, like a spring naturally draws in the water of the day or in autumn the sap is dropped down into the roots of the tree It relates to the lung organ in the human body. The water phase is the mid-winter or midnight, the coldest time where everything is drawn downwards and inwards and accumulates deep within the body, it is calm and internal and is the potential energy store for the day to come or for the spring ice to crack from deep winter. It is associated with the kidney, more specifically the left kidney within the human body.

The point is that everything is interrelated and joined, the seasons are within the human body as well as in the external environment and the human now has an understanding of

him/her “self” within the Oneness of this in a cognitive and sensory way, as all these expressions are verified not by a mental concept but by empirical sensory understanding that is beyond the cognitive.

From these 5 expressions we can form a chart which allows us to see the 5- ways of looking at the body energy.

[Please note, those of you involved in Chinese medicine may take issue with the expiations of organ association with phase and also with flavour with phase. This unfortunately is something that requires much more in-depth discussion, which can be found in my soon to be published book “The nature of Classical Oriental medicine” wherein the reasoning for the application is explained fully. This is as close to the original meaning and ancient way the 5-phases may have been understood and underpins the modern explanations that have disregarded the unifying principle of medicine. I urge you to study this area carefully and involve your own senses in the investigation, please also note the assignment of flavours which will also be held in contention by some]:-

	Wood	Fire	Earth	Metal	Water
Vital organ	Liver	Heart (+ Right kidney)	Pancreas (spleen)	Lung	Left-Kidney
Secondary organs	Large Intestine	Bladder and Small Intestine and Circulatory systems (Triple Warmer)	Stomach	Gallbladder	-
Season	Spring	Summer	Late-Summer	Autumn	Winter
Seasonal Flavours	Pungent/ Spice	Salty	Sweet	Sour	Bitter
Medicinal flavour for each season	Sour	Bitter	Sweet	Pungent	Salty

One of the key factors that makes the 5-phases easier to understand is the 5 flavours which, although they are exactly the same as all the other attributions, are also a vitally important way of re-connecting with the senses.

Pungency/Wood energy:

The pungency is that which expands and pushes outwards, just like the nature of spring and also the function of the liver when in movement, the liver distributing and expanding its store of blood outwards towards the limbs in activity. It is an expression of the beginning of yang, the expansion of pungency and spice activates this in the body and

brings about more movement of the energy inside-outwards. This is why it is also associated with the large intestine organ which passes out energy with the out-breath.

Salty/ Fire energy:-

The fire energy is the peak of summer, it is the hottest of the flavours in that it “lowers the boiling point of the body fluids” and makes for an upwards effect and a stronger heart contraction, which is why this is avoided in all heart conditions. It reduces fluids in the body and sends them outwards like summer sweat where the salt can be tasted on the skin as it is leached out of the body for it to cool off.

Sweet/ Earth energy:-

Sweetness is the main flavour associated with all types of food all food has a form of sweetness involved in its flavour or it would not be food. Sweet is what the digestive systems needs to draw out of food in order to gain the energy to function. Relative to the other flavours it is a mid-point between the coolness of the autumn and the heat of summer and so as a flavour this means that it contains both heating or energy and cooling fluids. So you get a kind of warm dampness which is the condensation found in the digestive system. Too much damp and it gets too cool, too hot and it gets too dry, so the inner environment of sweetness is the balance point of these conditions.

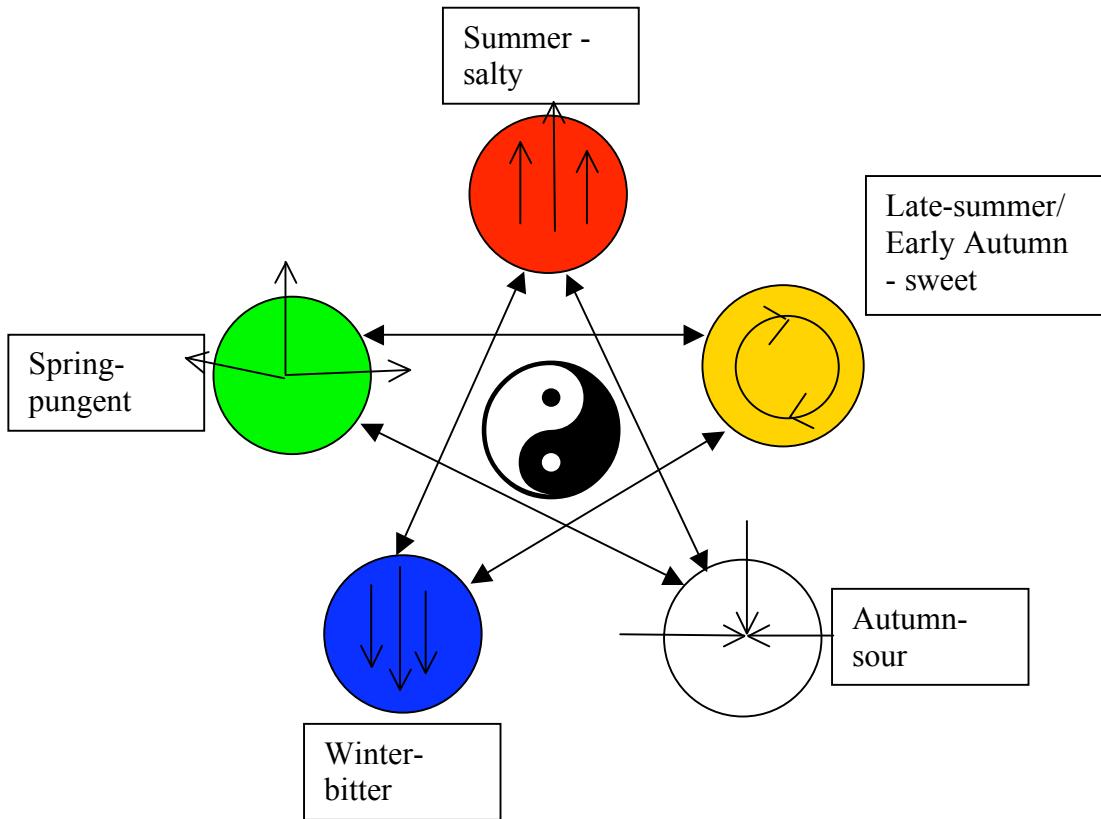
Sour/ Metal energy:-

The Lung out-breath is very much the associated expression for autumn, which is the sighing and letting go of the days of summer and a moving into the calm coolness of autumn. As the leaves drop off the trees the energy is stored within and this is the expression of the sour flavour. As with the taste of lemon which makes the mouth dry and contracted, so with autumn all the fluids are drawn inwards and the sourness is literally this accumulation process, like a sponge drawing in fluid. The sour flavour activates this within the body and allows us to hold onto fluids and accumulate more.

Bitter/ Winter energy:-

The bitterness is coldness. It is a deep still calm within the body that is deep low down into the Left-kidney and into the bones of the body. It is that which is hardening and deeply accumulating in the body. Contraction is not the right word as this implies a kind of intended active movement inwards. Accumulation is simply this accumulation due to lack of heat, and bitterness is representative of total lack of heat and total darkness and inwardness. This is to do with water storage, an inward holding of energy.

Notice that the flavours are both actual tastes from foods/ herbs, but also the flavours are an expression of the energy of the 5-phases, so “flavour” or “phase” or “season” are interchangeable labels. The medicinal flavours for each season are opposite. This is what is commonly misunderstood by modern ideology applied to Classical medicine. In the summer season of saltiness, bitterness will cool things down, in spring sourness will calm the nature of the pungent season. In autumn the opposite is true, pungency warms and moves the coldness of winter and in winter saltiness warms things right up. The nature of the medicine is always to balance out the nature of the seasons. The effect is as follows:-



This is how medicine can be cognitively understood within Chinese medicine. Of course this doesn't just apply to herbal flavour or even the flavour of foods but in fact to the flavour of life itself. All things are totally the same, colours, flavours, everything. Everything has a unique quality but the nature of the flavours is that they are an energy that we can taste. We use this quality as a description in interpersonal relationships: a "bitter person" we might find quite cold to be around, a "sweetie" might be quite warm or nurturing. Of course this doesn't always apply but it is interesting that in our own language we may use these means of expressing the flavours in energetic terms without even realising it.

This is the nature of the maps of energy of the ancients, they are no more or less than a cognitive tool but always one that does not deflect into the abstract but focuses directly on experiential senses, drawing the thinker back to his/her body. In fact it becomes a map back to our instincts, a means of feeling that life is not split into 2 or 5 or anything else but is a spectrum of colour that is expressing all at once, a play of light and sound. In the end medicine isn't possible unless it is a spontaneous expression coming from a place

beyond the abstract-cognitive. Healing is the realization of Oneness, pure and simple, these models above might simply be pointers or triggers to the realization that in every way the universe is “I” and “I am” the universe and that this cannot be displaced by the so-called “separate self”.

David Nassim
26/ 5/ 2011

Differentiating teaching theory and feeling practice in healing/ medicine.

Theory and practice of medicine/healing are very important factors in realising the true nature of what healing actually is. If we can't differentiate these two aspects then problems will ensue regarding the nature of the relationship there is to patients.

Medical theories have two general themes, these can be looked at in 2 categories:

1. **"The"** universal model
2. dualistic models

The universal model is really associated with a foundational premise about the universe, this model is seen to be true and is then applied to everything, including the body. There are many versions of the universal model but being universal it shares the same root. To begin there was a form of pantheism or ideology of the "spirit" within all things. Originally these models of the universe had hardly any content but were merely observational pointers to the nature of things. However as time went on the "self" become an increasingly human function and as this occurred so too did models based in dualism. Dualistic models are all built around the belief system that there are two or myriad aspects of the universe battling for supremacy, or essentially a process which is not unified at the base. Models such as this are very often associated with some of the world religions, dogmas and belief systems.

Far from the original Shamanistic Oneness, belief systems quickly arose from these origins and were incorporated into deity worship, black magic and religious ideology and stylistic/ egoic expressions of medicine. We can also describe the modern expressions of physics, chemistry and biology as dualist, as they are based in the belief system of Newtonian physics which is only able to look at the universe in numerous parts which are all disconnected. While modern physicists and its proponents realise the reality of the fact there is a matrix/field or web of energetic connections forming the structure of the whole universe, still their perspective stems from that of dualism. Though the ideas are changing no theory or model has been formally expressed which suits a Oneness expression because it would be far too complex for the dualistic mind to imagine in order to encapsulate all phenomena within in it. This sought-after theory would be a Quantum model of reality which has yet to emerge, although there is currently much excitement in the realms of modern physics, the "new" ideas of mind-body medicine and many other such new areas which anticipate the eventual completion of Quantum theory when science will ultimately be changed forever.

However two points are still being overlooked. Firstly, in the ancient world there are universal models which exist and all agree with each other universally, from whatever culture they arose, and these models map out the nature of the human body and act as tools to guide the infinite parameters of the body in tune with what the human mind can cope with and understand. These models exist in the Yogic cultures of India, in the most ancient of Greek and Chinese culture and also in numerous other cultures whose

understanding was simple and rooted in the most basic simplicity of the Shamans thousands years ago. All these cultures had a non-dualist model of reality. This is most clearly and clinically/scientifically expressed by the yinyang expression of the ancient Chinese which can symbolize all of these ancient cultures and ways of expression. The simple colonial arrogance of dualism within the modern scientific community has seldom, if ever, recognized the true meaning and depth of understanding of yinyang as a universal and close-as-you-can-get model to actual reality.

The second overlooked point is that at present no other theoretical models have been expressed which are as clear and unifying as those from that ancient time. Nothing has yet come close to a universal theory that allows for multiple parameters and yet which can see the whole picture. As such almost all the theoretical ideas that have come before and after the clarification of yinyang are simply imbued with dogmatic supposition. Yinyang is not a belief system, it is simply a tool of understanding all of reality. If it doesn't "work" it is because it is not understood not because it literally doesn't work. As it is simply an expression of Oneness there is no requirement for it to "work", it functions inherently as a universal map.

The problem with modern ideologies is become tangential because they originate in duality. The scientist can say that he has devised a solution to the energy crisis, but rarely is it noted that it is the imbalance in the ideology which people have about our requirement for increasing amounts of energy that prevents a solution, rather than letting go of that which isn't needed and thereby using less. The problem is always the inability to see the wood for the trees. There is an altruistic belief system involved which purports that because we are all connected and new science has "discovered" this, therefore suddenly the world should shift into a romanticized-altruism of "love connection". The "teacher" without teaching, is nature, and nature is what we always have been, under the add-on of "self" and dualistic altruism or totalitarian beliefs.

Modern and dualist notions of the body might do well to be re-inspired by this vitally important verse, which if I am ever invited to speak at an international conference on medicine (ha!) will be my main statement:

[Cut and] Dry Bones:

*Ezekiel cried, "Dem dry bones!"
Ezekiel cried, "Dem dry bones!"
Ezekiel cried, "Dem dry bones!"
"Oh, hear the word of the Lord."*

*The toe bone connected to the heel bone,
The heel bone connected to the foot bone,
The foot bone connected to the leg bone,
The leg bone connected to the knee bone,
The knee bone connected to the thigh bone,
The thigh bone connected to the back bone,*

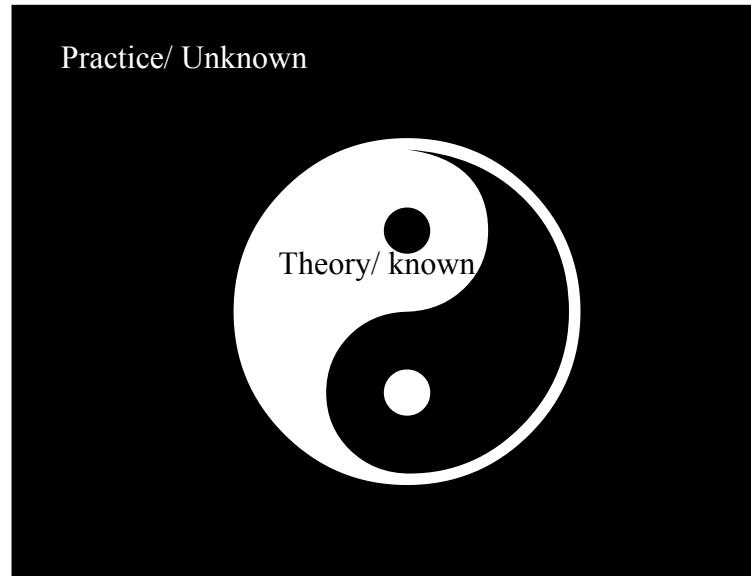
*The back bone connected to the neck bone,
The neck bone connected to the head bone,
Oh, hear the word of the Lord!.....etc.*

Anyway.....

When we go beyond belief in Newtonian ideas or in god versus human ideas, or in any cognitive process we arrive at the base rendered-down expression which is the understanding of seeming twoness within Oneness, as expressed directly in the yinyang symbol:



So now I will be looking at the “theory” which allows us the widest view, incorporating all of reality rather than just the very small or the very large. The universal model allows for prediction and also expresses itself in every situation of life and as such it “fits the bill” scientifically, it is non-dogmatic and utterly simple. This model is fundamentally everything that science would wish for, but because it originates in a mindset that is not rigidly concerned with dualist verifiable Newtonian proof. In fact it is a “quantum” way of viewing although often dismissed as yet another dogmatic ideal because it is from an “ancient world view”. There is nothing here to be dogmatic about, the yinyang symbol itself drawn above literally *is* the theory, everything is within the symbol itself.



The above diagram represents the nexus of understanding. Theory is an add-on, to do with the processing of the mind. It is said that the nature of the theory of yinyang is so “real” that it is reality itself, similar to mathematics or binary being considered as at the basis of reality, but neither can be so. All of these are merely symbols in the mind which the cognitive process can use as a map to aid understanding. Only when the person using the theory has “let go” of the question will healing actually take place! The theory is only supportive for the person using it, who has a question of “why?” When this is simply clarified then the abstracting mind literally drops away and there is a reconnection to the environment. Theory serves the same purpose as Voltaire’s brilliant phrase:

“The art of medicine consists in amusing the patient while nature effects the cure”
- Voltaire

For the practitioner, theory is the aspect that amuses the mind while the activity of healing is going on regardless. In a recent interview a practitioner recounted her experiences of learning and teaching ancient herbal medicine in Japan:

“Acute observation without reasoning is not popular with students who feel entitled to demand a rational “Why?”. For some, the universe must not contain any uncertainties!”

The key problem in this statement is that there is an implied judgment involved over analytical cognition and medicine. Analytics of the mind cannot be medicine and medicine cannot be analytics of the mind. While it is fine to question, it is simply a process of thinking. If you want to have a theory without uncertainties this does exist in the form of yinyang, but this is not and never can be anything more than a symbol.

Certainty (the known) is the best possible explanation for something inclusive of all parameters. Yinyang is that certainty, but it requires the mind to realize certainty is not separate from anything else, that certainty is underpinned by Oneness (the Unknown), which is a total mystery, a certainty that it is unknowable or uncertain. The issue here is not to quibble about a person's attempt to find certainty but to realize that the nature of the analytical mind is very different from the nature of practice. Both are ok but they are qualitatively different phenomena. The theory is always contractive the practice is expansive energetically. We can still ask "why?", but we get to sense that understand the answer only has relative "value" it can never be founded on absolutes as with everything else, and this is not for "some" but for everyone for every question is coming from a single voice. Being "entitled" or not is a process of judgment made based on a hierarchical dualism of teacher-student which in itself is a rigidity and a seeming certainty to the "teacher".

The paradox of a certain-uncertainty or known-unknowable is impenetrable to the cognitive mind, so yinyang is the metaphor used to explain everything rather than the no-thing from which it arose (see diagram above). There is also the notion that theory is "implicit" in what is being done, but again theory is a concept and diagnostics-treatment, which are really one and the same thing, it is a process of expression or connection from no-thing. It is a spontaneous process that is occurring in the moment, and as such is defined only by the cognitive process of the onlooker. However for the patient-practitioner unity, there is no such thing as conceptual processing occurring. This is where healing takes place.

This may seem applicable only in situations where the mental is not being engaged with, i.e. body-associated therapeutics, but this is not so. It doesn't really matter what the tool of treatment is, whether it be words, expression, herbs or needles, but the crucial point is that everything expressed in these situations comes from absolutely no-thing. No training or studying readies you for this process, no teacher. There is the contention that if symbols are learned, formulae are remembered and the meaning behind ancient or modern texts is understood, this will somehow be imbued in the healing process. Actually this is untrue. The ancient maps of theory simply point to instinctual awareness, to the truth of what is naturally being expressed by the reader. So if they are not by nature a person who likes to heal or to be involved in connection of this kind, immediately this is seen and known. It is also understood instinctually by others who watch the healing process that in this case it is more to do with power or control and with attempting to heal the seeming "broken self", it is not to do with just "being that".

If there is just "that" then healing is a natural expression, boundlessly connected to the ancient maps and texts, so the "self" is depreciated, not added onto. The learning of theory as an add-on or accumulation of knowledge will never effect an understanding of the nature of the Unknowable process of healing itself, it can only explain healing in a cognitive format. Most people today who are involved in healing do so in this way, and they are not natural healers.

So learning theory and remembering things is really only useful in order to teach others, to pass on a tradition of knowledge, the map that will reconnect us with instincts. The ancient people knew that the mind was an exponentially explosive phenomenon and as a result maps are used to draw the mind back to its root. Here diagnosis and treatment are obvious and relate to the simple observation and immediate application of the appropriate thing at the appropriate time. If this is spoken it will allow the mind of the patient to relax and be relieved, or if through the body it will draw the mind back to the senses in order to be relaxed and relieved. It is nature and not the “individual” that underpins this treatment. There is no patient or practitioner, subject or object in the room, just the process of healing.

Therefore teaching medicine is a strange concept. Very often the teacher’s egoic presence will make their knowledge or “secrets” or the theory of medicine seem very important in comparison to the lowly student, whereupon the process immediately moves into total dualism. As Suzuki expresses, when the approach realizes that there is a “*beginner’s mind*” involved for the teacher, then the teacher-student dynamic falls away with no notion of healing being passed on, as this is an impossibility, there is simply knowledge exchanging hands. Knowledge can help the mind to relax into its innate healing nature and as such the “teacher” may be able to alleviate the tensions here, so answering questions of the mind is really one of the key elements of the teacher. Each time a question is asked and a puzzle “solved” by the realization of returning to an absolute certainty (yinyang) of uncertainty (Oneness) the mind processing lets go and eventually this process becomes of less and less focus: this is literally all healing processes. When a question is made out to be “unimportant” it is the “teacher” missing the nature of healing. To believe that a person can be taught healing is really deeply arrogant and comes from a total ignorance of the nature of nature. A teacher cannot teach the unknowable and one who suggests they can is simply teaching their own egoic position.

Just as in treatment the therapist is not the “deity” who heals, so in teaching theory the teacher is not the one who heals the student to un-learn him/herself in order to allow what’s there to be free, this happens through natural unwinding at a point of ripeness for the whole process. There is no teacher, no student, no practitioner or patient, the healing or “message” is that which occurs, not that which is passed one to another, for that is dualism and impossible.

Hence theory is what theory does, it passes on knowledge, it is at the cognitive and analytical verbal level and therefore always to some degree dualistic by nature. Even if the symbols being used are yinyang it is still an abstraction separate from what’s happening now, just like mathematics. Healing itself is something that occurs in the moment and for no reason, spontaneously and unconditionally. It is nothing to do with the particular tool of practice, it moves through whatever tool is expressed. It is akin to a totally free body movement or a deeply instinctual stretch or yawn, it is appropriate and naturally ordering by nature.

This is not attempting to disengage the analytic cognitive process from the bodyspirit expression. The analytic mind is a function of this, but it is an abstracted function and as

such one can't be in the abstraction and within the senses simultaneously, or if that does occur one realizes that it is a simple abstraction, as real as anything else but always part of a much bigger Oneness which cannot be seen from within itself._This is the nature of the difference between healing itself and theory.

David Nassim
11/ 5/ 2011

Opposites and Similars: Differentiating the nature of allopathic and homeopathic principles

In the study of medicine we often come across these very broad categories of approach, one called allopathy, i.e. treatment involving the balancing of opposite qualities of treatment methods versus the nature of the illness, and the other homeopathy where the treatment method uses the same qualities as the nature of the illness. In this article I will try to make the distinction very clear in order that these principles be used as a spectrum of tools of practice and used in the appropriate situation rather than what often seems to be a mish-mash of un-sensed usage of these medicines which can be contra-indicatory in application.

Allopathy

This is the main root of medicine in most cultures and even in modern day practices. The treatment of opposites simply means finding the symptom, for example heat and inflammation, and using cooling as a treatment principle, or if there is a problem of cooling and chilling of the body the person is simply warmed up. This is a natural response and is something that gives relief for long periods. In Classical medicine allopathy is the foundational methodology. The diagnostic process always finds the most deficient area of the body and the application of allopathic tonification i.e. cooling to a hot body and heating to a cold body is inevitably what is called the “root-treatment”. This provides the quality of energetic needed to calm the contraction of “self” which is the root of dis-ease.

Homeopathy

This principle is not something new to the process of medical application but is a very different form of medicine. Homeopathy is about the body being given something that it doesn't actually need or is in fact the key poison for the body administered in a small dose that will push the body just over the limit of its state of contraction into a cathartic release. This can take many forms, either fevers and sweating, or diarrhea and vomiting, or any number of other reactions but always a discharge of some kind. The resultant effect is also a realization that the body has become slightly more tense than it was before. So whereas allopathy adds to the body and tonifies, homeopathy creates discharge and uses up the body energy in the process. Allopathy has no side-effects at all but homeopathy is a side-effect in and of itself, in order to push the body to redress balance, such as causing sweating in order for the body to cool itself down. The difference in Allopathy is one would add cooling medicals to cool down heat.

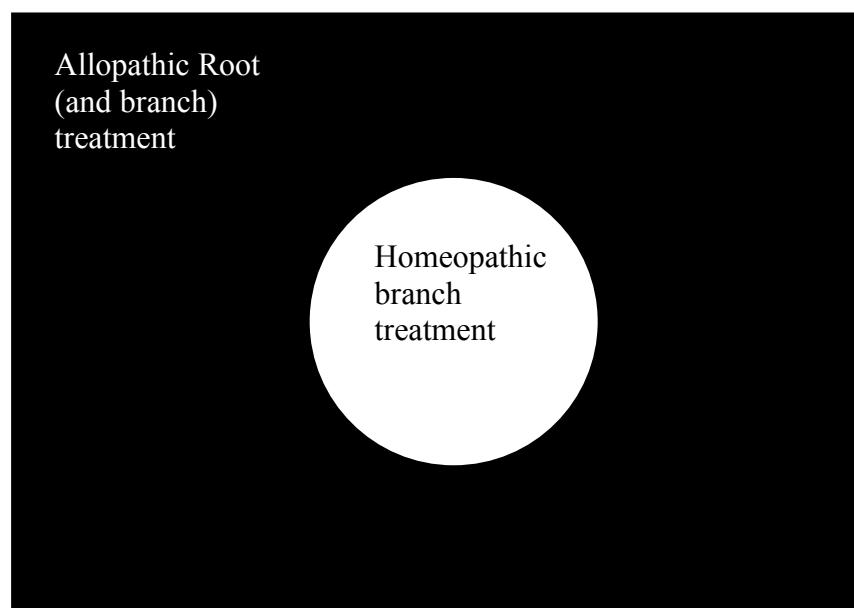
The use of homeopathy is therefore limited to situations where there is a lot of energy in the body and it can afford to let some of this go. When a person is completely depleted this process is inappropriate. Homeopathy has taken many forms over the centuries, in ancient medicine it would be the use of various herbs and methods that make the body sweat and that discharge either through vomiting, or through the stools or urine. Hot compresses, moxibustion (of certain types) and substances which are poisonous to the system are used to create a specific effect in order for the body to discharge. In many ways modern immunization is very much based on this technique energetically, as is the

whole area of homeopathic medicine that uses this principle exclusively and in a subtle way.

However, no matter what the principle of medicine, we have to use these tools at the appropriate time and in a way, which suits the person's condition. As a result we can say that all homeopathic principles can be used one as a supplementary treatment, but they don't treat the root of the problem. The reason I'm saying this is that the root of the problem is always a deficiency and as the process of homeopathy by nature has to deal with excesses of energy within the body and the discharging of these, it is always going to be the use of methods that are poisons and therefore opposite to the body's natural energetic of life, too much of these methods will kill the body.

Methods of treatment which draw out body energy, such as cupping therapy, bleeding and surgical procedures (outside of accident-injury) are also draining of the body's energy and so are cathartic, but catharsis by nature is opposite to the person's condition, if these processes are to be used appropriately, such as when the person is overheating and has excessive physical accumulations within the body. So there are methods of allopathic treatment that can move to the cathartic. However rather than homeopathic or allopathic we need to see medical tools as either tonifying, or as provisional of energetic quality, or as cathartically draining to the body. Homeopathy is entirely within the cathartic tools of medicine. It can be useful for immediately or quickly effecting severe high energy conditions and restoring balance but often the symptom will come back or change its dynamic unless the original weakness in the system is dealt with.

The medicine of allopathy is yin medicine, it is foundational and background, having to do with the root of the illness. Homeopathy is foreground and is a mapping of affecting patterns of symptoms without necessarily interest the mechanism of their origin. As a result it is symptom-focused and is part of branch-treatment or the treatment of symptoms. Both are a vital part of medicine but both need to be seen in relation to each other as such:-



This is not an attempt to play down homeopathic methods but rather to notice the role they play in the understanding of medicine and also to show why one can't use the two methods together at a systemic level. We use immunization in order to create a reaction in the body, rather than focusing on the body's own energetic strength to survive any situation and to adapt. This is the difference, homeopathy is outside-in, affecting the exterior to govern the interior, allopathy is inside-out, strengthening the interior so the exterior is cleared of problems.

When we look only at the symptoms and signs we only see the half of the picture which only presents the exterior of the problem that is occurring within the energetic body. When we understand the root region of weakness of the body energy we are no longer looking at the symptoms, which are really expressions of the "self" and the dis-ease in physical form, but instead we are pointing out to the body the regions that are numbed and have no energetic sense. When sense is rekindled in these regions the "self" immediately lessens in its effect and all symptoms diminish due to the fact that the body energy is now drawing in the opposite direction of the symptoms, the mental-emotional contraction is seen in context by the bodyspirit and this loosens the contraction.

Homeopathy in a way exaggerates the sense of "self" and so also the symptoms, until there is a breaking point and the body energy just rejects the additional load. This therefore is a very useful medicine for many dis-eases which are rife within modern society which involve any form of inflammatory response and overheating pattern. This is where homeopathic principle excels, in overcoming symptoms at an immediate level. What it will also do, although less effectively, is to restore warmth to a depleted body as this always requires the opposite. Hence not only can we define homeopathic principle as something that has to do with catharsis but also that catharsis itself will only be indicative in situations of overheating and inflammatory symptom response or in Chinese medicine yin deficiency based patterns. Thereafter the allopathy is applied to deal with the root of the formation of the inflammation symptoms. Allopathic methodology is always more appropriate for cold-based patterns or yang deficiency patterns.

In *all cases* dis-ease manifests most profoundly in the head and neck and from there affects the rest of the body, so when natural sense returns throughout the entire body there is a feeling of relief and letting go naturally without anyone doing anything. This is when healing occurs. Healing is any kind of relief and homeopathy can help to discharge to the point of relief when the body's energy is holding onto something it cannot discharge, such as in situations of intense heat and tension. When discharge occurs there is relief at one level, but for the origin to be dealt with the contraction to create the build up of energy came from originally requires the use of allopathic method.

The true meaning of allopathy is now ignored by modern western medicine, originally it was an energetic understanding that applied allopathic principles to symptoms rather than to the broader context of the whole body or in the systemic context. While allopathic methods for a patch of dry skin might be to use a moisturizer, in Classical medicine we would want to build the internal moisture not just apply this to the surface. This is the difference in the approach, but allopathy in its ideology all has the same root.

David Nassim
7/ 6/ 2011

The new Tribal-family: being drawn to Oneness through the turmoil of social isolation.

The current state of political, economic, educational, medical, social and cultural ideology is breaking down. As time goes on there is a move towards an ever more anarchic situation, as hierarchical power, individualism and freedom of the individual crumble causing a deep sense of isolation.

How many of us feel alone, whether surrounded by people or literally isolated makes no difference, the feeling of loneliness is deeper than we care to admit. We use drugs or doping agents to prevent our acute feeling of separation, increasingly trying to avoid the truth of how we really feel and putting on masks to conceal our suffering. This addiction pattern continues through successive generations, where a child will sell bodily organs for computer equipment (yes, this did happen!) and suicide rates continue to escalate.

Where there is isolation and seeming separation so also come waves of realization about the Non-dual nature of things. When tension reaches its limit and the external pressures of life explode the ego, or when through isolation and detachment from others the “Self” slowly slides away, the process of recognition of the nature of ourSelf as a Oneness starts to return.

Part of this, or perhaps imbued with this, is the letting-go of social conditioning and the return to instinctual health which cannot be personal but has to do with all humanity as one organism, or all of the universe as one expression. As the additional baggage of “self” is dropped, so too is the conditioning that makes a person act the way they think they “ought” to in society. This allows them to naturally just “be” without “trying” which is a very basic instinct and vital in the primal or tribal sense. When we speak of family and what it means to be part of one this is often in order that we may distinguish those who are within this unit from those who are external to it. However identification of family is not really the key point here, the tribal family is an energetic expression, a unity that represents fingers of the same hand, and this quality is also part of nature. The interest and compulsion to move towards this way of seeing things is steadily growing within the population, as brilliantly expressed by the “tracker” Tony Deis (<http://www.trackersearch.com>):

“When I was looking at tracks in the sand so long ago... I was stumped, striving to match them with the measurements and toe-count of field guides. Funny thing, I wasn’t actually following the animal to find it, both in the metaphorical and physical sense. Now, all I care about is really knowing that animal, like I would a brother or a sister, my mother or my father, my grandma or grandpa. Compelling emotion, aka the feeling of Family, is what truly drives humans to learn. Not trying too hard, not a patented learning “system”, not Trackers (yup), not an even a more academic approach.

I can make you a great tracker. I can get you to see that bobcat print on top of a larger animals’ track really quickly. But I’m not the one getting you there. It’s the connection

between the bobcat and you. I just enjoy being along for the ride. So what is this track? Don't bother caring. Wait until it tells you."

Tony explains well the nature of that which senses and is within, a drawing towards unity, a seeking which only ends when there is no attempt to obtain it, with the realisation that what is, is obviously simply what is, nothing more or less. Tracking is a good example, it always looks as if a person is trying to find, when really it is about just being there, following your nose, not trying to make the nose follow "you".

The seeking to find an end to isolation in society is never external to "you". It is always the "you" that seeks, until the process of that which is simply as it is, is compelling enough for there to be interest in it. This way of life is very boring for the cognitive process and also seen as highly "unproductive" for the "self" who is trying to "get" somewhere. But for the much larger proportion of the bodyspirit energetic expression it is like breath itself. There is very little ambition here, in many ways all ambition just dies away as that mainly relates to projection into the future and the bigger "self" or "becoming" a dream or fantasy. In many ways the re-acquaintance with the true, deep, core feeling of natural engagement and interest can be very small, so small in fact that like all the tribal peoples of the world, we cannot often name individuals as having an impact on world politics, or making "break-throughs" in medicine or technology. This is because these people are literally more interested in the feel of the sun, the smells in the air and the ground beneath the feet, there is absolutely no requirement for anything else.

When ambition declines and engagement with what is actually in front of you starts to occur, then there is very little to "make better", to strive for or discover, there is just living simply and following the nose. One can always see ambition in the eyes, as they will wander off when there is resistance to the present moment, preferring instead to escape into the world of dream or fantasy about the world to come or the next situation that may arise. There is little interest in what is actually occurring presently, no realization that there is no choice, no "self" acting, but just something occurring through the "you" that is. Ambition is always personal and therefore detached. However life is both intimate and impersonal and as such has no reason but just acts in accordance with everything.

Tony Parsons expressed at a recent meeting that Oneness is "*the loudest thing in the room, yet is the thing that can't be heard by anyone*", (please see <http://www.theopensecret.com>) of course by "anyone" here he means "self". When "self" is involved there is always a seeking and so the sound of nature cannot be heard. For the native peoples it is always the case that the modern person is clumsy and loud and heavy in footsteps. This is not because they are bad or wrong but because the dis-ease of self weighs much heavier on the shoulders of the modern person whereas the indigenous person is often free of such baggage.

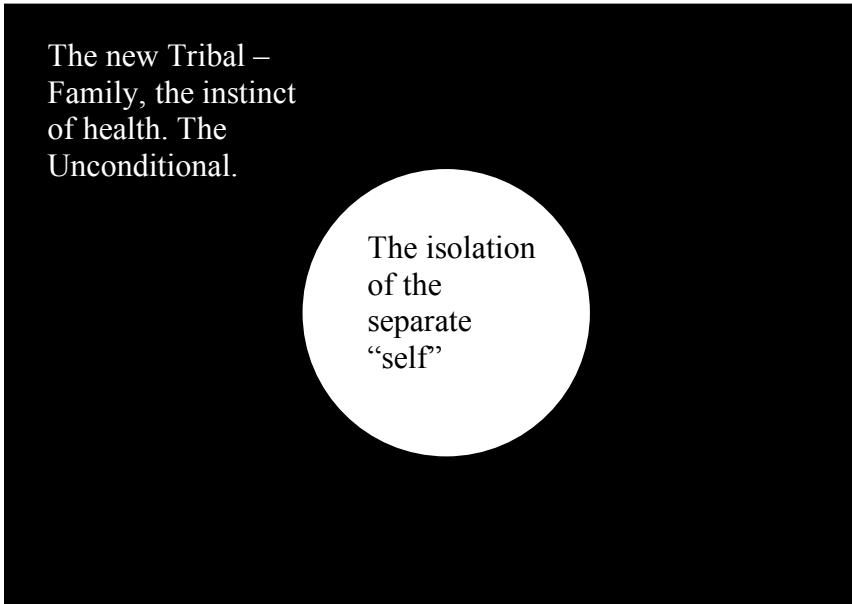
The new tribal family is now emerging. It is one without a hierarchical system to keep it in place. The most ancient primitive societies had no leader in the hierarchical sense but those possessing a particular kind of charisma took a lead, followed by others with a

different charismatic disposition. There was never a notion of higher or lower about this. There was a simplicity in life which the primitive movement echoes and looks towards, not because it's "different" but because it's sensory and feels great. It feels good to move the body and to activate the senses, it feels good to eat fresh foods and to be in connection, to be One, to be a tribe that is without absolute rules or judgments. This perhaps is idealistic but the direction of it is not connected to ideals, it is simply the way nature functions when all totalitarianism and altruism is taken away and the human animal is left to be what it is naturally.

Even today there are those tribes in Amazonia who are uncontacted and untouched by modern ideology, continuing to subsist with stone-age technologies and traditional ways of being, with no requirement for "time" and without complex notions of reality which the modern person clings to for dear life. For such peoples all that exists are the senses. For modern people there are strident voices and ideas going on in their head, such as "I should meditate", "I should go shopping", "I shouldn't call her", "I should call him"... Yet constantly in the background is the sense of the floor, the feel of the wind, the sounds, the light, the smell, even though all of these are obscured by the illusions of the world. As the new tribal family comes to the fore, as Tony Deis clearly points out, these senses become an ever more *compelling interest*, the want to move towards instinct, innate perception or even righteousness (not self-righteousness!)

There is no reason for this, no requirement and no cause for it, it's just happening, it's just humans being "real" or nature spontaneously unravelling the delusion of "self", something which Scott Kiloby calls "love's quiet revolution" which is exactly what this is. The poet Gil Scott-Heron suggests that this "revolution" will not be televised and he is surely correct. This process that's happening all over the world is not something that is a choice or a process we have to do something about, it's happening to all of humanity. The nature of the "self" is going into retirement, and as it does so the aching isolation and feeling of loneliness, no matter what the situation, whether it is experienced while being in a "couple" or being "single", of either being accepted or rejected, all of this dissolves. Nature is unconditional and in its sensitivity there is always a profound background sense that is the basis for all communication. Speaking about this may not be a cure in itself, but it is an expression of the acknowledgement of what truly is the edge of "self" beyond which this notion cannot pass.

In truth there is no person who is single or who is in a couple or who is part of a family, it is ALL family, or better still, it is all Oneness expressing in many forms. The nature of what's "mine" and "yours", "for you" or "for me" is missing the point. Every baby is born into the Family, every man is a brother and a father, every woman is a sister and a mother, every man is also female and every woman is also male. When we lose identity completely even these seeming "basic identities" are a mockery. When there is just seeing, the "I" cannot perceive male or female, inside or outside, all dualism ends in the background sense of One singularity, or "I am All and I am No-thing". The paradox is where it stops.



David Nassim
7/6/2011

The Observer that isn't: The superstition of conscious-awareness

This article is a reflection upon one of Tony Parsons' recent open discussions. Please also see <http://www.theopensecret.com>

A constant theme runs throughout the world of Non-dualist literature and the suggestions and methods of meditation which is about the idea of "attention", "awareness" and "consciousness". Many people suggest that "consciousness" or "awareness" are all there is, however these are still always separate.

Tony Parsons explains that Oneness doesn't need to be aware of itself, nor conscious of its activity. If Oneness is already everything why does it need to have a look at itself? The point is that in altruistic circles the notion of everyone being more "aware" and more "conscious" is taking hold and this is another red-herring. It implies that "being aware", which must at some point use some form of intended meditation practice or way of "doing" something, is essentially a "virtue" which supposedly benefits all of the universe and imbues loving kindness. However, all of this is just another story of "self".

If Oneness means all-inclusiveness it is actually the dissolving of the Observer. There is No-one in fact watching back there in "your" head and reading these words, this thing that looks is not a person or a thing and it cannot be objectified. The Observer doesn't actually exist but while it seems to exist the notion of everything being conscious-awareness will remain and a state of calm and tranquility will always be required for its process. If you are in the middle of a tropical jungle it is anything but quiet, it is deafening, teeming with life. As Basho writes:-

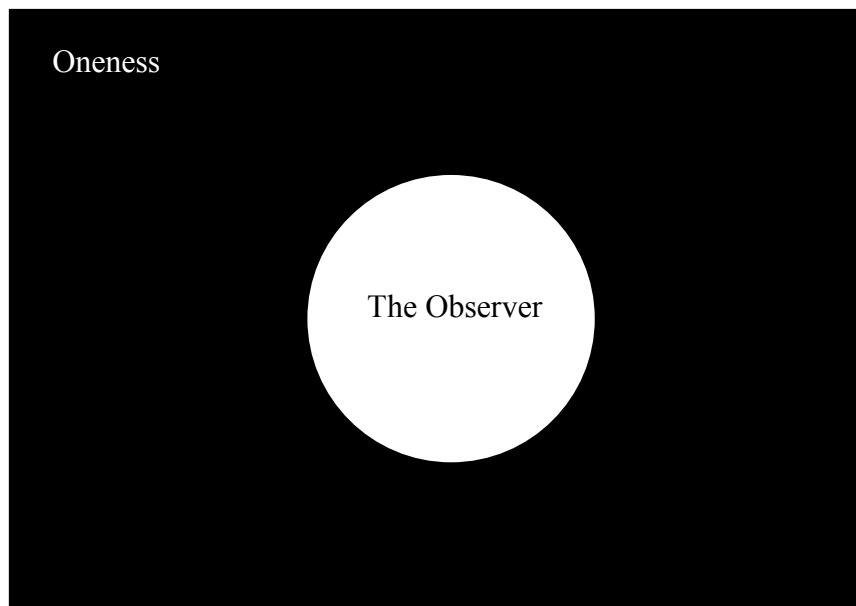
*Stillness everywhere
The cicada's voice
Pierces rocks.*

The point is that for there to be an Observer controlling the whole situation, a meditative guru-like "awareness" in the background and the attention to focus on it, all this is a wilfulness. Ultimately it is best done in a silent situation where there is less to distract the mind. However this is to impose a "self" on reality, instead of allowing things to *be*, then there is an active focusing, an activity that attempts to override the problems of the world by viewing it from what Tony Parsons calls an "Ivory Tower". As he also makes clear, "*clarity is not liberation*" it is merely the understanding of a cognitive set of expressive rules, much like those from which these articles are written.

The interesting part of the process is that we can definitely see the holes in the argument of believing we understand life cognitively. We can keenly understand the limits of the "self" and how the "self" plays all sorts of intricate games to prevent itself being seen for the No-thing that it is. These are not really "games", they are more a protective reaction to stop the "Self" being un-done. The key point is that it isn't anything which can be focused upon. In a sense the mere act of going to meetings with Non-dualist speakers or the like is doomed to failure, because focusing on the problem is the very thing which

obstructs the natural process of letting go. Focusing upon the nature of “Self” magnifies its presence, as it is seen to be under threat in some highly reactionary way. An absence of this allows for there to be a dropping of “self”, which could happen anywhere, at any time, not specifically in a non-dual meeting.

The process of the Observer and the idea of “mindfulness” and conscious awareness are deeply entrenched with the age-old mind-set of “I’ll do this till I let go”, but this can never happen as there is always an Observational “self” on tenterhooks wanting to make sure it has front row seats to the spectacle of its own demise. This is truly impossible, as Tony says *“you can’t creep up on Oneness.”* There is no way to catch Oneness from behind or to trap it in a box and take home. It is so deeply simple, even more so than the blankness of the Observer’s cool and calm, meditative expression, that it cannot be grasped and so remains forever unknowable. The Observer “isn’t”. In our quest to render this down to what is really happening, it’s important to realize that even that which seems to be as simple as it can get is in fact absolutely nothing like what *really is*, which in reality is infinitely simpler than meditative observation or so-called “self” enquiry - which in essence are impossible as there is no-one to enquire about.



David Nassim
7/ 6/ 2011

The radical nature of diplomacy: deciphering the instinctive from the “reasonable”.

Often we hear of someone being “diplomatic” as though it were one of society’s virtues. It is often decreed that everyone should be given their “say” at the round table of justice. Countries who are all attempting some level of diplomacy devise ways of doing this, like the ideal of the United Nations, or World Health Organization or World Bank, suggesting people sit round a table and talk rather than moving off into reactive patterns. So diplomacy is a method of slight detachment from the mental-emotional conflict that we might call “self” in order to fashion the world for the “greater good”. However herein lie impossible difficulties. As always, the problem is that one can’t see outside of the diplomatic-box one has created. The initial premises that make up any argument or “state of play” are the ones that truly lose perspective along the way. A Jumbo jet just needs to be out of alignment by one inch and this becomes ten feet by the time it reaches the end of the runway.

Hence whether we can change it or not, it is useful to look at the reality of diplomacy. As with empathy, which has been discussed in other articles, diplomacy is an ideal, it is a social model, a manufactured product, a smoothing-over to make sure egos remain intact and everyone can go about their business without change or with masked-“change”.

There are a few situations where we can see a total lack of diplomacy in life: nature and animals, infant children, indigenous peoples, and very elderly and mentally “disabled” people, when there is no diplomacy there is just life happening as it is. Davi Yanomani, an indigenous Brazilian Indian points out to us:

“I don’t say, “I discovered the sky”. Nor do I shout, “I discovered the fish and I discovered the animals.” They have always been there since the beginning of time.”

His expression is one not of being diplomatic but of actually pointing out that nature cannot be diplomatic. It is deeply and uncompromisingly expressing its true nature, no matter how you try to cover it up, or as the whites have done in his land to “discover” it up, and buy and sell it.

Whenever there is individualism and separation amongst people there you will find two things: judgment and diplomacy. When there is a sense of separation then things are owned, then lineages and past memory mean something other than just being mental images and then ideologies of what should, could or might be, come into their own and planning for the future starts up. Politics always comes into a non-political arena, it isn’t the other way around. You can’t suggest that animals are diplomatic creatures, this is pure anthropomorphization and originates in the trap of perceiving “self” as a separate thing. What looks like a “courtship” process in the male-female animal energetic is nothing to do with “getting to know one another”, it is a quality of binding energy that is just happening like magnets attracting, and also the repulsion quality of magnetic energy which is also happening, sometimes simultaneously, a flux of attraction and repulsion. This isn’t courtship with a bunch of roses and a tuxedo or even a bunch of daisies and Levis!

At face value the Tao Te Ching looks like a book which is all about going with the flow, and so those people who are in big business can use this, as can those who are ecologists. But actually the message of the Tao Te Ching is deeply anarchic. It points to the total realization that all the structures of social diplomacy are founded on no-thing and no-person. If this message is heard society as we know it will inevitably collapse, the superstructure of “self” will simply die back and allow the uncompromising nature of reality which was always behind to shine through again.

Diplomacy and politics are about masking ourselves from each other in order to allow egos to exist in isolation from each other. We are scared to say what we feel for fear of being judged by others, being told we are bad because we missed the point, that we are foolish and uncouth, socially retarded or some other judgmental opinion. To some degree this goes on constantly in almost every conversation.

Those who speak the truth for they cannot do otherwise, like children or animals, are seen as complex side-issues, unable to do anything different because they can’t understand, but this is far from the truth. The key is that we have lost the notion of instinct within the mists of political correctness or red-tape as we might call it. It isn’t just governmental politics that is a bureaucratic nightmare, it’s the politics of everyday living.

When people express what they have to say and it doesn’t come from a mental-emotion “self” playing out or what we might call a reactionary expression, then it is always “righteous” or beyond “appropriate” for the situation, and what is actually in reality “appropriate” within western society is going to be shocking for that society. The key reason for this is because modern western culture has strayed so far away from its natural instinctive sense. Therefore when it sees something that comes from natural expression, such as the idea or even the suggestion that personal power, personal freedom and personal health and personal-ness or literally that the person is of questionable existence, then this is a terrifying and ego-shattering expression that initiates either a complete and immediate rejection of the notion, or a feeling that the message isn’t smooth enough, it feels too cutting to the ears, or that it just isn’t “cricket”! The reaction to Christ’s message is a perfect example.

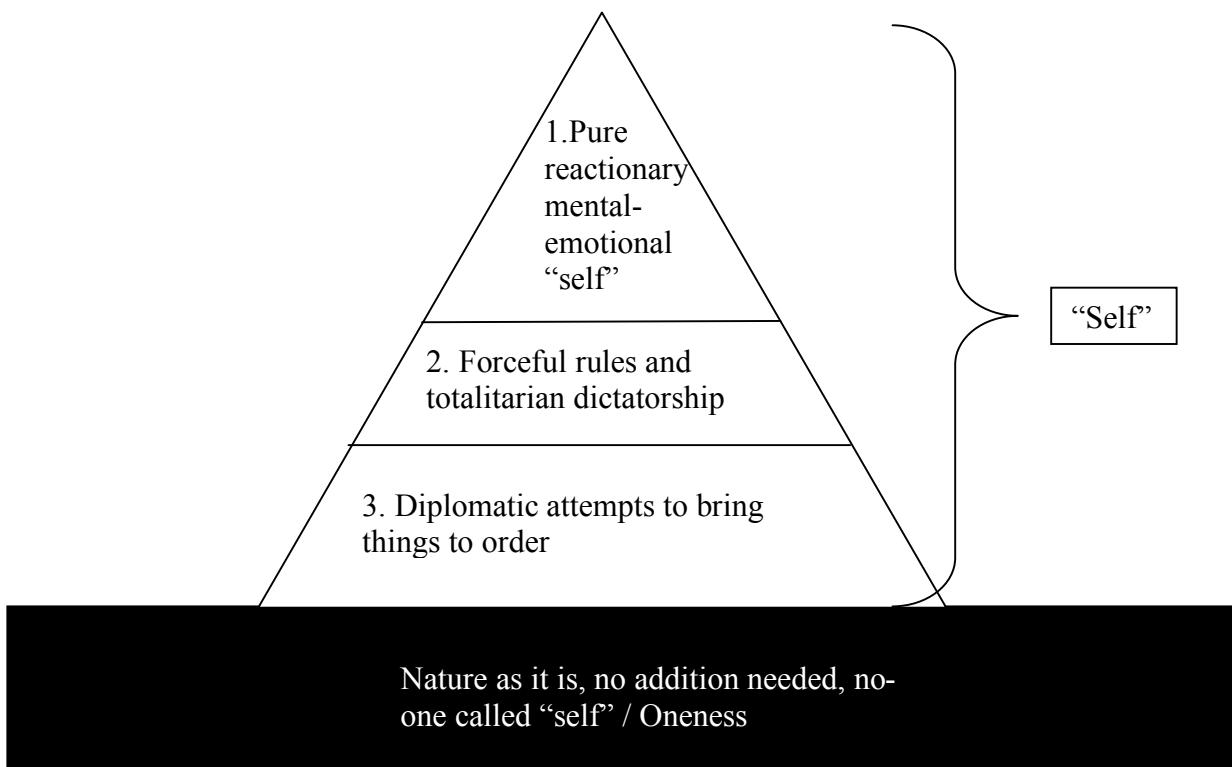
Whatever the reaction, the fact is that this is still natural, like a baby crying its heart out at a “special annual event” or a teacher berating a student for drawing pictures in his book rather than “getting on with the real work”, or a parent taking issue with a teenage daughter for being too sexually flirtatious. It all comes from judgmental attitudes that want to control a situation so it doesn’t move into “disarray”, when in reality there is nothing truly in “control”.

Any time there is a diplomacy there is a process occurring which is detached and this in itself is an egoic expression. There is no such thing as spontaneous diplomacy it doesn’t just happen, it is always formulated at some level. It is also true that the highly reactive and reactionary “self” which is non-diplomatic is caught within another mask. Diplomacy might be called a yin dis-ease of “self”, and mental-emotional reactivity the yang dis-ease

of “self”, but both are still within the box. It is only when there is a natural letting-go and unravelling in order to see behind this show of “right and wrong”, that we have a different expression. As with all egoic expression diplomacy varies depending on the judge, so Genghis Khan’s political expression would have been very different to Ghandi’s, and depending on one’s persona there will be a picking of one leader over another as having “got it right”, and yes, there will be people who pick Genghis Khan!

But in either case both are in fact about a form of political diplomacy, Khan did it with yang force, Gandhi with yin pacifist quality, but both had wilful intention to change what was, to order it and form something “better” away from reactionary “self”, but because there is intention involved this can never occur. An end to diplomacy has to come before anarchic natural-order is unresisted and bursts forth.

There are several levels of the superstructure:-



No matter what level of expression the superstructure of “self” may manifest, it is still a “Separate” quality until there is a release into what is.

In the Tao Te Ching we hear the words echoing:

Chapter 38

That which is an expression of Innate-perfection does not have a “self” image

Therefore this is called: Naturally virtuous

A person who “tries” to be “good” never strays from this path of “self”-image

Therefore this cannot be called Naturally virtuous.

The former expression cannot pre-intend action and so leaves nothing left undone

The latter expression makes willful intention to act, yet leaves much undone.

That which is an expression of unconditional love acts spontaneously without motive,

A person who acts in accordance with the law acts with ulterior motive.

A person most knowledgeable in discipline acts, but when no one responds, he rolls up his sleeves and resorts to persuasion by force.

Therefore when Naturalness is not perceived, there is at least acknowledgement of Innate-perfection

When Innate-perfection is not acknowledged, there is at least a sense of unconditional-love.

When unconditional-love is not felt, there is legality

When legality is not perceived, there is disciplining.

Disciplining is the wearing thin of a sense of Oneness

It is the beginning of estrangement, suffering and confusion.

Divining or foresight of the future is an embellishment of the core expression of Naturalness

It is the beginning of illusion.

Hence wisdom is in that which is simple and real, less easily accessed by its refracted reflection on the surface.

Nourishment is in the fruit, not the flower

Therefore the Natural-human draws towards the one and lets go the other.

We see mainly illustrated above layers 2 and 3, but the raw expression of uncontrolled mental-emotional expression is just as much of a problem although in a way it is less contrived, it is just the raw illusion expressing itself. In some ways this is more volatile but in other ways it is more uncovered, less false, the layers 2 and 3 above are hidden expressions, there is the pretence of being for the “greater good” when in fact it is for the process of the individual, even if it looks otherwise. This is an inevitability in that, because if “self” is not seen through there is a continuum of contraction playing out to whatever level.

True change is the dissolution of society itself, and while this may seem like a romantic ideal it is actually the place where idealism stops and realism begins. Diplomacy and dictatorship and all forms of mental-emotional contraction are all actually a form of deep radicalism. The nature of nature is far, far greater and broader than the insignificance of the process of the dis-ease of diplomacy. People suggest that society forms the context of what we do but this is still thinking within the box. When there is a letting-go of this and expansion, then there is a possibility of relief in that is no-one is any longer in control of our “own life” and in fact nature through-all is known to be that which emanates from our

every thought and expression. When ownership of “me-ness” is no longer the focus the judgment, then superstition and the seeming requirement for imposed order and the smoothing of this with diplomacy is seen for what it is. It is no longer seen as something that needs to be contended with as its expression contains no actual power.

This was the big illusion of Confucius who believed that through diplomacy the world could be brought to natural-order but unfortunately the Truth remains, no matter how hard we try to cover it up, and the ivy will still grow when every tower has crumbled. To have reason and to be “reasonable” is a sin in the greatest sense of the word, meaning “off the centre” of expression. When true authenticity emerges, not a by-word for being a tyrant or anything you think you “should” be, there is simply expression for no reason.

David Nassim
8/6/ 2011

Words - symptoms of suffering: the process of labelling the world and why this occurs.

Those of you who have read my other articles will see that I tend to be a bit wordy!!! Following popular request (that I cut the c***p!), while this article will still conform to previous c***p, I will attempt to uncover the essence of what it means when we are trying to explain anything using words and what underlies them.

For much of the day we are caught within the processing of the “self” or the feeling of a separate “me”. This forms the basis for everything we see around us. Because “I” feels separate from “you” there is an immediate requirement to start labelling everything. Labelling is really the process of anxiety, of trying desperately to make everything steady. It is as though one is living in a permanent earthquake, frantically trying to hold everything down in order to be clear about what to “do” and how to orientate yourself again, rather than realizing the “earthquake” is only an hallucination. So labelling occurs to stop us from feeling deeply fearful of things. An acute example of this is obsessive-compulsive disorders where lists and structures are repetitively used in order to achieve the most mundane task. This is an attempt to control/order whatever is happening to “me”, it seems like an out-of-control world so actions are constantly repeated in an endeavour to alleviate anxiety. In many ways humans today are all obsessive and those who attempt to define things are usually deeply obsessive by nature. What was once the art of actual “nit-picking” in pre-history, has become a dis-eased compulsion for those whom some might call “anally retentive” or simply obsessive.

The process of using words is about trying to find the answer to the fundamental question of “why?”. One could say that all words and language derive from this very first question which occurs at the very instant a person first moves from a sense of Oneness or impersonal-intimacy with all of life, into a sense of being a separate “self”. This could be called the root of all dis-ease and the split from the Eden of prehistoric reality. We also see this repeated in miniature in the infant child from the moment they start asking “why?”.

So as we anxiously seek to “become whole” again we use words to describe the world in an attempt to make absolutes and to hold onto a firm footing, which of course is never possible. In the ancient written languages words were pictures, they represented a metaphorical sense which was less absolute than it has become today. Now everything has a believed “real meaning” if it has a word attached to it and very often we believe that the word and the thing we are talking about are absolutely one and the same thing. We might think “that IS a tree” or “this IS a bad person” or “that IS the right way”. When we do this there is a heavy dose of underlying anxiety of “separation” sense going on. We use words as if they were security blankets to keep us steady for a moment, but it never works so we have to re-define them. This is the nature of the dis-ease.

However, gradually we realize that words don't actually have the same meaning we thought they had. Someone will consider one word to mean one thing and someone else another thing, particularly if the words are associated with beliefs and judgments, goods

and bards, rights and wrongs. Each person attributes a slightly different nuance to what these mean, so forming the patriotic mentality or the anti-patriotic mentality or whatever, the point being that views can be completely opposite.

The reason why views are so different is because the expression of nature through a person is completely unique, every person will have a way of expressing and seeing which is slightly different to the next, one person may be colour-blind, another person not, each expression is unique. Interestingly because a colour-blind person doesn't know any differently they cannot know that they are not seeing in colour, for them the world of grey IS colour, so the words grey and colour lose their meaning completely.

Hence words simply are an expression very closely allied to the unique person's view and also driven by a sense of anxiety and separation that is an almost universal human phenomenon.

So what then can we agree upon? If everything is different for each and every person how could it be that anything could be created or that any level of communicating a message is understood? How can there be communication? Herein lies the key, something else is going on. It can't really be that words in and of themselves carry meaning, they are merely expressions of something, pointers or markers. However what is and has always been going on is really under the surface and that is simply *energy happening*.

When we are communicating with each other energy is happening. Although it seems like a personal message and about "communication" assuming two separate bodies, in fact there is just a sea of energy or Oneness at the root. Tony Parsons (please see <http://www.theopensecret.com>) describes the supposed "communication" of two seemingly separate people "*No-thing having a conversation with itself*". Only in humans is there the added-on misconception that they are separate beings "doing" something. From the fundamental perspective, language actually has no meaning at all, other than as part of the fountain of expression, like the wail of a man who stubs his toe or a baby crying when mum isn't close, the same is true of linguistic communication including the whole concept or belief of "I" and "you" being separate is involved. Language and words could be called the "cry" of the human condition.

If we consider animal communication, we assume it's all about planned events, believing that the wolf is "calling its mate", or the fireflies are "communicating a message", but in reality this is not the case. There is no message to communicate, the utterances are not words in the same way we would consider them as symbols of something, they have no analytic abstract value added to them. They are only simply an expression of energy, sound energy rather than physical, or light energy rather than sound, it's all the same spectrum and there is no meaning to it.

So interestingly this very article that may seem somewhat intellectual is in fact an energetic vibration. It isn't actually in the words, for nothing really and truly is, but rather in the resonant frequency something is giving off, just as Lewis Carroll and Rudyard Kipling and others express it's beyond the meaning of the words, so instead you get a

sensation and energetic meaning of what's going on. Look at Carroll's poem the Jabberwocky for example:-

JABBERWOCKY

Lewis Carroll (from, Through the Looking-Glass, 1872)

*'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe:
All mimsy were the borogoves,
And the mome raths outgrabe.*

*"Beware the Jabberwock, my son!
The jaws that bite, the claws that catch!
Beware the Jubjub bird, and shun
The frumious Bandersnatch!"*

*He took his vorpal sword in hand:
Long time the manxome foe he sought --
So rested he by the Tumtum tree,
And stood awhile in thought.*

*And, as in uffish thought he stood,
The Jabberwock, with eyes of flame,
Came whiffling through the tulgey wood,
And burbled as it came!*

*One, two! One, two! And through and through
The vorpal blade went snicker-snack!
He left it dead, and with its head
He went galumphing back.*

*"And, has thou slain the Jabberwock?
Come to my arms, my beamish boy!
O frabjous day! Callooh! Callay!"
He chortled in his joy.*

*'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe:
All mimsy were the borogoves,
And the mome raths outgrabe.*

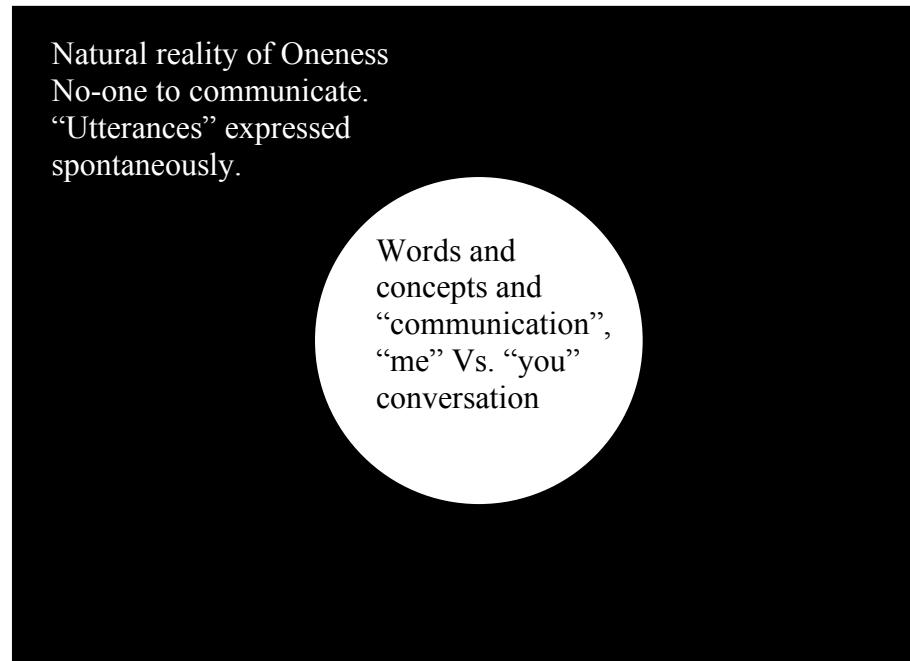
Though many of the words are considered “nonsense” to some it's the sound and the quality of the expression that in fact give an energetic feeling to the poetry.

So if we can get away with a) changing the meaning of words to suit the situation, b) changing the actual words themselves to get a feeling for something yet no really defined sense....what really are words?

Communicating requires that we believe in the notion that you and I are separate, but in fact I am reading the words and you are writing them and vice-versa. Once we really look at what is going on we can see that language is simply energy, like magnets expressing themselves, so words are the expression of dis-ease, plain and simple, the energy of dis-ease or the energy of the sense of separation. When there are no words there are utterances, expressions which are considered “primitive” such as might be present in activities which are seemingly “primitive” to the mind, like the sound of relief from urinating or defecating, the sounds expressed in sex or in childbirth, and in the way babies communicate. However, these utterances are by no means primitive, they are deeply foundational and rooted. All that happens with words is that at some point the baby gains the add-on of “self” and therefore needs a billion words to label/define “his” now “self”-based identity and seemingly unstable environment.

There is a suggestion that only two-thirds of communication is verbal and one-third is non-verbal, but this actually misses the point. Whether linguistic or not, all communication which comes from a separate sense of “Self” is part and parcel of dis-ease. Any communication that does not intrinsically come from this would be a different form of communication which is more basic and more fundamental, more root. In Tony Parsons’ meetings there is always a point that is very hard to really “understand”, which, as he points out, is that whatever level of intellectualization occurs within the meeting, the *message* of the communication has nothing to do with words and concepts. Words and concepts are like the hum of a machine, like a constant churning of stuff, whether it is totally delusional or totally clear in its expression it is always a form of seeking the answer to the question “why?”, and this can never be found. The question “why?” springs from a sense of anxious separation, passed on over millennia into the complexities of language and communication we have now. It IS the dis-ease and as such cannot find a cure for itself within itself. This has been pointed out in modern philosophy by thinkers such as Ludwig Wittgenstein on reaching the very edges of thought and where it can really take you.

Sometimes humans cease their attempt to use words as things that hold meaning. This occurs when “self” drops out of the equation, then words are spoken as a matter of spontaneous expression or conversely they simply are not spoken. From our current perspective we are fixated on words and language actually being important and conveying the message, but even though that may appear to be the case, it just isn’t the reality.



Words and expression are not personal, they express energy contracting and the nature of dis-ease and seeking. While they can be imbued with much clarity about the nature of everything being “pointers” to truth, perhaps even clarity of expression from the ancient and modern writers of Non-dualistic literature, the nature of these books really questions the reason for writing, the final full-stop. It doesn’t matter how many times the full-stop is expressed, there is always another way that points to the full-stop differently. However it is in the end a full-stop, the place where reasoning ends and simply being remains.

There’s no point trying to stop our current practice of labelling and defining, and neither is there any point in doing it, it’s just another expression of what’s happening energetically. Instead of judging the process of labelling as bad we could just see it as a symptom of anxiety. To treat this with judgment or suggestion of someone making a mistake is akin to telling a sick person to “be well” or “be happy” or a panicked person to “stop panicking”! Zen phrase like: *“Don’t Mistake the Finger Pointing at the Moon for the Moon itself”* express often an implied judgment of shouldn’t or should, and belief that there is some personal choice in being able to differentiate reality from the illusion. However this does not occur through any willful act as this would come from the “self”, and so is still within its box.

As we speak of this and as our seeking comes naturally to its end, so the process of needing to continue with the nature of “self” starts to fade and the importance of words as the symptoms of “self” simply turns to the realization of No-one expressing to no-thing, or no-thing talking to itself, and then as Tony Parsons has described: the space into which the question “why” is asked, is its own answer.

David Nassim
13/ 6/ 2011

From “lucid dreaming” to simply living: how natural reality can be distorted by “self”

When we really look into what a person truly “wants” in life it is always deeply simple, it isn’t a wild fantasy. Often those involved in self-development will express that “life is living through them” which is “why” they have traveled the world and live in a tropical paradise, or “why” they are the head of a multi-national company or TV show, but it is totally impossible for the nature of the human animal to be interested in any of this. It’s like a wild animal suddenly finding itself on a rollercoaster and thinking: “well as this is all ‘natural’ I’ll just enjoy the ride!” Of course its true un-humanized nature wouldn’t be anywhere near the leisure park in the first place.

Often we misconstrue the meaning of “health” to be some flamboyant exposé of the human being, an inner and outer explosion that occurs, where “personal-power” really is believed in and considered to have actual meaning. “Personal” choice and “personal” belief are believed to be really important whereas in fact they are simply a part of a disease or contraction of energy called “self” playing out the game of “I am important”. This is often complexly masked by “I am only following God’s plan” or “I am surrendered to this deeply ambitious project”. This is simply what Tony Parsons calls “Guru-mind”, the “self”-based ideology of being altruistic and “empty” as a lip-service to the Non-dual, rather than a real letting go occurring for no reason.

This is not about categorizing a person’s unique expression as “lesser” or “lower”, or deeming that humbleness and “breaking down” the ego are necessary for this process, for all this is again a fiction. When “self” is realized to be no-thing it is understood that super-natural, complicated, hidden, self-driven paths are unnecessary, there is only simply being right now.

From time immemorial the message has been openly present, that in the mundane experience of the world in the present moment there is a realization that life is actually far, far simpler than we suppose it to be. Our perception of success and failure, achievement or lack thereof are all ideologies stemming from a very confused “self” which is fundamentally resisting the notion that it doesn’t in fact exist as anything other than a contraction of energy, a bundle of tied-up heat, if you will. This contraction of energy “personalizes” all phenomena. For example, even the idea of a non-person being lived through by nature is owned, as is the idea of “I am enlightened”. Both of these are examples of situations where the “self” attempts to make concrete the unknown, hence in the same breath amazing experiences of “success” and “power” and huge dramas which manifest in front of the eyes are seen as important. Often this is described as living “god’s” dream, not the personal dream but the bigger dream, although this is a form of self-deception.

Unfortunately herein lies the paradox. Although in dwindling numbers, humans still exist who are uncontacted people living deep in the Amazonian jungle. They still live using stone-age technology, have never had any contact with modern humans, indeed some have never seen the face of a white person, living in blissful ignorance of such things as

world wars, Coca-Cola, computers, or communication that relies on 21st century technology. These people are at peace, without the need to seek, without societal add-ons, without requiring anything, living from instinct with an innate sense of the true nature of life. The expression of these people in the world is vital. They are pointers to what one anthropologist calls “simply living”. When the “self” falls away so does all ambition, the urge to move ahead and improve. Rather than a desire for fame or super-stardom there is naturally a gravitation towards increasingly simpler ways of being and a significant diminution of requirements. There is no longer a requirement for “branding” or forming a “brand identity” or creating a “iconic” representation of “self”, because there is no separation of interior and exterior. There is no 3rd person view that is important to play to, no looking at one’s “self” in an internal mirror. This is not about being more humble or worthy, it occurs naturally when the heady complexity of “self” spontaneously falls away and there is a letting-go. In some cases there will be a movement of energy that has been trapped in stagnation being now used in expression. For others there will be a deep tiredness because “self” has relentlessly been pushing ahead for so long, but in any case both groups will move towards a simpler and simpler existence.

The nature of health instinct is something that is in-born. We were not born superstars and so are not “meant to be” superstars, the ideology of super-stardom, fame and fortune is a fiction of the twentieth century state of self-identity. It’s something that is utterly useless for the nature of the human animal, which simply wants to eat, sleep, breathe, connect to others in a variety of ways and just *be*. There is total simplicity, total within-love, not loving in the “you” versus “me” sense of romanticism but beyond this, where subject and object merge.

The new-age and self-development world is littered with notions of freeing yourself in order that you reach your higher purpose which often involves adherence to some method or ideology and usually parting with large sums of money for the privilege of “gaining” something, such as enlightenment. However people who are truly and deeply listening to themselves have no interest in any of this, just like the North American Indians pointed out to the white man “leave the gold in the earth, the earth needs it more than you do”. The subtle simplicity of that point is completely lost on most modern-day humans who are still digging/ seeking. As we have seen throughout history, there will always be those with altruistic-totalitarian belief systems continually powering the multi-national institution they have become. The same notion of “self” is exhibited in totalitarian regimes such as we see in Libya or with Al-Qaeda where someone had a “dream” planned by the larger-self or God, also evident in Bush’s America and in ancient times with the pharaohs and Chinese emperors. These examples are an illustration of when the “dream” is about personal power, either the yang “conqueror” but also the yin “Guru” / “world healer”. Both originate in a believed-in “self”.

In the end when there is true realization there is a natural movement to simplicity. As things are let go, life becomes ever-simpler rather than increasingly complex. There is a dropping away rather than an adding on. Less applications and software are used, not more. There is actually a change from hyper-activity or hypo-activity to natural activity without cause or reason. Prior to this there has always seemed to be a cause or reason and

this “seeming-ness”, which is really “self”, causes an exaggeration or withholding of energy in the body in order to find what it thinks it is missing which it believes is everything else!

Hence when this drops away there is just a movement back to the natural, back to the simple ground. We are no longer looking at the flower as being all-important but are now noticing the equal and opposite quality of the earth, the summer and the winter, the up and the down, all are equally perfect and unified. There is no separation of subject from object, there is seamlessness. This therefore requires nothing and so the ego-driven, drama-filled “joyride” of peak experiences would very often not even be a point of interest. It would be naturally avoided just as a wild animal would avoid the trappings of space travel, (unless strapped into a space ship by some mad scientist!) Similarly, the domesticated animal living with the pathology of the human is constantly driven into utterly unnatural behaviours. This is as a direct extension of the human dis-eased condition.

When there is natural sense there is just a walking the other way. There is an avoidance of the harshness of machines and naturally a wariness of things that don't taste or feel “right”, a natural feeling/instinct rather than what one “should” or “could” do, and a deep listening to the things that are really vital in the moment and disregarding anything which is of no intrinsic interest. It is through acknowledging the seemingly primitive 5-senses and through these the realization of our feet on the ground and the breath in our lungs, that there is an understanding that “love and fresh air” are one and the same thing.

David Nassim

14/ 6/ 2011

The 5-senses of instinct: key pointers to reality

When it *really* comes down to it, no matter which “self-development” programme or unraveling process or meditation method you choose, there is something which unites them all which we may attempt to “use” but often forget are in fact the main event. The 5 senses are smell, sight, hearing, taste, touch and for the sake of argument let’s discount the so-called “6th sense” as being a unity of the other 5, the sum being bigger than the parts.

This has nothing to do with making a practice of awareness or attempting to “do” anything, other than as Douglas Harding has suggested in the past (please see <http://www.headless.org>), to simply experiment. We are looking to really and truly investigate the nature of reality. When we do this all we have are fundamental instinctive tools: the 5 senses. We can touch and feel, smell, taste, see and hear the world around us all the time, yet the question remains who is it that is doing all these things and where are they, what is the most obvious situation which allows us to possibly to find out?

Before we start investigating we have to clarify our initial premise. In order to start from square one, we need to leave aside: the magical and mysterious, the personal-power, the manifesting of destinies, the branding process and formation of ourselves as icons, the expression of us being “true to ourselves” or not, of believing “the dream” or trying to direct our imaginations to finding the very thing that’s going to take us home. Also we must leave behind the analytical scientist who wants everything cut and dried, who uses theories and principles that are passed on as “absolutes” from generation to generation such as the lineage of Newtonian dogma. In the same breath we need to let go of the old religious ideology, of everything that tells us about the world and what we should or could be in it, all the social norms and expressions that block what really and truly going on.

Instead of all this, if we just start with the basics, with *who* or *what* is really the origin of all these fantastical ideas and imaginings, what we might find is something very different from what the imagination tells us, without scientific theory, without judgment and without analysis. Always the focus of life is outwards projection, it’s always imagining ourselves as 3rd person perspectives, a mirror image over there on the wall, never from the actual 1st person position of what is really going on right now.

So this isn’t a meditation either, it’s not a method to take “yourself” anywhere, to a new horizon, there’s no addition, it’s just in the mundane situation of life, the world that you’re in right now. And here, what is there? What is there in this arena that it’s all about? I mean, if you are going to think about what you want to buy for Christmas or what new car we need, or new career or new opportunity, we may as well find out *who* wants these things...otherwise it just might be a weird fit.

So the investigation starts with the experiment of sight. When we look out at the world we are always looking out from a headless space. There is no face that I see before me

while typing these words and I'm sure no face that reads them. There is no one who's there, yet the words are typed and the words are read.... weird isn't it.

When we listen to the sounds of the world, *where* is it heard? It may seem that a sound is far off or close to but in fact this is only a factor of loudness, not of time and space. All sounds occur in one place, within the arena of that which hears, in fact there is no receiver of the sound wave, there is no-thing here, at Centre, which hears the sounds, the sounds just are as they are, all occurring at the same place.

When we smell or taste *who* does this, what are the smells or tastes, where do they go to be tasted? Without scientific theorems and on sensory data alone I can't answer this. I am still questioning who it actually is that receives this input, there doesn't seem to be a "smell-taste reader" that's present, yet the smells and tastes are there almost passing through an empty space, where they go I don't know.

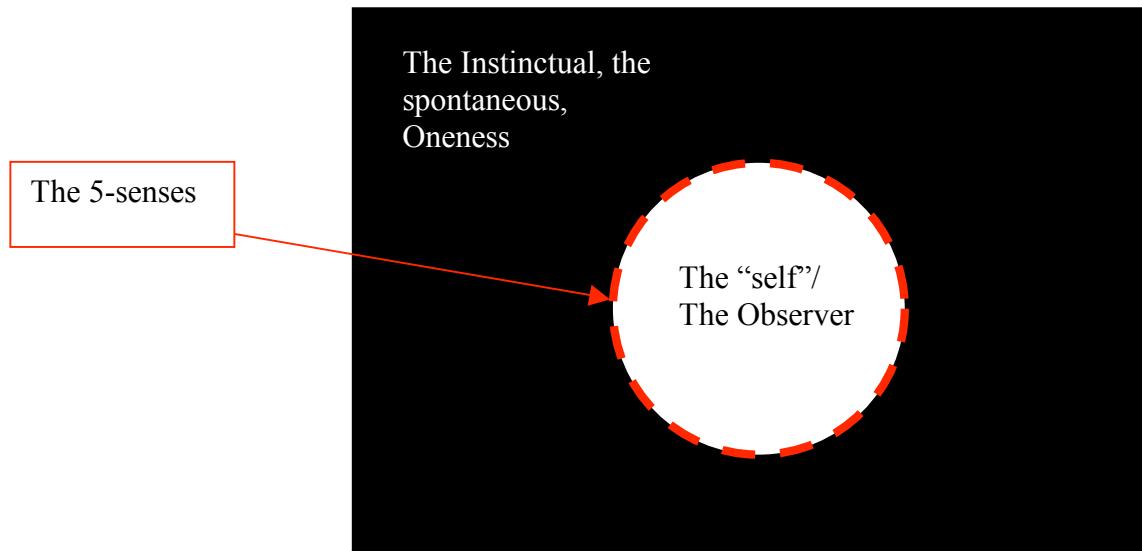
As Tony Parsons points out, when feeling the world all that's occurring is that there is sitting on a seat, there is no-one actually sitting there but sitting on a seat is happening. This is not happening for or to anyone, it's just happening.

With all these things the "I am": is thoroughly confused. I was so sure of myself before, I really thought I knew what "I" was all about. All the belief systems and ideas I had of myself have been debunked and replaced several times with a whole new set, mostly of self-development structures, yet these are all founded on no-thing or no-one. How can I know what I'm about if I have no real evidence through my senses that I am really existing at all?

When we look at what *is* in this way, without recourse to "do" or to change anything but instead simply to experiment, many things can drop away. The process that some call "self"-enquiry is another dead-end, for there is no-self to enquire about, no agenda found at the bottom of the pile. What is found as the letting-go completes is that there is no-one is pulling the strings, there is no choice or will that is separate from anything else. While things happen which seem to the 3rd person view to be very much like "me" taking action, there is in fact no separate-self to be found. So it is a mistake, foolhardy even, to believe for a moment that there is someone in control of this ship, the senses always exist behind the thoughts and emotions we have, they are constantly resisting natural flow rather than being allowed to simply be and for the "self" to spontaneously follow. The act of attempting to grasp onto to "practice" or to control the mechanism of the spontaneous is just like telling someone to "relax" when they are tense or to "stop panicking when they are in a panic.

The healer Haruchika Noguchi explained that in treatment when a person is told to behave differently as an add-on to their personality in order to "achieve" health this will never work because it there is no spontaneity within this and it is a fabrication or a mental-emotional moulding. Instead, the nature of any form of healing, which really means a letting-go of tensions around the fundamental tension of "self", is one of not requiring anything of the patient. This in itself is healing, without judgment or threat, it is

a relief and as such the 5-senses take over and spontaneously shift the body into a mode of healing relaxation.



It's not about whether I want there to be a “self” or I don't, but about what happens when we investigate what *is*, when we look and see straight into the heart of the matter, without pre-judgment and without turning away from it. Interestingly, this then brings about the realisation that the instinct of nature is living through us and is not a separate expression, much as people in ancient times used the pantheistic expression where all aspects of nature were seen to be aspects of fingers of the same hand, not a bunch of individuals. Something sees there is no-one there. Gradually all that is left is an ever-simpler expression, a return to what feels good in the senses, to that which makes the body feel alive and free. There is a shying-away from the concrete jungle and a move back to the real one, this is where we originate from and it is here that again we will one day return.

David Nassim
8/ 6/ 2011

Tribes and tribulations: The nature of the quest of belonging

We live in a world of fashions, of being connected to each other and to the world by brands and badges that indicate an image or portal of what our projected “self”-image is, a 3rd person view that we try to uphold. However, instead of judging this situation as a mere superficiality, the question is why does this occur? Why is it so important for us to “find” and “become” ourselves, to connect with others who are doing the same thing, a community? Why do we want to find people of the same kind, with similar ideas or the same fashion or branding, whether religious, “spiritual” or otherwise?

Originally the “self” did not exist within the human-animal. There was a simplicity of life and death that has long since been lost and fragmented into a seeming chaos of 3rd person “points of view” and thereby a total loss of the 1st person perspective. We have literally forgotten our senses. The nature and idea of the tribe is a sense of belonging, a sense of connection to the way of being of the actual body and physiology, of the ancestry, of the flesh and blood. There is no requirement for this to be thought about, it is simply a re-connection to a sense of “Home”. In the modern world we have lost our root connection with the land and therefore also with the nature of “tribe”, which results in our superficial attempt to re-create the tribe by means of a cognitive invention of ideas and fashions. Gangs, groups, religions, intellectuals, workers or slaves, medics, lawyers, you name it, there’s a group with which you can be allied and thereby define yourself, a label that advertises the tribe to which one “belongs”. But of course because these tribes are formed from the head-only, ideologically-driven, rather than through our total being, the instinct of union to the land, the people and the whole of nature, we have become cut off from all of this which creates massive suffering. This way of life is devoid of the sustenance and fulfilment that imbues the native tribal cultures even today, whose lives are deeply rich with nature.

As described in other articles, tribalism cannot be a forced or created idea, it is innate, instinctive at its root level. There is no choice about it, it is natural, it does not play a particular role in society, one cannot work at it or learn how to “become” this. This is beyond a “belonging”, it is a realization of Oneness and indivisibility with the land and “you” or the other members of a tribal family and the so-called “me”. In fact the nature of true tribalism is background to the “self”.

Hence for the modern person, cut off in every way from cultural roots, there is always the quest to be something, to have a connection and a tribal unity with something or someone. We deify the nuclear family and the relationships in it, attempting to create a small “tribe”, but one that in fact is utterly separate from land, community and each other. We follow fashions and adopt methods to make life better, but as with our foods they are all super-size, full of growth hormones and factory farmed but empty of energy and true sustenance to bite into. We are constantly left wanting, a kind of starvation of the senses, yet superficially we seem to “have everything”.

So gradually what needs to occur is that we let go and recognise that things that are fashionable and marketed are without substance and all related to the head. As we move

away from scientification or religious ideology which in fact encompass all forms of ideology, we start letting go of the theoretical and move into the senses and the reality of what we find in front of us. As ambition and the requirement to belong starts to fade, then natural realization of what is felt in the 5 senses becomes apparent. We are spontaneously/ “magnetically” drawn to what it is we *are*, not what we want to be or think we should, could or might be, but simply what we are as part of a community of similar beings, it all happens without any “doing”, in fact because there is no intended action at all. This “automation” is really just nature forming balance. The foods and the peoples we can connect to will be those who live in lands that our bodies naturally respond to, where foods and temperatures render the correct balance with the nature of our body. Some peoples may be travellers, but do so naturally, by using their legs, not utilizing planes or cars. These people are not stoking the furnace of that which results from mis-management or power, where one side of the world is destroyed to uphold an ideology. When the global energy (Gaia) is known to be unified, then all seeming-parts sustain each other. Other people will not be travellers but will remain connected to regions of land that is tended, some will eat meat, others vegetables. When the human returns to the sensory body and earth they return to Eden.

The tribes we still see today seem to have rites and rituals which are considered akin to religious beliefs. However when these come from the core feeling they provide ways and means of creating return and recognition to the 5-senses. While today a lot of the rites and rituals may be caught in the trap of “tradition” which is not about senses and is dogmatic, there are some cultures who still draw towards their senses, which was the original meaning of the rites and do in fact originate from there, rather than an ideology of hierarchy and separation.

It is not that tribal people have “got it right” but rather that they are still in connection to what they are and usually when they do something it is with a deep spontaneity of sense. Whereas a modern person has lost this sense, their actions are conditioned by all sorts of constructs from an early age forming the idea of separate “self”. There is no blame or fault, this is how it is.

As we let go further and further we no longer feel the need to be a “mod” or a “rocker”, a doctor or a lawyer but all that counts is the most basic of sense and sensation. The 5-senses become of greatest interest as they are the whole of what is happening, without the requirement for more. It isn’t that tribalism is a rite-of-passage or journeyed quest, or something that must be done in order to get somewhere or achieve some hierarchical position, the nature of the tribe is actually that it is the flow of life through all, it is belonging without reason, without cause. There is no mountain to climb, in fact instead of always looking to the peak or “head” it is the base and the connection to the earth that becomes of more interest to rectify the balance - the roots more interesting than the flower, the background *inclusive* of the foreground is seen.

As the modern adult gets older, the process of life will be about simplicity, letting go further and further layers of baggage until the bottom falls out. This process takes us from the head to the feet, from the clouds of the ideological to the senses and the earth. Once

the head is contextualized by the feet there is a realization of a far greater sphere, the fact that the natural expression of life's propulsion is a choice-less process. The unravelling of this is occurring in larger and larger groups as people become totally disillusioned with fashions and the ways of attempting/forcing tribal culture or groupings, with the realization that when there is a natural and spontaneous letting go there is a dovetailing into the scheme of things, ordering comes of its own volition. Even the process of the pressure and contortion/contraction of "self" and the attempt to order, is part of the natural energetic itself going through transition which is what we are now in the midst of.

Belonging is not something that is found but something that already *is*, when subject and object, interior and exterior merge. To force nature into groupings is now a tired old game that will soon run out of energy. Then we will naturally reconnect with the earth and each other, we will simply draw together like birds coming home to roost. Just as we don't really need to know *how* we give birth, eat, sleep, defecate, breath or cause our hearts to beat, our connection with the tribe is the same. When there is a deep yearning for land and re-connection to the reality of sensation, then as with pregnant women, there is an innate knowing of what is right, what feels good and what doesn't. Tribe is simply our connection to the instinct of health and the instinct of health is the move to the tribal community, whatever form this takes. It is neither religious nor secular, has no motive or aim, it is simply groups, species coming together and once again finding the land and peoples that suit them. It is this recognition, not the forced union of people with lands which do not match them that they cannot survive in happily, but simply the return to a peaceful existence.

The sense of separation we feel, originally stemming from the mis-perception of the sense of "self", has taken us far away from our connection with peoples and places that are "home", in order for our bodyspirit to be comfortable. When there is at last a letting go of "self" we can naturally return to that which feels right because the 5-senses once again become primary and not secondary. In many ways it is only when the quest for something "better" lets go and there is realization of Oneness, that there is also a growing recognition of/ interest-in the senses, what feels good and what the body truly needs. Slowly conditioning falls away entirely and one returns to the native land of ancestry for this is what is most natural. Therefore the Tribe is innate, our connection to it is impossible to sever, when it is finally ripe it will reveal its potency.



David Nassim
9/7/2011

Head to toes: From theory to reality, dualism to Oneness

There is a process of unravelling/ ripening to the kernel of the 5 senses at the root of our experience of life which can either take place quickly or slowly, in small parts or in large chunks, but what seems to happen as life goes on is the following:

In infancy there is total clarity and aliveness. Gradually as time goes on this fades and is eclipsed, there is a focusing in the “cloud” of “self” and a forgetting of the nature of this infant-seeing which, while still present, is almost ignored because of the fixation in the hallucination of separate “me”.

Then from the totally “blocked-up” adult world of “self” image, there is a process of letting-go that may come in a thunderbolt crash or just ebb away. Much like recognition of optical illusions, seeing “through” the foreground of ideas or beliefs and realizing that they are mere waves on the universal sea, this process is really a dropping down of the energy inside the body from the head to the feet or toes.

From the infant to the adult the body energy literally rises outwards with growth, then at the peak we descend back down to earth again. This can either occur with older age where nature physically effects the process of letting go, but can also occur energetically before physical structures disintegrate. There is no reason or requirement for any of this, it is simply, as Tony Parsons expresses, “life happening.” (please see
<http://www.theopensecret.com>)

The process of the adult is all about dualism, of the mind splitting things into theories and ideas and attempting to sort things out. At its peak this creates total complexity of thinking, where life is formulated around supporting the “self” and theories are devised in order to do this. It is truly a “self”-serving situation. However, when this is brought into question by a life event the next stage is to look for the cohesion of theories. Usually there is a movement to look back from the modern to the ancient, to see where we originated, a quest for the source of knowledge. As this letting-go continues there is a growing understanding that all theories originate in the ancient and that they all join together so there is a universality of philosophy, but this still takes place in the head. Eventually there is a dropping away of the importance of theory in the head, there is a realisation that this is only a fragmented expression of that which is felt lower down in the heart, in the chest in the guts. There is a movement from the intellectual to the primitive, from the colonial to the indigenous, from the head to the heart, to the lower body, legs and finally feet, from the top of the mountain and climactic experience to the simplicity of what *is*, the peak or flower being contextualized by the roots or base. The move is always from the pure analytical-intellectual to the physical allied-to-intellectual and finally to the pure sensory, to that which is beyond senses, or is a *common-Sense*.

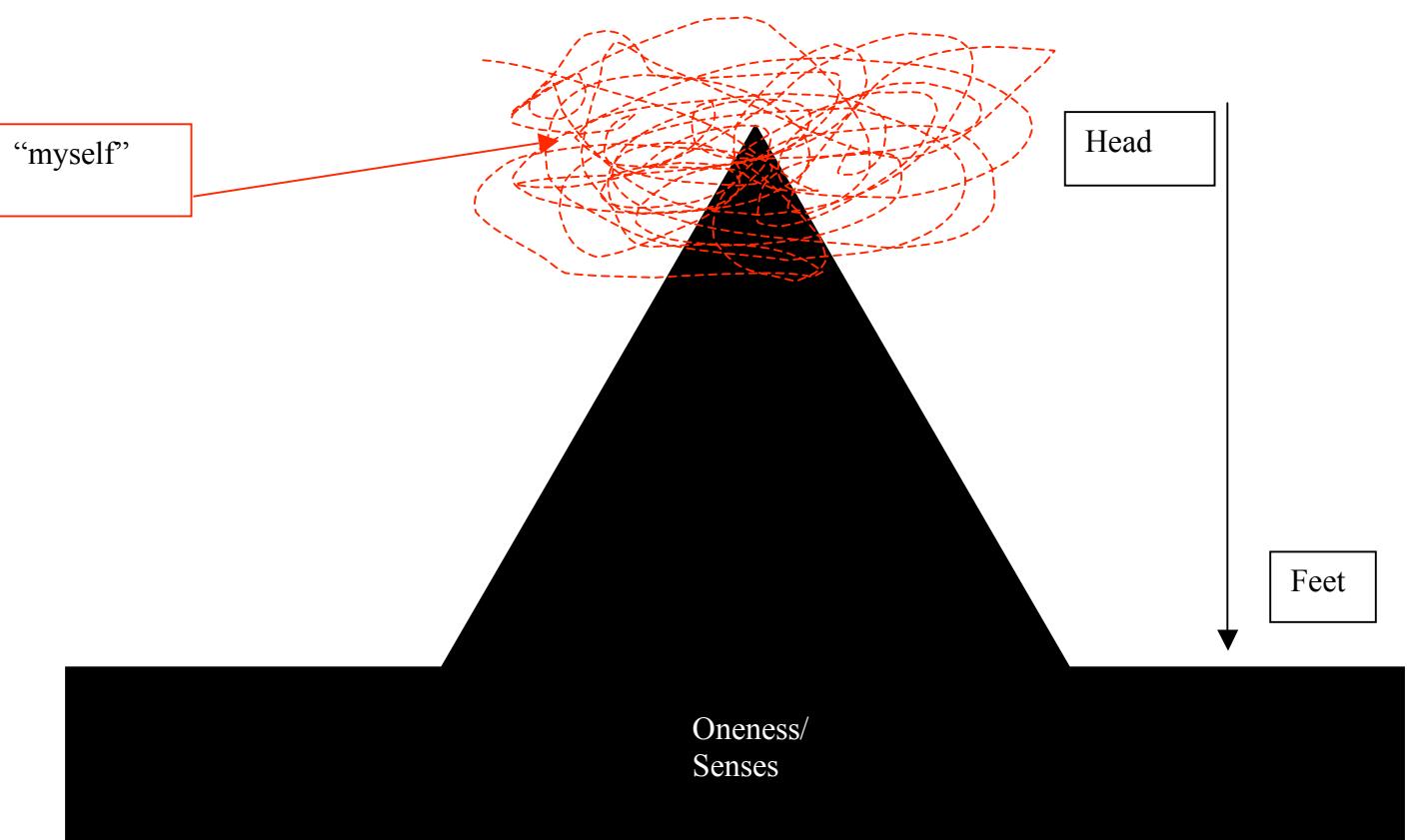
No matter what the situation, this up-to-down process is always the same for everyone, even the feeling of opening outwards and upwards in an experience of elation occurs as a result of the nature of energy naturally dropping downwards and freeing the upper body and head from energy that has collected there. Letting go cannot be “achieved” or

“done”, there is a ripe point at which experience through the senses naturally displaces the idea of “self”. But the idea of “attaining” this is a Catch-22 for the “self” as it tries to end “itself”!

At around the chest level there can be ways of getting into the body, “practices” such as Tai Chi, Qi Gong, martial arts and all forms of dualism involved in physical arts. As we sink further energetically we realize all these arts are one. All the martial arts join with dance and the nature of the dance simply connects with natural movement. There is no longer a way to “do” something, so gradually the theory and positioning is taken out of the physical arts just as it has previously been taken out of the theoretical. At the lower body, gut instinct, sexual and feet levels, there is simply *being*, the nature of our true human-animal, the core nature of who and what is, no process of anything other than spontaneous non-analytical expression remains – just follow your feet! This is the realm of the natural person that the Chinese might call Taoist, the Indians the Buddha, or the “enlightened” or liberated state. It is the point at which the feet not only connect to the earth physically but actually become part of the earth with no differentiation in between. Then the sense of Oneness is clearly expressed.

This explanation seems very physical but in fact it is simply the unravelling phenomenon that is already taking place in larger spheres of the human world, the movement from the hierarchical, structured and civilized towards the unstructured and non-analytical, the spontaneous and anarchic. This is occurring in our midst or in the midst of “I”, it is the natural unravelling of tension, like a chord in music being played as a question and then an answer to completion. So the tension of the question is met with the unravelling of the answer and the answer returns us once again to the earth and the origin.

It is always the case that the “upper” is believed to be better, it is given the “kingship” and the feet are forgotten. But this is to lose sight of reality and so the return to Eden is the return to earth. The return to the ethereal is also a return to earth as without the foundation the ethereal qualities cannot be contextualized and then become hallucinations of the senses. All comes from the rooting and foundations of the body-sense and the realisation that it is the only actual thing going on. All that is happening now is sense, even the analytical mind has a sense, when it is overworking it will cry out. When that which seems to drive the bodyspirit to distraction is sensed as simply a contraction of energy, then it is brought to senses again and “self” evaporates and is recognised as a mere apparition.



David Nassim
9/ 7/ 2011

Sense and sensibility: Listening to advice and seeing for Ourselves.

Most of the time we ignore our senses and defer to other “authorities”. The world “out there” seems to be telling us who we are, what we must do, what we’re like and what we should, could or might be. We deviate from sense and move off in directions that follow the dissonance/dualism of the crowd in order to keep up appearances, or to achieve the ultimate goal of becoming something “better”, or “greater” than we perceive ourselves to be.

We may get to a point where there is such a barrage of information coming our way that we begin to dislike all people and situations, preferring to be by ourselves more and more to avoid the confusion of listening to other people’s ideas and the pressure of feeling we should conform to them. The life of an ascetic beckons and we seek to distance ourselves from people.

However the human-animal is social by nature, so therefore why are some people wary of being in proximity to others? It is simply because the nature of society is based in hierarchical dualism, such that those in power will seek to manipulate/exert authority over others and censure their behaviour and opinions, which is all based on a sense of separation, therefore causing intrinsic anxiety. This is encountered in many hierarchical relationships such as mother and child, teacher and student and male and female, where one person is deemed to be weak or lower and the other as having the “answer” or strength. This then leads to the age-old game of seeking the one who “knows” or upholding being the one who “knows”. The sense innately recognises the need to create distance from this.

The key root of any deep form of realization can only ever be one expression and that is the return to the Centric sense and the letting go of the eccentric idea of “who I am” and the fundamental root of all teachings or messages lies in the recognition that the student isn’t a student, the teacher isn’t a teacher, or the mother isn’t a mother and the child is not a child. The point is that these are only ideas of One thing seemingly being two things. They are merely labels, no more and no less. Instead of taking someone else’s word for it and following blindly, the true way of verifying whether honey is sweet is to taste the honey. Another person’s opinion is not enough, unless it is deeply *felt* to be enough, not just detached from, or displaced by another person’s ideology.

There is in fact a deep following in this, not one of domination or self-ishness but of simply following the senses. When one does this there is a realization that there is No-one doing this, it is just happening all by itself, in fact there is no one at Centre, the Centre of life is Empty, just as what seems to be separate from you is not and there is no longer an out-there and in-here as this merges to Oneness.

The point is that no teacher can provide us with the answers or take us into enlightenment or health or anything there is no separate teacher and we are not students. The nature of life is not dual, the teacher and student are in fact one so there is nothing to be learned because innately everything that is required for health, for life and for clarity is already

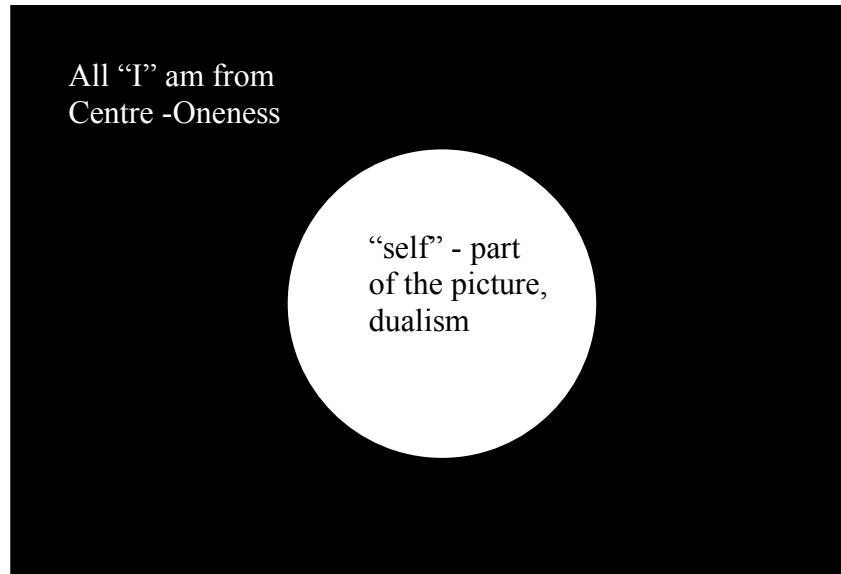
present in every moment. There isn't anything to go and "get", there isn't a way that needs to be followed, nothing that needs to be "done/achieved", or worse "not done!". The process simply involves a slow ripening, or unravelling and unwinding of the "self" until it is realized that the web of life has no weaver. It is always a dropping away rather than an adding on which allows the awareness of things that are underneath, purely being as-it-is.

The nature of the search for the right teacher or approach is often futile until one is confronted with a person such as the late Douglas Harding who constantly pointed out the irrelevance of teaching, methods and practices and instead to simply look for yourself, to see whether there was really a "you" at the centre of the world (see <http://www.headless.org>). His experiments aimed to open up and reveal the totally baffling nature of our present situation, which in every way is extraordinary not ordinary. For example, the situation of being "headless", i.e. you reading these words not from the position of reading through a face but through an empty-faceless visual-field which has no face in the way, no head in fact, is our current experience and always has been!

As Douglas also points out, "*I am not what I look like...what I look like is someone else's problem!*" which directly expresses that from Centre the world is a very different place. "Taking advice", when it occurs naturally, is very much like feeling the resonance or energy from whence it comes. If the energy is coming from a sense of anxiety and dualism it will eventually be recognised as such and naturally moved away from, hence the utterly natural desire to move away from what society is, for who wants to be around anxiety all the time? That which comes from Dualism is a fragment and is like a distortion or a feeling of tightness. That which comes from a broader sense of naturalness and realization of Oneness allows this fragment to be seen within a context and all is acceptable. When this occurs there is a sense of "home" or peace, a breathing-out of relief.

There cannot be a teacher to teach you about yourself, where to go, what to do, how to be, all this is innate. The best a "teacher" can be is a direction to Centre, a pointer back to where you *already* are, to encourage a realization that who "you" are and what "you" are, is enough as it is, without addition or subtraction. This is beyond any idea of "acceptance", for "who" is going to do this?

People don't need others to tell them what is right or wrong for them, but rather to be aware of what they actually feel within themselves. Second-guessing an instinct is not the same as feeling it. The nature of medicine and of teaching is to be deeply interested in the Centre and to automatically and spontaneously feel life from there. When no-one is found to be in control of life, life is realized to be taking its own course and the "I" is irrelevant, there are simply the 5-senses functioning "automatically, without determinism, only what is happening in this moment. When this becomes enough, then there is a natural response, which may be to move toward or away from, or to stay with the current situation, who knows? The point is that when "self" is no longer in the driver's seat, then naturally nature takes over without resistance, like the ivy that will eventually naturally return to overwhelm the barbed wire.



David Nassim
15/7/2011

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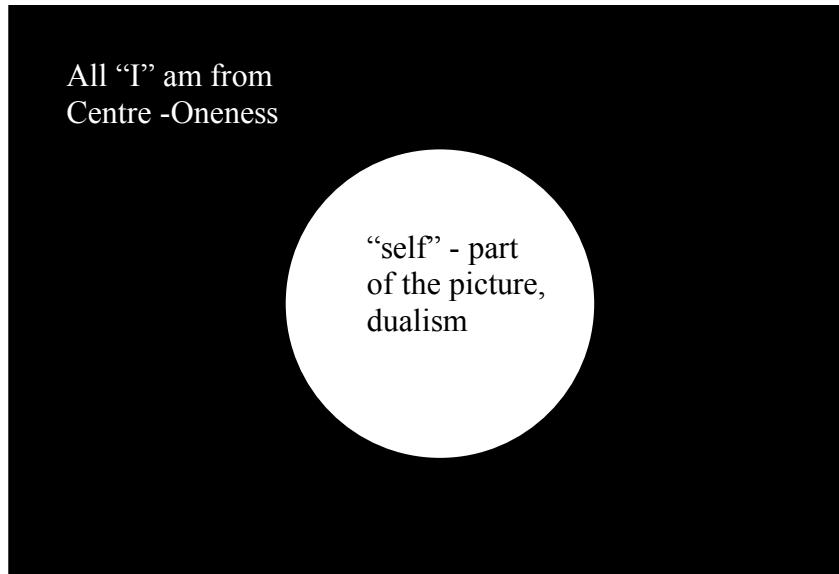
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David Nassim
15/7/2011

Foundation level communication: seeing past differences

In all our interactions there is a plethora of different layers to the communion. The surface levels and that of the idea of a separate "self" or what we might call the human condition, is merely the icing on the cake, i.e. very refined and often sickly!

Differences in people's personalities and their disparate expressions can cause problems because they perceive that they are in separate ingrained realities, whereas in fact humans are not "parts of a whole", there are no parts and there is no whole, as these terms both imply that there is something that can be broken. In reality the nature of life is Oneness, it has no beginning or end and it is unbreakable.

Generally we get stuck in the notion of ourselves having a unique "me". From this fundamental illusion come others, such as the idea of personal responsibility, personal gain and advantage, loss and disadvantage and so on. Gradually however the "self" loses its all-powerful position, causing what is basic to it or underpinning it to be revealed. This can be explored merely with the hand: when fingers are seen as "parts" of the hand then we are assuming all those parts are separate, but the fingers connect to the palm, the palm is the root, the fingers the branches, there is no separation. It is only when the mind takes over and tries to break things down that we describe "roots" vs. "branches" but in fact it is Oneness. To say "everything is One" is not to say everything needs to be melded together in a physical way but that that expression of Oneness is a mix of yinyang which is density and space. Therefore Oneness is not necessarily purely about physical proximity but a union of the light and the hard in a spectrum, expressions of the same Nothingness.

Communication is exactly the same. If people were open to considering and allowing what they really are by nature, life is lived easily. Problems of communication occur because a person believes they are a separate entity, they struggle to be "better" and to become an "all-rounder", feeling they should become all sides of an issue. This is merely the ego attempting to become all things, thereby saving itself from the sense of isolation and fear of being a separate thing.

What a person is by nature is not necessarily what they are attracted towards, this can be a confusion too. Over time it becomes deeply clear that a person may love the sound of the bassoon but is in fact naturally a flute player, someone who struggles to play guitar is actually virtuoso on mandolin. Harmonious interaction/ communication is when all the facets of the orchestra play from the same song-sheet. Each person expressing their natural voice for all parts to be covered. This is very simply about being interested in what one is rather than pretending/ attempting to be what one is not. This as a by-product, not as an intention or altruism, allows free-flow in the whole of nature. Douglas Harding expressed this brilliantly in his vital text "The Hierarchy of Heaven and Earth" in which he explains the entire nature of doing that which one is and being unable to do other than this.

Fundamentally singers and communicators need to sing/ express through words and the upper body. Those who express physically via the body, need to do this and be this. If the upper body attempts to be lower and the lower attempts to be upper then obvious imbalance is rife. This has nothing to do with boxing people into different types, people naturally form these categories themselves, but these different qualities are essentially one singularity of being which has many tentacles.

When an understanding is reached that for example the little finger of the hand is least physical and most ethereal, the thumb is more physical and less ethereal and both are One expression, then yinyang is realized to be undivided. When the "self" is seen through then all ideals of responsibility and other forms of judgment pass away for there is no-one to be responsible or to make judgement.

The truly authentic expression means that a person of the body works at that level, they don't pretend to be great speakers or use words as a primary connection, these people need to do things physically, they are naturally travellers, dancers, their communication or communion is via the body. When these people try to communicate with words they may form simple statements but because doing this is eccentric to their nature, these statements will be deeply limited, failing to convey what they truly mean, causing dualistic thoughts and a tyrannical form of logic, because their most essential path of communicating is via the body. It's like a builder turning his hand to brain surgery or conversely a brain surgeon turning his hand to house-building. Only if there is a true sense for both qualities as part of the same Oneness will there be no conflict. While there are of course people who can do multiple things naturally, even then there will be natural limitations. However when the ego isn't involved there is no such thing as "limitation" because there is no attempt to strive beyond what one naturally is. If striving is absent, there is never a perceived limit.

However, for other people the body is secondary and by nature thoughts, emotions and speaking are clear as a bell, they can easily forget about the body altogether, but if they attempt to be just physical it will hide their natural expression. If a person of this nature focuses in the body, there will be a stifling of natural expression via the mind, the verbal or vocal. These people feel and understand at a higher vibration than the more physical expressions. That said, the physical expression is not more primitive, nor are the more ethereal higher in authority or rank they are simply of a high vibration and so communication is very different.

Ultimately the physical is strongly attracted to the world of the ethereal and the ethereal to the physical, BUT if they attempt to function contrary to their true nature they will come into difficulty. This is why there can never be a real situation of "personal" health, as health or realization of Oneness can never be limited to the egoic perception of the individual, it is always about sensing that the barrier of "self" is in fact an illusion. To know the limit of our expressions is therefore highly liberating as it means there is a sense of where the arm is in relation to the leg or where the little finger is in relation to the thumb of the same One being.

Hence as there are no separate “parts” to communicate with each other it might be better to describe communication as a flow of energy which is health, or when there seems like no-communication this can be seen as energy resistance, or suffering. When a person’s attraction or repulsion to something becomes personal and obsessive, then the core sense of what is being expressed naturally is lost. This is dis-ease.

Physical people cannot be psychologists and in turn ethereal types cannot so effectively know the physical body. Peace is when you are not playing to the exterior world view of what others want you to be, or the self-image of what you think you could or should be, or thinking that if you just use force you can be something different. This essentially means realising that there is no “self” and just moving to where there is a clear sense of simply doing what feels right, no rules or restrictions, self-control or responsibility but allowing the instinct of the One life lived by all to be free and wild. The word responsibility originally meant the ability to respond, and it is assumed that this “ability” is personally achieved, but in fact it is innate. The point at which it awakens cannot be a personal problem. The whole of humanity is naturally awakening but there is No-one achieving this, it is occurring spontaneously, reaching a ripe point.

Social order and the so-called "humanitarian" message are really highly distorted by an altruism and again the idea of self-responsibility and caring for others as a main focus. When these things do not come naturally and are not deeply felt, then to form social order based on a formula of what “should”, “could” or “might be” will only cause further suffering. It is all superficial and formulaic.

When all people’s expressions are seen to be the One-life rather than billions of separate lives it will be recognised that there is no-one at centre pulling the strings, that all thoughts and senses come from this one emptiness seen by all eyes, or the one eye in fact, and then balance will immediately ensue.

When there is a realization of the place of Origin, where life has no central control, no choice then there will be no confusion. Instead of trying to choose your instrument in order to communicate it may be clearer when the instrument *you* are is revealed, then there is nothing to strive for, to become or to push towards. When age-old logic and beliefs of what "I am" drop away, that which is left behind is as innately perfect as it always was. The authenticity of this expression has an automatic, spontaneous domino effect, as other fingers of the hand are felt once again and the numbness goes. There is nothing that needs to be done, as the covering of “self”, its desire and attempts to be universal king or queen pass away so does the fear that propels them and separation is realised to be the foundational false idol.

David Nassim
20/ 7/ 2011

Practising and Preaching - staking a claim in the world of alternative healing: how the principle of Oneness is frequently left unrecognised

The nature of nature sees no problem or contention in the Oneness of love presenting itself in multi-billion forms that seem separate. This seeming separation is at the dis-ease level only. In medicine, however, it is quite usual for people to lay claim to areas, ideas, systems or lineages to which they have become attached. As a result when connection and resonance with others is touched upon it is seen as a threat to be risen above, to be decried as rubbish, belittled or even challenged. No matter which of those attitudes prevails, those who are dismissive will unfortunately affect their patients in the same way and hierarchical dualism is formed.

The famous line “Practise what you preach” says it all. So often the practitioner is seen by the patient to be a preacher, a person who is “in the right” or is “the healthy one”, the one who “knows” and thereby hierarchy is already established, authority is generated and as a result what immediately follows is attachment of the patient to the practitioner. Thereafter there can only occur inevitable eventual disillusion and a damning of the practitioner when he or she fails to live up to expectations, or is seen to have an ego the size of a whale (no offence to whales).

Instead of all this ridiculous posturing and attempting to become “better”, to achieve enlightenment or even being morally “good” there needs to be a recognition of the reality of the situation, that fundamentally the practitioner and patient are One entity, they just *seem* like two – but simply two fingers of the same hand. Just as the thumb is not superior to the fingers, they are just different expressions of the same Oneness, when this is realised there can no longer be a situation of authority and medicine cannot be conducted in the same way again. When there is a blurring of borders between patient and practitioner the therapeutic session becomes a point of immediate exploration or experiment into the nature of reality. When the message of Oneness is realized, to whatever extent, relaxation takes place for both people, patient and practitioner heal together, as both carry the contraction of the dis-ease. So while this may occur perhaps more acutely in the patient’s view the practitioner is still not in authority, because they are One.

Within most conversations one will have with so-called “masters, senseis and sifus” at whatever level, there is often an accepted tradition which allies this person with the idea that they really have mastered something. While this may pertain to a skilled subject, when it comes to healing this cannot be the case, for healing is all about a return to senses and thereby cannot be achieved, it was always there. Whereas skills are learned and practised and one can then both practise and preach the skill, the *nature* of medicine and healing is impossible to practise or to teach, it is beyond the individual and has nothing to do with hierarchy or any kind of formal structure.

The nature of healing as explained at the front of this website is the following:-

"Symptoms of dis-ease manifest as regions of physical-energetic contraction/high-tension. They are natural expressions of the limit of entrenched mental-emotional belief systems. Beliefs are always, at root, about an illusion of a separate "self", seemingly "broken" from wholeness. Healing is a ripening process - from separation (contracted-tension) to seeing through this illusion (relaxation/opening). A practitioner or therapist can only simply acknowledge the symptom as a marker of "belief-limitation", and point to the innate instinct of health which is beyond belief and judgment and so does not require a "striving". The sense of relief this can bring is in itself the dissolving of the contraction, or "self". Relief is the end of dis-ease and comes either as a wide open explosion, or slow dawning, a coming 'home' to peace.

Health is about spontaneously sensing and instinctively responding to life. There is no theory to follow, no regime, and no doctor who can "fix" you, for there was never anything broken. Everything that is required is already present. There is no absolute reality in the idea of a "you" who can get "better" or "worse". In the end, all a doctor or therapist can do is to trigger natural sensitivity again, if it is ripe to do so; that is the beginning and end of it."

When there is a realization of the above we are really looking at the true essence of healing, as opposed to what is often found within alternative medicine.

What Tony Parsons very clearly describes as the "guru mind" is something that is rife amongst the therapists of today's world, especially those who place importance on lineage, credentials and tradition who "include" and "exclude" based on hierarchical authority. Such people have very little real sense of the nature of medicine and this conspires to create a mentality of authority and power involved in their interaction with patients. Typically their diagnosis of a condition is imbued with a level of control and manipulation that suggests the practitioner knows something and is in-touch-with something "other" and "higher" and the patient or student is some lowly speck of dust that is weak and worn. The nature of this creates dis-ease and separation, there is no true healing involved and any benefits derived will for the most part be symptomatic/superficial and ephemeral.

While sometimes the original direction of becoming a healer can involve power and control, this soon has to be let go. A true healer must be so by nature, healing is not something that is undertaken because one should or can do it, or in order to be a "better person" or "understand oneself" but because it is as natural as breathing, it is just what one is, there is no real choice in the matter. However, the vast majority use the process of diagnosis and treatment to put the world to rights from their personal perspective, either by adherence to a belief in a lineage or in a master, or through applying their own ideology to everything. None of this has anything to do with the nature of healing.

The recognition of Oneness is a relief that there is no reason for anything or to do anything, a letting go of everything. Ideas of "becoming" and the requirement to achieve disappear and all ambition drains away. There is no further need to do anything for a reason, things are done simply because that is what's happening. Because things are done

with the full expression of what one is, they are naturally just unplanned expressions. These may well manifest as healing, but could equally be anything else as healing is just one of a number of natural human expressions.

Being one's self is not about "doing" anything but in fact accepting everything as it is. This is often one of the deepest misconceptions which goes to the very heart of the traditions. Interestingly, one book on management is entitled "The Fish Rots From the Head" - this is a common occurrence in authoritarian ideas involved in medicine. Medicine is outside of social norms, it is utterly different to anything that is intellectually or ideologically abstracted and the occurrence of healing within it is utterly mysterious. Yet there are still those that would lay claim to its parts, declaring themselves to be authorities or shrouding themselves in ideological modesty, turning their noses up at people who want to deeply investigate reality beyond the nature of practise and preaching.

If enlightenment and the natural body state is "achieved" by practise then we would all be born cripples and psychologically dysfunctional, but actually there is no achievement as each child is born utterly perfect and therefore the nature of the sufferance of the human must always be an add-on to an otherwise perfect expression. Not that sufferance in itself isn't a natural process, a seeding flower and a dying process much like a parasitic fever within humans, but its dissonance is additional to the original state of the human which means that underlying this all the time is the natural sense of psychological function that is occurring without any problem. Therefore anything practised does not make anything better but at best may trigger the realization that everything really is okay and there is nowhere to "get to".

Often those involved in tai chi and qi gong, yoga and other ancient methods of meditation consider that these practices and the preaching about them are the sacred expressions in themselves but none of these expressions claiming importance in the healing process are what they appear to be. Movement of the body is natural, as is knowing when and what to eat, how to sleep and for how long, feeling when one is thirsty, when to defecate and urinate, when to have sex, when to be active. All these things are innately known so the process of practice can only ever point to a realization that one already has all one needs. This hugely disarms the so-called authorities who would have us believe that it is only through them that life is nourished. This is really about face, losing face, threat, forgiveness and hierarchy, all of which are simply part of the dying "self" desperately wanting to cling on as the world metamorphosises from its sick state of warped masculinization to the underlying peace derived from acceptance of the Oneness of life which has always been present behind the authoritarian nightmare.

David Nassim
2/ 9/ 2011

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David Nassim
2/ 9/ 2011

Under foot: how travel and escapism stem from a search for that which was never lost - from globalism to natural locality.

There was a time when mobile phone technology was constantly in the mode of minimization. However recently phones have become bigger again, dictated by consumers' changing needs for their functionality. In the end miniaturization was just not useful for the consumer, the small size of equipment wasn't manufactured with humans in mind.

On a larger scale the political ideology which aims to structure society, forming something which contains and directs the senses is an artificial madness supposedly designed for the greater good of the human but in fact formed directly from the distorted perspective of "self".

As explained in previous articles there may well be an abstraction which we might call the "global society" or ideas of "the nation", "the religion", "the ideology", the "tribal tradition", but all these labels mask huge abstractions that the human being cannot sense. Even the idea of a "family" is not understood in its true sense of connection which comes from a realization of non-separateness or non-duality.

Societies across the world are permeated with dis-ease, which is the feeling of separation. This encourages a process of seeking for an ideal which will in some way bring relief from this situation. People may attempt to resolve this by travel, though in this case not a natural, nomadic flow of movement but rather a desperate seeking for an experience to alleviate the problem of the stress of "self".

The direction always seems to be outwards, propelled from within by fear. A person can be either too petrified to move or conversely too petrified to stop moving, in either case there is a generated expression at root borne out of the fear of losing the sense of "self". This causes a looking outwards, away from the senses which are the foundation, there is an upwards and outwards direction to the nature of the dis-ease of "self" and an attempt to expand, to cover or recover. Hence we seek outwards travelling all over the world, until gradually "self" starts to let go and is not believed-in or felt so acutely.

When there is a realization that one has no reason or requirement for outwards-seeking there is simply a return back to the roots as in the story biblical story of the prodigal son. As there is a return to Centric living two things are noticed: that the "self" has no actuality, it is in fact an imaginative leap-of-faith so to speak, and that the 5 senses and living in this moment are all there is. The ground underfoot is no longer "mundane" but becomes intensely interesting and there is no force involved, no requirement to "do" or be "better".

The world of the machine, of high finance, obsessive exercising and striving are all unnatural for the human as there is no sensory connection with having jobs associated with greed and gain, of "looking good" or "becoming healthy". As self-image or the 3rd person view drops away and the 1st person becomes prime, then there is a deep,

unforced, natural simplicity to life. This is the nature of the human animal and of the health instinct. Home is that which already is. This creates a natural interest in localness not globalness, in friends and family, not international news, on what's happening here and now, not in the projected future or in the past.

One could view this as the difference between living life in a mathematical equation, considering everything based on patterns of numbers, attempting to almost be detached from it while working it all out, versus simply the sensory experience of life occurring as it is. The globalised idea of the human or the "global human" is abstract, once this notion drops away in reality the 1st person localized view is all there is then the global idea is simply a floating concept rather than a reality. When people localize down to the senses there is a total breakdown of society as we know it and an immediate return to the tribal community and family-orientated living, living locally and in harmony with the natural environment, not separate from it. Every native person's diagnosis of the western person's condition and the solution to it is to localize. Instead of attempting to take on another culture and methodology one simply needs to look at the ground on which one is standing, thereby regaining the secrets and subtleties of its essence through reconnection to the 5-senses. As Bill Mellison of the perma-culture movement suggested:

"The problems of the world are increasingly complex, the solutions however remain embarrassingly simple!"

Humans are not as complex as they are made out to be. In essence complexity suggests something fragmented, erratic, but in fact this is nothing like the human, even the dis-ease of "self" is relatively simple in its root structure, the "self" and the illusion thereof have been defined and re-defined for thousands of years but essentially are an hallucination of the senses, a mere dream or nightmare state, no more or less. It is only from within that nightmare that the world is broken into such complex fragments which seem impossible to put together. From within the box there is no escape from "self".

The nature of societal collapse at which we find ourselves is not some aggressive/wilful power struggle. It is actually a shift of interest from the abstract, theoretical ambition and thrill-seeking or any seeking, to a calm re-discovery of family and environment, a natural realization of Oneness which is both impersonal intimate and Centric rather than our "normal" state of eccentricity. This is something that changes the whole global expression to a perfect Eden, this is not an achievable goal for the seeming individual. The dis-ease of the human condition is an unravelling process, determined by the Oneness of nature. Some use the term "responsibility" as a personal action-plan, although the word itself means the innate ability to respond to what is occurring now, as it is, not what one has been told or what one believes but a ripeness to view life in its absolute nature without addition. Herein is absolute reality and you don't need a ticket to get there.

David Nassim
27/ 7/ 2011

The seeming “simplicity” of belief, and its complications

Many times when verbalizing and communicating a message there is a dichotomy between putting things in what we might call “simple terms” or putting things in terms that at the outset seem more complex. Most cases of communication contain a filtering process and an analytical interpretation of the message being expressed, this analytical process is the dualism of the “self” in action. This is often considered “normal” and so things put into “simple terms” may well follow this pattern of “normality”, but “simple terms” often hide a vast complexity of assumptions. Also what seems initially complex may be actually truly simple it is just that from within narrowness it seems impossible.

Fundamental to the “normality” of “self” are such premises as “I do this because”, “I’m like this”, “you’re like that”, “people should/ought/ could/be like this”. All are expressions of the fundamental beliefs which underpin the “self”. All thoughts are processed into this structure which can even label itself “taoist” or “non-structured”, yet this in itself is a filtering and a structure, only seeing that which it is striving to find. As a result much is unseen and much of the believer’s life which externally is presented as openness and connection, is actually internally quite narrow and restrictive. People of this nature tend to want to express themselves a lot, needing to declare how things “should” or “could” be. In most cases there is a base layer of judgment which is deeply denied because the ideal of being non-judgmental is such a strong self-identity.

The nature of this expression leads to a kind of policing of what is good or bad behaviour, what is acceptable or not which then breeds altruism or totalitarianism. This illusion of “self” is a very black and white approach and causes deep suffering, as the world will always disappoint, it can never be “strong enough” or “wise enough” or simply “enough” as it is.

While there is defiantly a natural response towards the simplicity of the body-sense and instinct which is inherently simple, to the world of the “self” this message is paradoxical and so seems totally complex. Herein lies the difficulty. In the Tao Te Ching it explains that when that which is utterly simple is perceived/attempted to be analytically interpreted by “self” it forms a complexity beyond limit, resulting for example in Buddha’s message forming the Thai temple of the golden reclining statue, a total irrelevance and obstruction to the message.

Any forms of belief system will always get stranded in dualism. It is only when we go beyond belief and into the simplicity of the 5 senses, the way native peoples still simply live, that there is a return to what was constantly in the background or even behind the scenes, which is Oneness, which as Tony Parsons clearly describes includes all forms of seeming brutality and tyranny - all is accepted here. Once realized, the natural instinct has no cause either for brutality or tyranny, or for altruistic love and romantisation that are also utterly fictional. From the perspective of dualism “life is brutal and yet beautiful”, but actually life is just as it is, without labels or any distinction between what is beauty and what is brutal.

It is often forgotten that the illusion of self is the same expression of nature as any other focused-on aspect. "Self" is within Emptiness, it is included not excluded, underpinned not separate. As soon as there is a move to dualism the simplicity of the actual senses, for example the headless-state of Douglas Harding (see <http://www.headless.org>) seems like a total mental construct to those who are within the analytical process, when in fact all that is being pointed to is the absolute simplicity of reality. This seems deeply complex to those trying to fit it into a belief system based on an egoic view. The "self" expresses what seems like a simple and true message, but whenever the message comes from dualism the basic premises of the dualistic argument are almost imperceptible to those who express them. Also if the myth is a popular one it exerts even more power, such as the humanistic or altruistic ideology. All these are based on a deep judgment of what there is and a rejection of it. Even if the premise is "compassion" this is misleading, as true compassion is nothing to do with achieving greater awareness of spiritual power but is really acceptance of all that is, as it is, which is the message of the Non-dual, it includes everything within it and excludes nothing and thereby has the largest possible "view".

This message may seem impersonal, many feel it "doesn't change anything" or it means that people could just "do what they like" and there would be no reparations for aggressive behaviour, but again this judgment stems from the idea of "self" and the so-called responsibility of this "self" to it-self which is completely impossible and the very nature of "self" has not been realized. It's like trying to describe the taste of a food that has never been tasted by anyone! The dis-ease of perpetually having to keep up the "self" is very energy-draining, particularly as it needs to bolster its deficiencies with such non-sense as "experience is the only way to change" or "if you haven't tried something you will never be able to comment" which are all based around some kind of academic or experiential credentials. However the nature of nature is already found and is innate. It isn't something apart from "me" that "I" need to get, but both without /within as One.

Very often those involved in healing do so from the standpoint of the judgments and perceptions of "self", either at overt or subtle levels. In many ways the subtler the level the more intractable the influence, as it isn't obviously staring one in the face. The true nature of acceptance is a letting go into something broader, which is very often imperceptible to the people who need to express what *they* think. It is always when speaking moves to listening, when teaching moves to letting go of the teacher and the student mentality, when there is a sensing of what is going on outside of personal perception and analysis of "self" that there is an end to its suffering. These expressions may initially sound intellectual, possibly offensive and even arrogant to the ear of a person who would see them as the point of view of the writer. But when we move from dualism even intellectually, the nature of the conversation does tend to get tricky as we start to investigate exactly what really is going on and how much of this so-called "separate self" is actually real.

The false prophet syndrome (which is implicit in the idea of "profit"!) is at an all-time high as this is the nature of the unfolding process of nature, which eventually is the ripeness of when "self" collapses utterly. Till then there will always be people who want

to "teach" and to "know". When the mind is like an infant child all is accepted, all forms of perversion, degradation, abuse and seeming terror, it's all accepted so there's no judgment and it is let go of. This is the state of the natural person which intrinsically underpins all human interactions.

From the Tao Te Ching:

Chapter 47

Without traveling

The whole world is known

Without looking out of the window

The way of Heaven is evident.

The further one grasps outwards, the less one can perceive within

Therefore the Natural-human Knows without having to stir

Sees without looking

Does without intending to act

It is completely untrue that people need to travel the world to find themselves, in fact no action whatever may actually allow "self" to drop away. Indeed it is precisely when the seeking process ceases that we spontaneously "lose time". This could occur when cleaning the floor in Croydon or climbing up the jungle temples of Cambodia, these are mere expressions, so it makes no difference whether the experience takes the form of the "adventure" or "mundane". Boredom and the nature of feeling stuck and stagnant is simply another form of energy occurring impersonally. Boredom is a precursor to taking action and taking action a precursor to boredom, these are simply fluctuations of the disease of "self". Without judgment all expressions are forms of energy, there is no difference between "self" and simply contracted energy. Hence no matter the action taken by "self", in the end it will always ripen and let go naturally, what are seen as "personal choices" are made in fact by no-one.

One-up-man-ship is an inevitable result of the believed-in "self"-protection system and comes from the underlying fear of being a separate entity which begins soon after birth. In the current world where great importance is placed on "survival" and "winning", "toughness" is often seen as a "superior" attribute whereas softness is regarded as "weakness". Today there is a fundamental disparity between animals and humans, we have forgotten our original nature. It is an anthropomorphic misconception that animals such as lions and tigers are "warriors". You never see a "confident" animal, animals are simply what they are, there is no-self to be confident or not. The "tough" human is under the misapprehension that tough is better in order to survive, this is purely driven by "self" and those who seem outwardly confident are often deeply insecure. The natural human forms without thought and without question, only the onlooker will attribute that as toughness, strength or weakness. There is no requirement of life it is totally free, therefore the foundation is being what one is, living through the senses and naturally the expression emanates without a person needing to "do" anything about it.

Before we swallow the nature of a person's beliefs hook line and sinker, sometimes the broader view will allow us to see this in context then it completely loses its power. "Self" is fuelled by being right or winning, or conversely by feeling wronged and failing but the former creates the master, the latter the student. If ever a teacher draws one towards a goal where at some time in the future one will "change for the better" this is a deep illusion and inevitably will always draw the student's mentality to failure as he/she will never be able to attain such a goal, thereby enabling the teacher to maintain control. One-upmanship is the cornerstone of dualism and the seeming simple is hidden behind the deeply complex. Life is deeply intimate and deeply impersonal together simultaneously, this paradox of headlessness ultimately is so simple the "self" can never accept it as this would be the ending it-self! When natural ripeness arises for the message to be heard it will be found to be as it is: innate in everything and originating from nothing.

David Nassim
21/7/2011

Dogmatic traditions, new and old: non-sense in high-tech modern *and* indigenous culture today, and the return to the ancient sense - from narrow and superficial to contextual origin

Numerous traditions make up the global society which are essentially belief systems rigidly held onto. This issue does not only pertain to religion but even in modern tribal societies much tradition has been added onto what was originally very simple. In modern society Newtonian-style science is the new religion with a highly materialistic bent. If something cannot be understood in this context it is dismissed as unreal, as with the religions of the world where fables are considered absolutes rather than the dream-like explorations of their original message. Hitherto the rigidity and religion of science believed the materialistic standpoint to be the only possible explanation, a precarious position, especially now as the scientific credo transitions towards investigating the far more “spiritual” and less absolute expression of Quantum science, which actually relates very strongly to the root context of all religions. Similarly when the metaphorical or loosely-expressed images of biblical or other religious contexts are adhered to as absolutes then they misplace their meaning as broad perspectives. For example ancient Chinese is a script that really is about understanding or feeling a sense of something from a triangulation of metaphors rather than from an absolute ideal. This means that the poetic language needs to be understood to be poetic and kept like this and science needs to be allowed to be loose, not absolute in its way of expressing.

As soon as something becomes rigid the context is lost and there is an over-focusing on the details, no matter what the tool. A typical example of this is the creation story, for the religious person who believes the literal meaning of the biblical message the world is 6000 years old, from the scientific viewpoint it is millions of years old, so who’s “right”? In fact the poetic language of the bible is attempting to work the same way as the scientist, which it cannot, and the scientist isn’t realizing that the scientific concept is very limited in its reasoning.

The nature of ancient expression was very open, devoid of the kind of absolutism that we find today. Hence traditional cultures who have rigidly upheld a long lineage of understanding have the same problem as that which we find today in modern science each being as inflexible as the other, one has just become increasingly more so over time, the other has been born into the rigid world of the modern which is more superficial. In either case both of these are contextualized by something “other”.

If we examine the background behind all the convoluted religious expressions and complexes of individualisms that have resulted there from, viewing the world from a less absolute perspective, then the poetry of the ancient texts starts to make sense in a different way. The metaphors are no longer potent, rigid idols but begin to reveal something about the nature of reality. This then aligns with the unfathomable expressions at the fringes of modern physics in quantum theory, where poetry once again has a place within the science and is clear that the two cannot be separated.

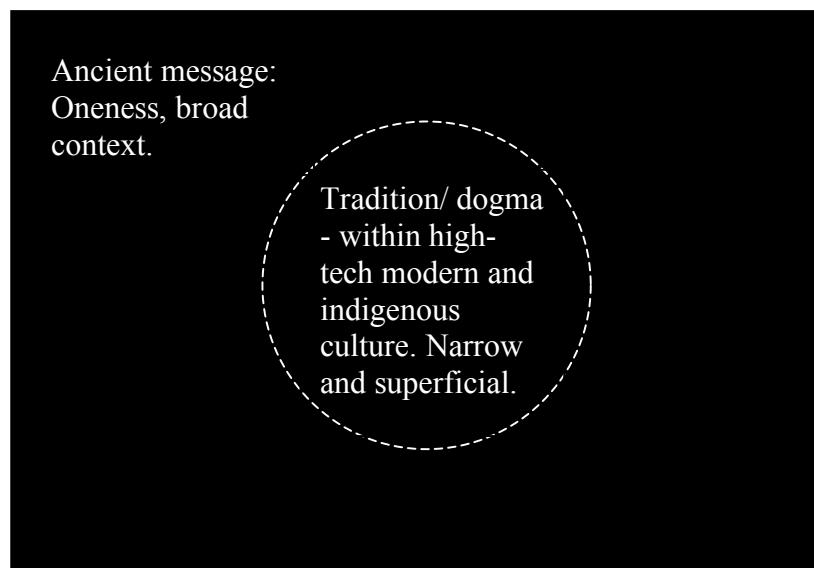
Originally the fundamental ethos of tribal origin or religion related to a realization and recognition that the sufferance and separation of the seeming individual is an hallucination. This very same message is passed on in a billion ways throughout the different areas of the world over time annexing the rigid superstructures that insidiously obstruct the original senses. Today almost no tribal cultures live purely at an instinctual level, devoid of tradition, save perhaps some of the uncontacted Amazonian peoples who we cannot know very much about. The point is that humanity as a whole is going from its original innate clarity, sense and instinct towards the idea of “self” and individualism. This untenable situation is reaching a peak, rigid mind-sets will crack open, allowing a mutation of the evolutionary process from its contracted state.

As with any crisis, such as fuel or financial, as fast as it rises to a maximal point it will just as quickly decline and revert to something different. None of what happened before can happen again and there is no karmic retribution because everything is occurring perfectly, even though on the seemingly personal level there is a great deal of what appears to be unfairness, disparity or imbalance. When there is a belief in the “personal” the whole universe seems deeply chaotic and fearful whereas in fact the chaos itself has an intrinsically indefinable order. Paradoxically the order is chaos, nothing is everything, all formations are both real and unreal, on and off simultaneously.

Throughout these articles of Health Instinct and describing the indigenous person’s way this is not deifying tradition but actually exploring and seeing through this to the background of the tradition before it became indoctrinated. In many ways the indigenous person is in touch with the environment to an extent which renders much of the traditional elements of religion irrelevant as cultural tools of calming the suffering of the mind. However as the modern person has little or no connection with the environment, they reside much more easily within the fantasy of a rigid tradition than the indigenous person who in many ways is far more practical than any scientist in an air-conditioned laboratory.

Traditional beliefs are only as powerful as the energy one puts into them, and when instead we recognise and use the 5-senses and connect to the earth at our feet, then the belief-systems, ceremonies and traditions become secondary to primary instinctual living. When religion of any kind, be it materialism, Newtonian dynamics or any of the main orthodoxies of the world take hold, without any sensory feeling or connection to life, then only a very narrow spectrum of reality is recognised as being “true”. As a result both religion and science believe that “progress” has been made when huge towns, industry and power have taken hold and people are living in a conformed society. Unfortunately this was never the original message, eventually this fantasy will come crashing down, allowing a return to the 5-senses which have always been in the background of all the ideas and imaginings we had about life. The human animal remains in the background until there is opportunity for a re-emergence. There is nothing radical, weird or spooky about the ancient, unified message, no long tradition or bloodline that can exclude one from that which is fundamental to all the tribal expressions. As there is a move towards it this message lives on as instinct.

Anything we observe in the modern world has been tainted by the times, obscuring its ancient origin and all that is instinctual. What is modern is always founded on what is ancient but what is ancient is no longer recognised and seldom understood by the modern context. Even knowing the words of Buddha, Lao Tzu or Christ today is to only know a modern interpretation of a context, a poetry and a simplicity that has been long lost which has constantly updated until now it is devoid of any essential truth. It is only via the present sense that one can instinctually draw towards the truth in anything and, rather than be defined by a role, lineage, bloodline, tradition or cultural identity, be able to recognise the truth as a broader, unchanging context which perpetually holds the same time-less peace.



David Nassim
4/ 9/ 2011

Spontaneous order: how connection to the senses brings about natural structure and boundary, structure from freedom

I was very glad to be able to interview the tracker Tony Deis which inspired the following article.

“Doing” always seems to be the answer but in fact constantly falls short. In our society this manifests as what could broadly be described as two forms of dis-ease. Firstly, that of forceful wilful action (disease of the yang), which we could associate with totalitarianism or even utilitarianism, the “cause” is unimportant, it just explains that it is forceful and intended action. The second kind of “doing” is more hidden, a kind of passivity and an enforced stillness more a doing-nothing, although in fact there is a lot of self and suffering involved in this passivity (dis-ease of the yin).

Outside of that is to be found the peace of the way of nature. The above could be described as the blameless dis-ease of humans and something which is coming slowly to its conclusion or ripe point - an unravelling.

However, in society the yang dis-ease blames the yin dis-ease, or action blames passivity. Both are in fact blameless but the yang wants to find the problem and solve it and the yang self is expanded and judgmental rather than hidden and victimised, as in the yin dis-ease. Therefore the yang or the male dis-ease state dominates society in whatever form. There is a pure form of this, the male-male dis-ease which manifests as aggressive imposed order and ruling, the force of a commander or army-general or hierarchical boss. Then there is the female version of this which we might call male-female of yang within yin, which is about the use of control or power, or some form of taught structure or “work done” on oneself which will supposedly render us “eligible” through our good deeds to be an active member of society. This moralism is an extension of many religious ideas that, whilst not purely masculine, are nonetheless all about forming an artificial structure.

When we think or project a world view that is a utopian vision what do we see? If we are looking through the dis-ease forms of the humanitarian, the utilitarian or the now-losing-touch totalitarian we are always looking at huge global ideas and how to enforce them. However, when we look at the natural world we see something significantly different, not obscured by social analysis. Nature expresses a seemingly ordered structure, which in fact has associated number patterns, for example Fibinaci sequence etc. In all of this there is no commander-in-chief, no teacher or guide, no-one pulling the strings at all, just life happening as it is.

From archaeological finds we know that the human tribal size is about 30-150 people. More than this and a tribe becomes unwieldy and local resources can be easily drained, less than this and the tribe cannot fully function. So this is naturally the way of the human being. It is only over the last forty thousand years or so that the human has transformed into a non-tribal and ultimately nuclear existence which is purely the expression of a dis-ease state and a shift away from natural or "common sense" as Tony Deis puts it.

Living instinctually means that there is a very real sensitivity. The abstractions of a global community, a nation or culture, indeed of anything other than what is happening right now in the immediate environment are absolutely irrelevant. The 5 senses are simply all there is. There is no room for the human condition in any of its yin or yang disease states. It is at the very point of these senses occurring that all of life is ordered, this order is totally spontaneous and therefore totally free, it is not absolute or "achieved". Spontaneous order seems contradictory, one often assumes that order and structure are pre-planned or pre-thought but actually all of life is occurring as a forming and re-forming singularity, it is not many parts.

Therefore it is clear that freedom and structure are synonymous. People cannot be independent, independence just doesn't occur in nature. However more dense energy seems to form surfaces which can appear as independent units from one perspective. To one human another human looks like a bag of skin in the shape of a human, but if we retreat from the crowd those two can be seen as a cell of the body of humanity, and so on. However, none of this will have relevance for the seeming individual. The world is now gradually returning to spontaneous natural order, without resistance. When there is a letting-go and a connection to the senses all ambition drops away. There is nowhere to get to, no project to achieve, instead it's almost like going on auto-pilot. It's only the surface idea of "self" which denies that this is in fact already happening. So there's nowhere to get to, in order to be "automatic".

At every level from the sub-atomic to the universal there will always seem to be boundaries of dense energy which we can mistakenly view as "separate" when in fact separate doesn't exist. When the edges of things are not focused on then the mind changes, or perhaps when the "self" dissolves the edges of things are no longer of interest, the edges are just density of energy and the spaces are expanded energy - it is all One. This doesn't mean that edges are not respected, the dream-like abstraction of a world of pure "loving" interaction occurs because there can be both attraction and repulsion, both of which form natural order. In fact what occurs is simply natural interaction without intention, a pure, innocent expression similar to the way children interact.

The nature of the child is not to focus on borders and edges nor to see them as "separateness", there is therefore no "me in here" and "you in there". Expression occurs spontaneously without thought or pre-decision, simply based on feeling. For the infant child there is no body, there is no you or me, there is just life happening.

The world of "self" development fosters the notion of being loving towards others as an altruistic goal of self-responsibility, something borne out of humans trying to order society rather than allowing nature to lead. The word anarchy means without leadership or without force. When this comes about the human "self" resolves to the situation of what *is*, with all the senses felt in powerful multicolour.

Tony Deis explains that when a group is expressive of its nature then each member in the group is actually involved in the focused interest of a unified action/expression. This is

also well-known in artistic performances, most acutely in improvisation. There is no "I" at the centre or "my" responsibility but in fact by feeling the unity of the family around one there is no requirement to build up the boundary of the "self", it really is one for all and all for one, or in fact one being all and all being one. Tony explains that to focus in "me" and to do work on "me" perpetuates the notion of "me". Relief from this dis-ease seems to come when the feeling of separation within the tribe just drops away and each other's hands, mouths and feet act together as one. Togetherness does not mean a fusing of physicality, because there is a spectrum of Oneness which encompasses that which seems dense and that which seems immaterial. Togetherness does mean the end of a dominant, aggressive or judgmental system of morality, there is a way that life is lived freely and spontaneously ordered.

This of course occurs from the microcosm to the macrocosm and vice-versa. The healer Haruchika Noguchi echoes the message that the body naturally and spontaneously re-adjusts itself instinctually and the practitioner is merely a triggering process to this, this is really the health instinct, when there is a listening to the body it rectifies itself naturally. Society is the same. When there is no imposed order then there is a return to that which is instinctive or natural order. This is expressed in the Tao Te Ching:

Chapter 57

*To govern a state/country requires legality
To wage a war requires intellect
But alignment with the Nature of the universe does not require taking this kind of action.
How is this known to be so?
Through it being so.
The greater the number of prohibitions and restrictions applied to people
The more suffering they endure
The sharper the weapons of the people of a state/country are
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Therefore Natural-human says:
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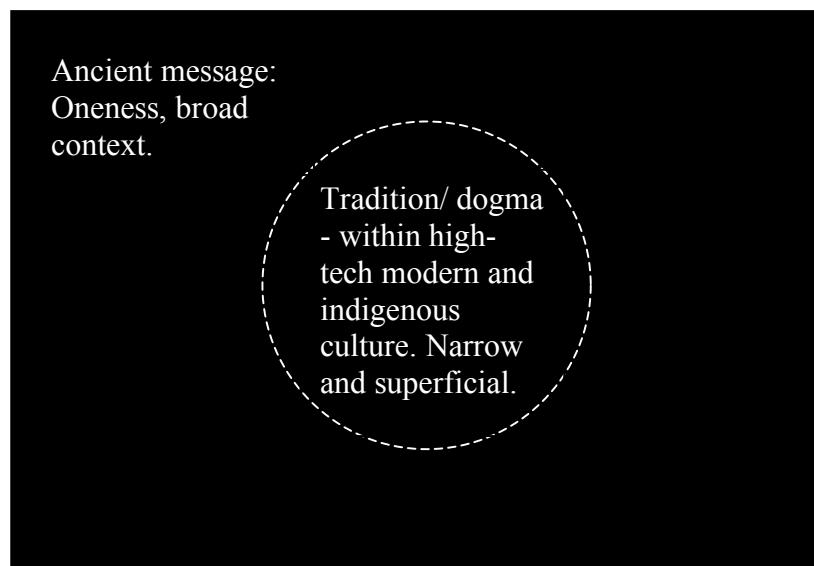
Originally the fundamental ethos of tribal origin or religion related to a realization and recognition that the sufferance and separation of the seeming individual is an hallucination. This very same message is passed on in a billion ways throughout the different areas of the world over time annexing the rigid superstructures that insidiously obstruct the original senses. Today almost no tribal cultures live purely at an instinctual level, devoid of tradition, save perhaps some of the uncontacted Amazonian peoples who we cannot know very much about. The point is that humanity as a whole is going from its original innate clarity, sense and instinct towards the idea of “self” and individualism. This untenable situation is reaching a peak, rigid mind-sets will crack open, allowing a mutation of the evolutionary process from its contracted state.

As with any crisis, such as fuel or financial, as fast as it rises to a maximal point it will just as quickly decline and revert to something different. None of what happened before can happen again and there is no karmic retribution because everything is occurring perfectly, even though on the seemingly personal level there is a great deal of what appears to be unfairness, disparity or imbalance. When there is a belief in the “personal” the whole universe seems deeply chaotic and fearful whereas in fact the chaos itself has an intrinsically indefinable order. Paradoxically the order is chaos, nothing is everything, all formations are both real and unreal, on and off simultaneously.

Throughout these articles of Health Instinct and describing the indigenous person’s way this is not deifying tradition but actually exploring and seeing through this to the background of the tradition before it became indoctrinated. In many ways the indigenous person is in touch with the environment to an extent which renders much of the traditional elements of religion irrelevant as cultural tools of calming the suffering of the mind. However as the modern person has little or no connection with the environment, they reside much more easily within the fantasy of a rigid tradition than the indigenous person who in many ways is far more practical than any scientist in an air-conditioned laboratory.

Traditional beliefs are only as powerful as the energy one puts into them, and when instead we recognise and use the 5-senses and connect to the earth at our feet, then the belief-systems, ceremonies and traditions become secondary to primary instinctual living. When religion of any kind, be it materialism, Newtonian dynamics or any of the main orthodoxies of the world take hold, without any sensory feeling or connection to life, then only a very narrow spectrum of reality is recognised as being “true”. As a result both religion and science believe that “progress” has been made when huge towns, industry and power have taken hold and people are living in a conformed society. Unfortunately this was never the original message, eventually this fantasy will come crashing down, allowing a return to the 5-senses which have always been in the background of all the ideas and imaginings we had about life. The human animal remains in the background until there is opportunity for a re-emergence. There is nothing radical, weird or spooky about the ancient, unified message, no long tradition or bloodline that can exclude one from that which is fundamental to all the tribal expressions. As there is a move towards it this message lives on as instinct.

Anything we observe in the modern world has been tainted by the times, obscuring its ancient origin and all that is instinctual. What is modern is always founded on what is ancient but what is ancient is no longer recognised and seldom understood by the modern context. Even knowing the words of Buddha, Lao Tzu or Christ today is to only know a modern interpretation of a context, a poetry and a simplicity that has been long lost which has constantly updated until now it is devoid of any essential truth. It is only via the present sense that one can instinctually draw towards the truth in anything and, rather than be defined by a role, lineage, bloodline, tradition or cultural identity, be able to recognise the truth as a broader, unchanging context which perpetually holds the same time-less peace.



David Nassim
4/ 9/ 2011

Never-Never land: The place “I” can’t go, but which has never been left.

The word “never” always seems remote and intangible, something that is mysterious by nature and indefinable, something we are not really sure even exists. To the individual “never” is an arguable point, something that may or not be believed-in, but rarely is the concept actually swallowed whole.

J.M. Barrie’s “Peter Pan” is a genius metaphor for this: “Never-land” cannot be accessed by the adult perspective of “self” which closes down the possibility of Never-land existing at all. In many ways “self” has to disintegrate before Never-land is seen.

This of course is a time-less metaphor, as is the garden of Eden. There is always a situation of seeking, but when we recognise that we seek something which was never lost we realise it is the hallucination of the seeking process itself which obscures true reality.

Tony Parsons points to the process and the nature of suffering or seeking. (please see <http://www.theopensecret.com>) While the message is clear that the “self” or “I” cannot understand the nature of reality through “working it out” in order to be free of the trap of “self”, paradoxically the words “impossible”, “infinite” or “never” are totally unheard by the seeking process which can go on indefinitely. (please see the BBC film on the nature of the mathematicians who sought to find “infinity” - “Dangerous Knowledge”: <http://www.youtube.com/watch?v=Cw-zNRNcF90>) It’s not that the listener is stupid or forgetful but that the whole mode of seeking lies within a box or a parameter from which one cannot see out. The possible implication of “never” throws the idea of “self” into a spasm of fearfulness that “my world” is crumbling. The fear that this engenders causes either blocking, total avoidance or very clear rejection of the whole possibility of truly getting to the point of “never”. Everything around us fuels this process, suggesting that we are separate individuals with free will and choice and that the “self” is an absolute and real thing.

So a circular process occurs: within the box of “self” we reach the wall of “never”, the edge of reason, when we hit that and realise it’s there, the walls of the prison become obvious, we search for an escape route at the back of the prison only to find a very similar wall there. As Tony points out “there are many ways to try to find comfort within a prison”, so we perpetually try various forms of escapism in order to escape the trap of “self” but because it always originates from the same perspective of “I am me, a separate thing” it never can see the possibility of anything other than this.

The question always arises “how can I stop this?” and the inevitable answer is that “you” cannot do anything as the “you” doesn’t exist”. This expression of “never” or that “this is impossible for ‘you’ to do anything about” seems so horrendous that it is either totally unheard or dismissed as nonsense, or it is heard to a degree by the “self” eliciting a feeling of total futility and victimization that “nothing ‘I’ do is relevant, I may as well wait for the hand of god,” and so a waiting process occurs, a feeling of being “in limbo”. The more yang way of rejection and driving on is balanced here by the more yin passivity

and stagnation. Of course both of these are a form of or are within yang or activity, both are doing, they are active in the process of avoiding “the real truth of “never”.

If we can look at a broader perspective of the process of the nature of the realization or liberation from the box of “self”, we could consider these continual cycles of suffering, of hitting one’s head against prison walls and going back for more to be part of a much larger process, an unseen unravelling. The nature of nature is such that it is all-inclusive, nothing is ineffective or inefficient, there is nothing outside of the neutrality of Oneness, the polarity of yinyang is always in perfect balance even if we can only see one side of the see-saw. As such even sufferance is as vital as anything else in existence, or as unimportant. At this time in our existence humans are going through a process like a snake shedding its skin or a fruit ripening and falling to the earth, a process of letting go of the un-required “self” complex and a recognition of the natural reality that has always been behind this hallucination or nightmare state.

Whilst we let-go to this “never” every night in deep sleep, this is generally as free as we get. We believe that we awaken from sleep to awakedness but in reality it’s the opposite, we awaken from a sense of No-one to the nightmare of someone. Douglas Harding’s experiments provide ways of questioning or self-enquiry into the nature and experience of the senses and there are other processes of investigating the origin of thoughts, such as meditation, but these are only openings along the seeming process of unravelling. In the end no therapy, method, idea, article or verbal explanation can ever break open the dream of “self” in order that reality may be seen.

However much we may want that wild blackberry to become ripe so we can eat it, it will always unravel in its own time. Natural processes only ever come to fruition without the use of force or intent. The nature of the “self” is to seek but when we realise there is no effective tool with which to do so, we recognise that what is pulling the “strings” is not a separate god or some other hierarchical perspective, but the whole of the energetic of the universe as one organism or as one unraveling process and that the human is merely a drop of water on the wave of life.

None of this is personal, there is no requirement to be or do something better, to see through the illusion, or to get there faster, no way to get other people together to make a “change” for the better or bring the world to rights. That is merely part of the unravelling process where self is still wanting to “try”, to achieve, rather than allowing its total collapse and realising that it is already done. It’s like looking for one’s glasses everywhere, it is only when the brows relax because one just cannot find them and “never will” that they drop into place from their home on your forehead!

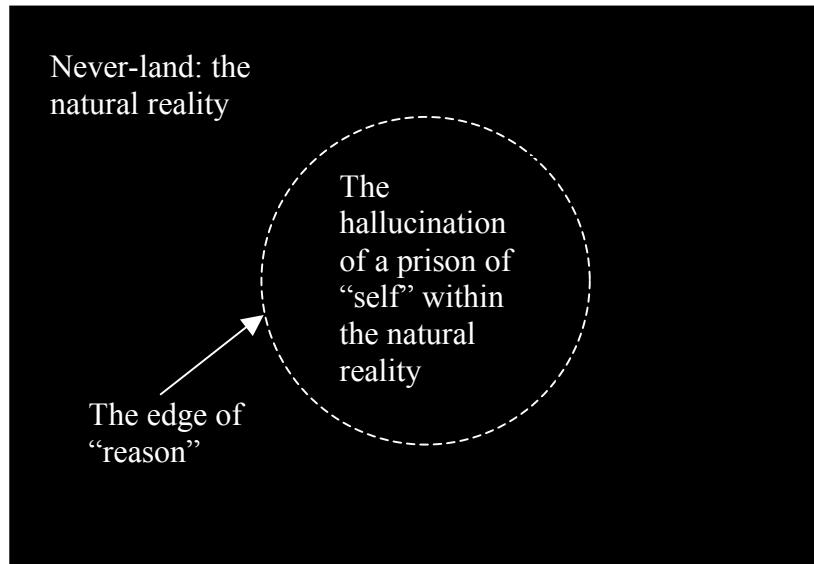
What this also means is that “anything goes”. There is no right or wrong way, everything we see around us, whether it be war-mongers, peace-makers, environmentalists, terrorists, those who extol justice and those who believe it’s all irrelevant, the big egos of “I am everything” and the bigger egos of “I am nothing”, leads to us hitting our heads on the sides of the prison of self because still the original context of “me” the separate “I am” has not changed, the box is still the same. Within the natural foundational reality that

is literally underfoot and totally unseen, it is already One, nothing needs to be “fixed” and what’s more one can’t make anyone “see” this or “get better” for it is always that this process always simply occurs in its own time. Healing occurs in exactly the same way, not through the actions of the practitioner as an individual and the patient as a subordinate “other”, but through that profound, mysterious, non-verbal message which communicates that life is already and always unbroken.

This is why the message that the nature of reality is unchanging, transcending what you think it is or might be or could or should be. As one continues to listen to people like Tony Parsons the essence of the meeting is less about the actual content of the verbal message but more an immersion in it, which encourages the ebbing away of that which feels it has “self” (the seeker). This is not a deification of any individual for no individual exists, so in many ways it is a meeting with that which you already are: no-thing. This can be found in any place at any time but in the human context can be quite a stirring event because in today’s world it is quite a rarity, although gradually becoming less so as the critical mass of the egoic state becomes long overdue and ripe.

As time goes on, instead of being a barrier and a threat, the message of “never” can actually become a point of freedom from the limits of what the “self” is, the gateway to something unknown and other bringing one back to simply living, realizing that whatever one does is actually okay, without restrictions. This goes beyond social norms, conventions, laws and regulations. There is no longer right or wrong. The so-called can of worms scenario of having a society without policing is not the Mad Max vision, but when there is a natural ripeness of anarchy, meaning without forceful intent. The situation of people doing “whatever they want” is already occurring, no legality can hold human nature, no matter what its expression: killer, comedian, actor, doctor; it is all the unconditional expression going through its life cycle. The nature of “self” resolves despite any actions taken towards ending it or avoidance of it. To criticise this is still within the box of “self” and to admire it is also the same thing. Liberation occurs equally to people who have never experienced any message or done any self-enquiry, as it does to those who are dedicated to a path and a practice. There is no better way because the whole process is out of “my” hands. Some might call this grace but this would imply a bestowing of a precious and exclusive gift from a separate god, whereas this is the organism of the universal energy simply shifting from contraction to expansion without any cause or meaning.

It makes no difference whether we reject the concept of “never” or “unknown” or live passively with it, for the disintegration process of self is already underway and unstoppable. The cells of the body of humanity are changing and there is no way to prevent this, the age of “self” or individualism is passing away and a new age is beginning, perhaps it will return again, but for now this is summer moving into autumn.



David Nassim
4/ 9/ 2011

Eating your words: the digestive problems of a hyper-verbal/mental modern culture

The written word fills up much of the lives of modern people. Over thousands of years the connection of visual to verbal in the form of written material has evolved to where language has moved from the more visceral spoken format to the symbolism of words and their mental analysis often via the visual sense. However, for a large number of people worldwide the process of reading and interpreting symbols has only very recently become commonplace. In perhaps the last 500 years literacy, along with colonialism, has taken hold of the world in such a way that a person is often judged on their ability to be literate as a basic requirement of modern life.

In pre-history the vocabulary was smaller, language was basic and less important and human suffering was nothing like it is today. This is simply because the nature of language is literally the nature of dualism of the human mind. For language to exist there has to be a form of dualism at the root - a basic subject and object, whereas when animals communicate it has nothing to do with spoken language, theirs is simply a language of "connection". For humans to regard chimps as close relatives because they in some way speak a "language" and have "social ranging" or "hierarchy" is deep anthropomorphisation and is a misinterpretation of behaviour that appears "very human" but which in reality occurs outside dualism and is purely dis-ease free.

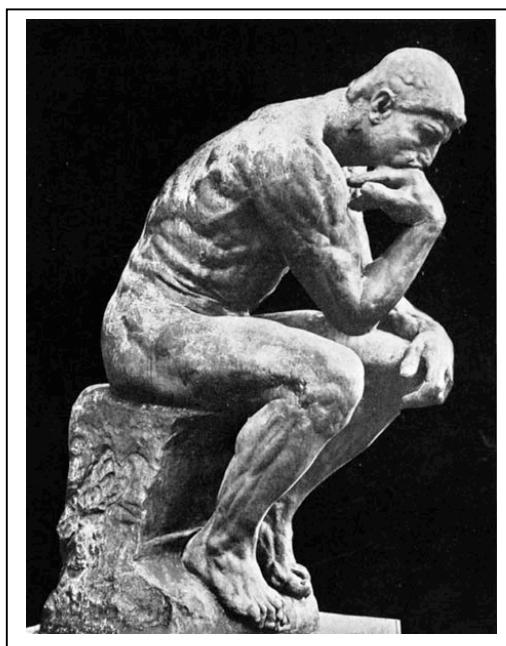
With this movement from no-words, to words and then to the written word comes increasing dis-ease. Humans are the only known inhabitants of the universe that suffer from the hallucination of dualism, meaning the idea of a subject and an object or the objectification of a "self", otherwise known as an individual. Therefore human expression, in every dimension of its nature, is an expresser of the sufferance of this hallucination. There can be no blame attached to these natural evolutionary processes, or to the creation of language and words which are the message of suffering, the message of dualism - hence language is dualism and suffering all in one, but now this is gradually being seen for what it is through nature's unfolding/ ripening process.

Words interestingly are not part of the human-animal's sense, contrary to Steven Pinker's notion, there is no "language instinct". The spoken word is less abstract than the written word. Spoken words have some echo of pre-historic "connectivity", which is beyond words. The written word is a yet further abstraction, a code which has to be interpreted by the mind into meanings. The nature of this process requires massive amounts of energy, reading or writing draws energy from the body, all physical function and all the senses slow to a standstill. When the written word is being examined and engaged with, all the energy is drawn to the head and neck which results in tremendous focus in this area. This of course is highly stimulating for the brain and upper body, which in today's society is very much considered as the hierarchy of "intelligence", whereas those who don't read are considered illiterate and stupid, or low-lifes. As always, the head and neck are the main focus, the notion of the colonial crown of the brain being king, the upper body holding all the important stuff and the legs being seen as the slaves that carry the jewels around, has now been ingrained within western culture. Conversely, in remote regions the

most deep intelligence of the body sense is still natural and people live in contact with the environment, although this situation is rare and becoming increasingly so.

The use of words draws energy from the feet up to the head, similar to the city-minded expression of the modern human who drains the earth below and uproots and undermines as they reach ever-upwards towards the sky. The whole nature of the modern human is down to up, whereas the whole nature of the natural or indigenous person is for the upper to be firmly connected to the earth and the recognition of their being born of it. The intuitive is not some heady, dream-like sense but is the instinctive awareness that is innate within us all, not a sky-born sense but something that is part of the complete expression of all of life expressing its voice through our senses.

In the process of the upward movement of energy toward the head when we engage with language and primarily the written word, the energy needed for all the body's functioning shuts down, much like a computer overloaded by doing too many tasks at the same time. The energy required for the processing of words is very great, causing a cocooning of the person and this only occurs for humans, much like the great sculptor Rodin's "the thinker" whose inwardness of thinking is expressed in a bronze statue as the character inwardly restricts the energy of his body:-



The ancient peoples understood that if a person focused on reading, thinking, interacting with and relying on words, then a process of emaciation occurred with the body, they recognised the symptoms of energy being drawn from the digestive system which then slowed down and therefore a person could not eat well. For these people to eat, food had to be pulped before it could be digested and so the digestive system's energy was weakened by the process of intellectual training. In fact over time it was clear that the

body became so restricted and depleted by this pursuit that there was weight loss and muscle wastage, circulation problems and increasing signs of pathological change to the body tissue. In short the body could not digest words.

Teaching in schools of oriental medicine today still suggests that there is a need to strengthen the digestive system if one is doing a lot of intellectual work, although little is understood of the nature of why this should be, in fact the idea that if one has a strong digestion one can consume a lot of words is actually a ridiculous notion. What was truly understood by the ancients is that the process of using words, of reading and interpreting them, was not a function of the “brilliance of the human” or the “genius” of language. They realised the profound effect of words and verbiage on the body to be part of the disease process itself and although today words are absolutely imperative, modern society is built on a deep sickness engendered by this, but is unable to see this from within its own box. There is nothing right or wrong about words and their use, there is simply suffering or not, and suffering itself is not right or wrong, it is just suffering.

The process of using words does not solely damage the digestive system but equally every aspect of the body. It restricts digestive energy and also circulatory energy of the heart, and breath of the lungs, the process of blood cleansing and storage in the liver and the power of function of the kidneys. It blocks all the orifices and the expression of spirit of a person. Being part and parcel of dualism, the process of engaging with words is **in effect** the whole expression that we are attempting to ingest or eat up and the process of doing this is actually a kind of poisoning.

In the 1966 cult-classic film “Fahrenheit 451” we hear the story of a society that has banned books and burns them on sight. While this epitomizes a society which is easily led, has been simplified and therefore easily overpowered by dictators, the key point beyond the political agenda of pseudo-communism in the film was actually described long, long before this in the Tao Te Ching:-

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intellectual.*

*Naturalness allows people to be more simple
Why is it that Natural order does not arise?*

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It draws things to turn back and return to their Origin.*

What this suggests is that all facets of dualism are completely indigestible to the human in every way. Dualism is a poison to the body, an hallucinogen that makes us see double or be blind to the reality of a singularity of life happening for no purpose, blameless, at peace, and One. Deeply intimate yet deeply impersonal, this process simply ends when it does. When there is no-one with an agenda to “make things better”, no-one with an agenda to “do things right”, to “lead” or to “follow”, then will occur the realisation that nature is evolving, ripening, as it has always done, and this will allow the hallucination of “self-hood” to be naturally shed. The last word will always be “One”.

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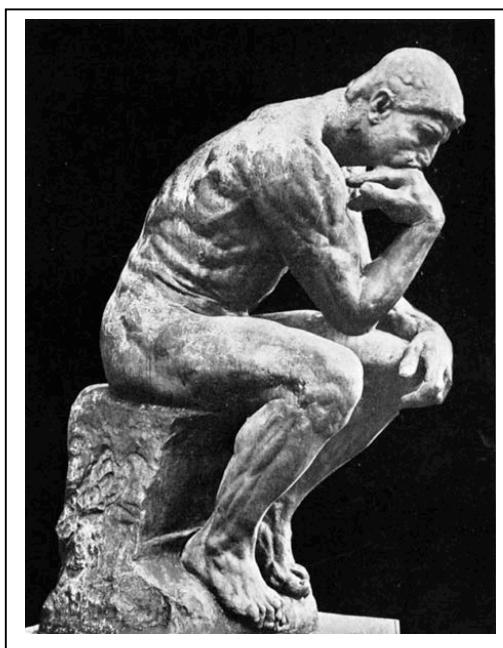
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David Nassim
27/9/ 2011

Needing “my” space, and why “you” never get it.

There is a pre-occupation in modern life with having “space”, owning space, when really it is the one thing which cannot be “got”, owned or given. This is illustrated by commonly used phrases such as “I really need my space”, “my personal space is important in order for me to be okay around others”, “I’ll give you your space.”

In the Tao Te Ching we read:-

Chapter 11

Thirty spokes share one axle hub.

It is the hollow space of the axle-shaft that allows the use of the cart.

Knead clay in order to make a vessel

It is the empty-space within the clay that makes the vessel useful.

Cut out doors and windows in order to make a room

It is the empty-space therein that allows one use of the room.

Yet what we gain is some-thing, yet it is by the Innate-perfection of no-thing that this can be put to use.

We know that space is intrinsically useful although at a deeper level it is realized that everything occurs from within spaces. But claim it we cannot, even though we try to do this when we consider space as our “territory”, for example in rooms of a house, in shape/size of our car, but this is all packaging of what in reality is simply emptiness. The most brilliant marketing strategies are actually promoting space as a commodity - Apple Air-book, Nike-air, Emmental cheese! All these sell space as part of the bargain yet it cannot really be owned or sold.

If we look closely at the human body, it is more like a tube than an actual solid object, every atom is in fact comprised more of space than anything else and interestingly even the substance itself is not as it seems. Even a musical instrument uses space in order to create its sound. Everything is based around space, yet for some reason we humans believe we have rights over it.

In many ways this is a perfect representation of the human condition. Space is the final frontier, it’s what the colonial “selfhood” wants to obtain but can’t because it is invisible and ineffable, it cannot be named, pinned down, shelved, bought or sold. “Self” finds it irritating and frustrating that Nature will always overcome our attempts to control space, to box it in or to tie it down and eventually the bubble will burst. In many ways that is what all formations of life are - bubbles. A bubble is not a boundary, it is permeable and that’s why it eventually breaks, only to reveal what has always been there. No bubble that forms is separate from the universe but it *seems* separate in that inside and outside can be identified, but in fact no such thing exists, there is simply energy changing from one state to another as an expression of One thing, or Oneness.

Interestingly if we just look out at whatever we are seeing now, these words or this screen, where you are looking *from* always remains an empty space, you have always been looking out of emptiness. There is no “my face” in the way of your view, in reality you’ve never had a face at all and all you are looking out of is space. As Douglas Harding continually repeats, the space without a face is space for all the world to happen in. (please see <http://www.headless.org>) As such it isn’t really that “I” own a section of space but that I *am* all of space or the whole world is happening in “Me”. This is an utterly different way of saying the word I or me, it is beyond the limits of the history of “myself”. Again Douglas points us to recognize that we are never face-to-face with anyone, this never happens. We are always face to No-face or face-to-space, no-face on your side and the face you’re interacting with on the other side. Douglas describes this situation as our being “busted wide open for each other” and herein we gain a great sense of the nature of unconditional love, which is the way it is, rather than how we think it ought to be, or how we want to claim it.

Space and love are totally the same thing. They are the very nature of existence in all its forms. Everything is space in one form or another so to attempt to own it is to fall short of what is occurring in reality. Like trying to grasp smoke, to capture the wind, or force the sea to go back, the nature of the “Self” will always struggle with the powerlessness of the seeming “individual” until the moment this breaks down allowing the realisation of the all-powerful expression of love that is both intimate and impersonal at the same moment.

David Nassim
12/10/2011

Neutralizing the effect of bullying: how natural principle points a way to peace.

Most people have come across the phenomenon of “bullying” in some form or other, whether at school or later in life. In this article we are looking at the issue of bullying not from a position of judgment, but from the perspective that it really is a bubble of energy of a particular quality and it is the very nature of this energy that we are considering here.

There are two forms of bullying quality: the extroverted expression that is the yang-bully and that of the more introverted yin-bully. The yang-bully quality is a dis-eased state of the charisma of leadership. In this case there is the standard dis-ease condition where the human hallucinates that him-“self” or her-“self” is a separate individual needing to maintain a powerful egoic stance for fear of losing something, everything has to be tightly under his or her control. It is very stressful to have this kind of persona, even forming a degree of paranoia as a result of attempting to keep those around them under wraps in order to avoid any “loose ends” which may unravel and reveal their vulnerability. Their primary aim is to instill fear, often through dictatorship, inducing the mind-set in the other person that without continued contact they will always be inferior and worthless.

This expression is an hallucination of the leader, into which arena he will constantly seek to entice others, all the while belittling them, even suggesting it doesn’t matter if they stay or go, yet there is the insidious threat that if they do drift away they will lose contact with the “source of power”, i.e. the bullying energy itself. All this is a form of self-deification, guru-status and similar ideologies and is the yang within yang type of bully.

The second kind of bullying is less overt and more secretive and this we can call the yin type of bully although in true terms all bullies are yang by nature, so this second from we might call yin within the yang. This kind of expression is again based on fear but its nature is more about attempting to corrupt or to break things down, gradually gnawing away or picking bits off a little at a time. This type of person will attempt to dominate through verbal or intellectual forms of control or manipulation by degrees, whereas the yang type can be more overtly aggressive, even physically so. This type of person is not a leader by nature, they often feel deeply inadequate and to compensate for this they try to make themselves seem more important or more powerful, often by attempting to make a person feel worse rather than better in order to gain a kind of one-upmanship, gradually wearing them down. This type of behaviour occurs more often in women than men, whereas the previous yang bully tends to pertain more to men than women, although of course there is cross-over with both.

However, when one feels under attack from either of these characters it is very difficult to know what to do. The bullying mentality is one set of dis-ease patterns, the victim mentality is another set yet they go hand-in-hand. Neither is better or worse than the other, but in both cases the victim will appear more vulnerable or passive (yin) than the active bullying energetic (yang) which is desperate to dominate others in order to alleviate their own fears of loss of control or powerful self-image. Both cases are utterly delusory.

In order to neutralize the effect of the energy of bullying one has to see that fundamentally that is all it is - energy. Neither the intent nor the cause is important, it's simply a form of heat which has become malignant so to speak, the situation is neither right nor wrong, it's simply a form of suffering which is passed on like any disease vibration-state, simply the sense of separation or "individuality" and the fear that comes from this.

If we look firstly at the yang bully quality, this energy is very much based in being the central focus of attention, the central power on the throne and the worst situation for such a person is to be ignored or seen as irrelevant as this completely uproots the nature of their world. When the dis-ease of yang (or the yang-bully) is met with stillness or empty silence, it is like an angry person being met with a totally yielding quality that cannot be grasped, which is the key principle of Tai chi Chuan. The bully's belief that their energy is a reality extends and inflates their idea of him or her "self", actualizing and making this energy relevant. They may have told their victims they are insignificant, but if the victim no longer accedes to their will and simply walks away or withdraws attention, the yang-bully has lost their "power" as evidenced by that response from their victim. Unless completely obscured by the bullying dis-ease state, when the bullying is recognised to be a delusion by the person who has hitherto been its victim, then they will be only responding simply to the underlying nature of the charismatic leadership of this person. They will no longer be engaging with the bullying energy that is drained of energy and so will collapse. In this case the typical "ignoring of the bully" "works" because the situation has been defused and its energy source nullified. Hence seeming powerful yang is neutralized by fathomless yin.

The other kind of bully seems less of an initial threat, it is less acute, but is a far more chronic issue and in the long term can be more damaging. This energy is based on a dis-ease of yang that is a kind of front, it doesn't have charismatic power and relates to a person who by nature is a "following" or dependent being, while conversely pretending to be an independent leader. Whereas the yang within yang bully is epitomized by dictator images such as Alexander the "Great", Scarface, The Godfather, or Gengis Khan, the yin bully is actually the dictator hiding behind their henchmen who are bigger and tougher, such as the Bin-Ladens, Mussolini or Gadaffi. They will be characterized by their use of a lot of talk, front or show but actual personal involvement is minimal. There is a hidden quality to their movements which are seldom seen and their manipulation is carried out under-cover. Many films are made about this kind of situation where eventually the victim stands up to the bully, having recognised that they possess no actual power, only a threatening mask, and a brilliant example of this in modern film is of course The Matrix.

While quite a powerful being, the yang type bully's nature is caught within fear and so implodes, whereas the yin-bully doesn't have this kind of charisma, so although still predatory is more like a scavenger than a killer. (An example of this difference is in the two characters from Tolkein's "Lord of the Rings": the yang-bully is Sauron and his minion Saruman the wizard is the yin-bully.)

Interestingly these two bullying qualities often come together, the yang types are the leaders, looked up to by the yin types who aspire to become leaders in their wake, to undermine them and seize the throne. The yang-bully is disdainful of the yin-bully, regarding them as a “coward” but in reality their expression is just more yin-internalized.

So in a situation involving the yin-bully he/she presents as hard and yang but actually is soft and yin. If this is seen through, then it is naturally realized that assertiveness will change this situation as the true nature of the bully is revealed to be yin, and so is directed by yang. This neutralizes the bully’s attempt at dominance and calls for a reflection of their true nature. The yin bullying state requires a charismatic leader. The yang bullying state needs a mothering quality that cannot be grasped. In both cases they are dependent on the victim quality seeing through to the actual nature of the bully behind the front or egotism. It is unusual for the bully to collapse from within itself although this does happen, it is usually initiated from the change of the expression of energy around it.

The above is not a method or “how to”, it’s simply “how-it-works”, it isn’t someone’s attempt to “be” a certain way with the bullying energy. But it may allow those who are caught up in these circumstances to understand the nature of the situation and the possibility of how things can change. That said, the victim by nature may not suddenly be able to become the directing force that engages the yin-bully or find it easy to walk away without saying anything from a yang-bully, however it doesn’t have to be “you” who changes/engages the bully, circumstance and situation can provide these qualities of the balancing energy, it is never a forced process. This article simply describes the phenomenon for what it is, a hallucination, and illustrates the possibility of its eventual end. The nature of the bully is not only about people “out there” but it occurs within, it is often the dualism of the internal colonial beating-up or undermining the natural indigenous expression... in reality inside and outside are simply reflections of each other.

David Nassim
14/ 10/ 2011

On the shoulders of giants: differentiating charismatic leadership from the hallucination of “individuality” or “independence”

There is a huge differentiation to be made between the nature of charismatic leadership and the ideal of what we might consider as “being independent” or an “individual” “in your own right”. The fundamental root cause of dis-ease is the idea of individuality, that “I” am a separate thing from “you”. This subject-object situation is known as dualism and is the foundational hallucination that is also known as “the human-condition”. Whereas this state seems very real, every sensory experience and the nature of what we experience or “who” experiences it, is contrary to the belief that “I” is a reality. For more clarity on this, please see the experiments of Douglas Harding (www.headless.org) , and the expression of Tony Parsons (www.theopensecret.com)

Whereas in modern society there is an ideal placed on people to be “independent” and to fight for survival, this has fundamentally nothing to do with an instinctual *sense* whereby humans live in small communities as part of interconnected groups which are not person-centered but part of a larger body, fingers of the same hand, so to speak. The *true* nature of leadership is the quality of charisma, the spark of movement or direction that is like the rudder of the ship. The rudder never pretends that it is the whole ship, it is simply the direction of the ship, or the impulse of that direction which aims to oversee and foster the expansion or prosperity of the whole, not disparate parts.

From an early age we are taught the importance of independence and doing things for “yourself” with scant consideration given to sensing the whole and connecting to those around you. Therefore the foreground is seen as more important than the background, the above more important than below, the face more significant than the feet, the focus is predominantly on separateness rather than Oneness.

The nature of separation is impossible, even in the world of modern physics, all things are utterly unified as an energetic sea. However while we may have some realisation of this at an intellectual level, for most people the sense of separation is a constant everyday reality. This is the fundamental reason why people perpetually seek so-called independence from those around them, in order to feel strong within a believed-in “self” image. The nature of this stems from a dis-eased form of the impulsive masculine principle – yang – this format warps and constricts everything we do, see and think and disrupts the whole of our nature. As a result we are taught that dependency, which is in fact just as much of a reality for the leader as it is for those who are led, is to be avoided and that it is more desirable to separate oneself from others and do things “our own way”.

For many people, “smart” phones and other modern gadgets are now “must have” tools of working autonomously. Ironically, modern methods of interaction and communication now fundamentally compartmentalize individuals, causing them to feel separate, people access your independent shell rather than realising we are all interwoven within a fabric of human society. It is much like the difference between cloth made from a single strand of material, and chain-mail used for war with independent links. Society as a result is at war with itself. Social networking has nothing to do with true connection, but while it

originates in a desire to connect, it has to contend with the stifling problem of having to interact as an “individual” and so being unable to connect no matter how many “friends” one has or how many personas.

The game of independence is very draining for the environment, which is also “us”. The refined energy required to create a smart-phone on one side of the world is likely to be the equivalent energy consumption of an acre of rainforest burned on the other side of the world. Heroes and heroines of innovation in the modern world are actually “destroyers of worlds”, there will always be consequential knock-on effects on the other side of the world, as there is always a balance occurring.

We should not regard dependency as an undesirable trait to be avoided, for it has a close connotation to unity and connection. It is in fact more real. Dylan pointed out that you always have to “serve somebody” but actually we are part of each other, or not even parts... we literally *are each other!*

For some, the notion of dependency conjures up situations such as living with parents into one’s 40’s, or being dependant on an abusive partner, or on drugs, income support, or a belief system or cult. These connotations stem from highly judgmental attitudes to behaviors and situations in society. Dependency itself is not a dis-ease state, whereas the fear of isolation when leaving home, or of an abusive partner, addiction to drugs, the requirement to hold onto beliefs, or feeling deeply guilty or stigmatized about having income support are the key dis-eases. All of the above are bought-into ideologies based on a sense of fear, on the idea that I need to be “independent” and “stand on “my own two feet”. However, both of those statements are fundamentally untrue: the “I” cannot be independent and furthermore the “I” itself doesn’t really exist. Therefore we have to re-evaluate the whole problem, at which point the tenets of society itself start to totally collapse and we find “ourselves” in No-mans (or woman’s)-land!

Oneness isn’t dependency, it is simply Oneness, there are no parts. However, the word dependence leans more closely towards the nature of Oneness and independence simply isn’t real. When we take the business model of reality to be the cornerstone of how we respond to each other then society inevitably will always try to form little dictators out of everyone and make everyone separate from each other. The reality is that some people are charismatic leaders, others followers or more submissive, these are utterly natural expressions, no-one can be what they are not. We are all different expressions of a Singularity, fingers of the same hand. Nothing is independent or dependent, it is all One thing happening.

From symptoms to Instinct: understanding how to see dis-ease symptoms as directions, not threats or lessons.

In most cases when people find they have symptoms of an illness, no matter what it is, there is an immediate process whereby the symptoms are usually seen as one of two things. In the modern day, most commonly symptoms are seen as a threat to be “dealt with”. The sense of separation which is the fundamental root of all dis-ease, is all about the interior vs. the exterior. This has been the case for millennia and even is recorded in some of the ancient text of Chinese medicine. However, before these notions became ritualized as a dualistic doctrine there was an original idea of symptoms being simply “signs of change” rather than threats. Today the threat ideology is related to the economic model of biology where there is a “survival of the fittest” and as such a fight to survive means things trying to “get in” and “attack the body” are to be feared and therefore need to be killed or destroyed by a doctor’s arsenal of weapons. Modern medicine is run much like a military operation and there is a cross-over between the two technologies when that which is seen to threaten the body is sought to be subdued or defeated in order that other parts may survive. Dualism creates the perspective of good/bad, right/wrong and also separate parts. The natural reality, which is of an indivisible whole, is completely ignored. The above could be described as the “scientific” perspective from the medical-biological stand point, this is not at all objective but is the common perspective and as the narrowness of Newtonian-based science has become the new god, so this is the majority holding of modern ways of looking at symptoms.

The other way is the religious view, which is equally as useful/useless at curing or dealing with illness through the “power” of belief, or what modern medicine calls the placebo effect as they haven’t a clue what brings this about. The main premise is that either the symptom is a blight from god, or part of a karmic retribution in which a person has “past life” trauma to deal with, or made bad “choices” in life, or some misdeed requiring atonement, such that they now need to play out a physical manifestation of disease in order to resolve the previous misdemeanor. This is the same kind of superstition as the believed-in “threat” of bacteria or viruses or other problems contained in Western ideological dualism. Religious dualism is older and wider-spread even in less modern societies, in the New-age communities and in many religious groups worldwide, so it is equal if not greater in proportion to scientific beliefs as to what symptoms are. Belief in the religious deity or Shaman/witch-doctor can be enough to initially resolve symptoms, but they do return as the original problem has not been dealt with, this builds up dependency which is the stuff of all colonial ventures.

In fact there is no lesson to learn, or past-life to recapitulate, there is no teacher. Life/nature isn’t a teacher, or a hierarchical god swinging an axe, the universe is you and you are the universe so how can this make for a lesson-learning process? The teacher-student dynamic is one based in the deepest illusion of dualism. That which is background to both forms of dualism and so disarms them both, is where the root of medicine originates. This can be found in the non-dualism of Taoist medicine and the Vedas of India to a certain extent but much of the information is still presented in very dualistic terms. If we look past this at what is truly meant, then we find ourselves just seeing symptoms of

disease for what they are, simply symptoms occurring now, without a past or a future. The pain is just pain, nothing is added. However, the pain is not the real problem. The suffering, which is the perception of the pain, is the key impediment to treatment/cure and the focus of Western medicine on the notion that “I” is believed to exist and so the pain is happening to a personal “me”.

If we take the example of the common cold, which has symptoms of sneezing, from the ancient dogmatic perspective we could see this as a karmic retribution, for instance where you as the Pharaoh of Egypt in a past-life situation decided to kill thousands of people in cold blood*. (**Notice that people always seem to have been pharaohs rather than insects, rats, stones, or even peasants with no power at all, based on karmic ideas about hierarchy of the separate “soul” and other totally fabricated ideas about the nature of humans in relation to animals and plant life.*)

Another possibility is that a person has been possessed by an evil pathogen of some kind intent on attempting to destroy the body, a ghost or demon or the like. This description is also given validation in a world of dualism, where although it may be called a bacteria or virus in modern terminology, there is still the connotation of being under attack and therefore the need for an immune defence, which again misses the point.

From the broadest perspective, what we see is something akin to frost. Frost comes every year and the nature of colds is about this. Just as the ground, grasses and plants get a layer of frost so does the human, even though houses are warm which helps, but still the body gets a small amount of frost. When this happens the circulation of energy around the body slows down and as it does so the skin’s functioning decreases. The membranous tissues or surface of the body get frozen a little and so circulation blockages occur and then one experiences the first symptoms of a cold: coughing, feeling cold, sneezing and nose running. The sneezing and coughing are about blockages in the circulation of the body, this situation is similar to a hose-pipe that hasn’t been turned on for a while, as the energy/water comes through the pipes the air bubbles caught in the pipe cause an uneven flow and the pipe shakes as the bubbles come through. Because the fluids don’t circulate properly, they collect and the nose starts to run. Shivering occurs which is also the effect of the blockage. As time goes on the surfaces of the body are still frozen shut and as a result of blockage in flow, this causes a back-log of energy. This back-log is like a dam, it builds up to a crescendo and then it blows. In fact the build-up is of the warm blood and internal circulation systems of the body and the blockage is of the frost or ice on the surfaces, it is as if the warmth of the inside finally builds up and thaws the body. This next stage occurs in the form of a fever which is vital in order to release the surfaces and allow full body circulation to recommence and when the fever breaks the body will have regulated itself again. In all of this we can see that the inside and outside are simply regions of warmth and cold in the universe and, like weather patterns, these fronts meld into one another without intent.

There are of course far more complex ways of explaining the minutiae of every case of cold and each one will be slightly different, but the basic format of explanation uses no notion of threat to the body nor of karmic retribution or possession, the language is plain and simple and it speaks in energetic ways which are not about right or wrong but simply about the flow of nature. For medicine to be understood, or anything else for that matter,

it needs to come from a place which is devoid of dualistic judgment, where bacteria and viruses are not seen as a threat to immunity and militaristic words such as “immunity”, “defence”, “system”, “killer cell” are no longer used to describe the nature of the process.

The idea that phenomena can occur without reason or meaning is a very difficult concept to grasp for those steeped in the ideology of modern biology, as is the karmic patterning and retribution type idea. Biology has not yet assimilated an understanding of modern physics and at the same time the main principles of physics are being undermined by uncertainty of the basic theories, so science, especially that of biology, is very much based on “religious” beliefs and perspectives of “survival”. Seen from a simply energetic perspective that is inclusive of these more narrow perspectives, while seeing them in context of a larger space, then there is another view that is actually beyond belief. It is very difficult for the human being not to try and find meaning, or to ascertain causality based on an idea of “fairness” or balance, that in reality is actually quite imbalanced and subjective, and the need to find meaning is always at root based in fear. Looking without an idea of what one is looking at, or hearing without filtering for content derives from an infant/instinctual sense. Instead of the adult who “knows”, there is a child who doesn’t and who moreover attaches no importance to knowing. Instead of springing from hierarchical domination and dualism as occurs in science, medicine and religion which all revolve around “authority” figures exerting power, true medicine becomes a playful connection.

At the root of Taoism there is the often misunderstood concept of the “sage”. However, this sage is none other than the innate instinctual sense that is life itself, which is in fact nowhere to be found because it already is everything. As such the situation that is most revered is that of simply seeing the world as an energetic play of light and sound, without a “me” or “you” to be found. This too is health in its truest sense, it is not the quest for a “perfect” body but an understanding that the movement of nature follows directions of expansion and contraction and that these result in phenomena, or what some might call symptoms. These symptoms are simply energetic phenomena and as a result their resolution is very often about a letting-go that occurs when nature is allowed to take its course. Just as it is very hard to “dissolve” into tears and really feel it, it is also impossible to spontaneously sweat when you want to, or stop one’s heart beating because “I command it”. While some people have certainly developed skills allowing them to alter the body state, i.e. the actor who can cry on command, the meditator who can slow the heart or sweat easily when focused on doing so, all these are forcefully intended and are therefore unnatural for the human-animal. The Tao Te Ching points out that “control of the breath” meaning situations where the breath is not naturally but forcibly drawn, and also anything else which follows on from this, or all pre-intended movements of the body is “violence”.

The natural expression of healing is something that has no intention and as a result allows nature to take its course unimpeded or without a layer of abstraction of self, which consumes a huge proportion of the body’s natural functionality. Tony Parsons suggests that perhaps 60% of the energy of the human is used up in the general process of “self-hood” meaning that only around 40% of energy is actually involved in natural activities.

This is similar to the idea that we are using only a proportion of our actual capacity, however in fact we are always 100% energy, just very inefficiently expressed.

In medicine there is no intention. Seeing nature and following its course really means allowing and assisting a person when they are ready to let go. This means there is no exclusivity of patient or practitioner, there is no divide. Neither is there a goal of perfection, the healing process allows the patient to let go of the energy used in worrying/anxiety about the cold which will then allow the fever to come out. This can be accomplished using *any* tool or form of treatment, some are more or less effective at one time than another. For example, in a cold pattern herbs are the most appropriate methodology to use. However the human connection of practitioner and patient allows for the root of the problem to be resolved. This is really the sense of relaxation, warmth and connection, the dropping away of the idea of individuated “self” allowing herbs to be fully and deeply ingested. As such dualism in the mind and the body dissolve. This relief is healing.

David Nassim
12/ 11/ 2011

Dead-man walking: the end of the struggle for survival - re-defining the word “death”

Often we only relate the phrase “Rest In Peace” to when we are thinking about death although is also an enticing expression for insomniacs, as it is what they long to be able to do! In fact there is a similarity between the situation of falling into deep sleep and that of death, because in both cases the “I” is dead, there is no “I”. Hence, importantly death is really what occurs whenever there is no “I”. Fundamentally death is unknown to “I”, therefore anything unknowable to “I” is synonymous with death. The breakdown of the physical body in physical death is totally meaningless to the “self”, except that it instigates an idea of impending doom. Impending doom is basically fear of sufferance which happens in anticipation of death. Death itself is unknown and as such cannot be feared, but our perception of what may happen within it causes considerable distress and fear. This propels the uniquely human concept of the “struggle for survival” which is based on the dis-eased human perception of what life is all “about”, in complete contrast to the natural world which has no fear, no struggle, and essentially no concept of survival which is acute anthropomorphization.

Therefore we can say most suffering is rooted in “anxiety about the idea of death”, which is actually what is suffered during life by the “I” or “self”. This of course stems from humans’ foundational hallucination that “I” is a real thing which is separate from everything else. The nature of this has no lesson to teach, nothing to be made “better” or to become more spiritual, it is simply it is a development of nature unravelling to an evolutionary point of change which is not “better” or “worse”, just simply what it is. Even the word “evolution” can be misconstrued as a movement towards becoming “greater” or “better” but actually it is just change occurring for no reason. Much like an asteroid hurtling on a collision course with a planet which will wipe out all life, or a volcanic eruption that destroys without causality, even a super-virus that can kill all humans, all of these possibilities are natural functions but without causality, they are simply life happening. The dis-ease or human-condition is also this expression, just within rather than without, although in reality they are One.

“Be careful eating that, you could wake up dead tomorrow!” Ridiculous as this may sound, the notion of “waking-up dead” (not specifically based on auntie’s cooking) or perhaps “realizing that you were always dead”, is a situation explained by people like Tony Parsons (<http://www.theopensecret.com>) where there is no longer a person waking-up in the morning, the “I” is dead and yet life continues without it. The dis-ease or angst has simply dissolved or let go (as opposed to “letting go” which implies a “doing” of it), or has fallen away. Much like an apple that ripens to a point and then falls off a tree, the nature of the death of “I” finally passes away as we fall asleep, dissolve into tears, or do anything spontaneously without the “I” being involved or locatable, although trying to locate “I” can be somewhat difficult, see <http://www.headless.org> . In fact there will be points of timelessness in any day when there is momentarily a complete loss of “I” and simply just what is happening, happening.

For thousands of years there have been stories about people who have difficulty using the language of “I” and the subject-object divide. Interestingly in some languages, for example Japanese, the “I” or subject is not considered to be important, so “I am hungry” directly translated becomes “Hungry it is”, an expression which implies the “I” but does not focus on it. This is also true for numerous native cultures where the importance of “I” is quite an abstraction. However, in the modern world no matter what the language, the “I” remains the focus whether implied or not, because the root of all language is based on subject-object duality which inevitably is the expression of the dis-ease process itself. In every culture there are situations where the “I” is not implied, nor is it required because the hallucination of the “I” has dropped away, and for those who witness this in another person (or what seems like “another” person), there’s a great lust for it, to be free and to find a way to it, so monasticism and asceticism of all kinds spring up all over the world in most large cultures.

Often there is a “message” or a “process” that is suggested whereby a person may “reach” the place where “they” can let go, and be free of “I”, but these “worthy” ideologies are completely dominated by huge dualism and hierarchy formed by the “self” trying to gain “spiritual power” and therefore missing the point.

It’s truly amazing how far these expressions are from the reality of the situation, examples of this have occurred throughout history, such as the difference between the politics and spiritualism of Confucius to the naturalness of LauTzu, or the difference between the Gospels and Christ, between Buddha and his followers and ensuing meditation-based religion. Or more recently the difference between Paramahansa Yogananda’s yoga and the clarity of Raman Maharshi, or between more contemporary “self-help” and “power of now” methodologies and the expression of Tony Parsons. While the expression has always been the same, there is an enormous difference between what someone stuck in a sense of “self” thinks something means and what it actually means. The nature of listening to Tony Parsons is akin to driving a car down a road which says “dead-end” clearly signposted at the beginning, yet you are still intent on reaching your destination by going down this road. Then, on finding you’re trapped amongst other cars and after blowing your horn till you’re blue in the face, squirming and writhing in irritation and anguish, eventually you just stop the engine, get out of the car and speak to all the other people around you who are doing the same thing. At that point there may sometimes be the realization that it is a beautiful day.

The nature of the ripening is literally the point at which it is actually possible to “rest in peace”. Before this occurs there is always something in the way, yet still you’re convinced there’s another way out so you keep on going, trying to find a way through. In the end there is only where you are right now, there is nowhere left to go because in the process of the dis-ease you have reached a dead-end, a crisis point you can’t “get out of” and the whirring of the wheels of “selfhood” is deafening. This “breaking point” cannot occur through force, or because a teacher tells you to, or because “you” want to, it just happens for no reason, as do all natural processes of change. In fact the harder one pushes and tries, usually the more difficult it is or the more suffering ensues, but for some, suffering also has to occur in the ripening process. Everything is included, nothing is

exclusive, there is no right or wrong way, at the “dead-end” you find all kinds of people from the drunk who got there by accident, to the diligent student who writes down every word, the pragmatist who thinks it’s all a big joke yet is intrigued by it, the seeker with the nonchalant attitude who’s seen it all before, to the depressed, the arrogant, the self-expressive or deeply contracted - all are accepted and none excluded, yet all are at the same dead-end. There is no “message” or as Tony Parsons puts it “nothing for sale” at the end here, it is simply a dead end. Yet there is still be a “there must be more” before realising, no this really is it. People question why it ever was that they went down the dead-end in the first place when they knew that it wouldn’t take them to there destination, but for whatever reason they are back at the sign again.

As described in the previous article “Never-land” the nature of falling asleep, relaxation, letting go, or dissolving just occurs, you can’t do it, so you can’t learn it. You can learn something like meditation or martial arts or some-thing but you can’t learn no-thing, in fact it is intrinsically what you already do! Every night most people get to sleep, at some point there is a drifting-off and the consciousness changes, but no-one “does” this, no-one sweats, or breathes or keeps their heart beating, these are intrinsic. So all the above can be summed up in: “you” are already dead, “I” just thinks “I’m alive”.

This is perhaps a better way of expressing it, as death is the unknown. The nature of the death of “self” is no “big thing” it’s the realization that the “I” is added on. Hence the nature of the instinctive being of the human without this is really a dead-person, a person that is not a person at all. This is interesting as in the ancient Hindu texts the nature of all phenomena are considered to be illusion.... why? Because the nature of the one who sees these things to be real and absolute only thinks this way because they are under the impression that “I” is real and permanent and absolute, therefore everything seems this way. Tony explains that when there is no-person the nature of reality is truly “seen” to be both real and unreal at the same time, both empty and full or visible and invisible. One can say that this is “the end of Your world” or the world created by “I” dies along with itself, there is an all-consuming pre-occupation with the idea that “I’m alive”. “You” in fact were never alive, there’s not a shred of evidence in the present moment upon which to base this idea. The zombie movies had a good point but as usual the plot was physically orientated... in fact the “walking-dead” is everyone, everyone’s a zombie! Except the really creepy thing is we think we’re alive! Michael Jackson had it right all along - Happy Halloween.

David Nassim
20/ 10/ 2011

The nature of passion: the dance of the inspirer and the inspired.

What turns you on, so to speak?! What does that mean? This is different for every person, yet we can understand what each other means when using the word “passion”. This word has had many uses through the ages. Originally the words “passion” and “passionate” came from the Latin “passionem” which for a long while was associated with martyrdom. It was considered the “passion” of a person to suffer difficulty yet the nature of the spirit would endure and still have passion. In a sense therefore the nature of passion was originally about something that was enduring behind the suffering, something that was still present when suffering left. It’s unfortunate that the symbolic metaphorical expression of Christ on the cross and the “passion of Christ” is often misunderstood. In Christ’s story it is really an expression of the pretence of “self” dropping away with the intense pain of the physical body at the moment of death. Or in the case of Buddha the “self” ripens and drops away naturally when the physical body is settled and strong. The point is that what is revealed underneath the suffering is the true expression of the Natural-reality or the natural human, and this is an existence which is fundamentally impassioned. All of nature is passion, nature is very much like a firework display going off, of all the seasons of sound and light. The so-called “Big Bang” didn’t really occur in “time”, or rather we could say that it is constantly happening. The explosion of life is still changing like ever-more complex ripples on a vast lake. Therefore all of life is passion. Even the nature of suffering is passionate, it is an energy distortion which is passionately engaged in looking at things in dualistic terms. So even what covers up the undistorted/smooth-flowing passionate nature of life is made up of the same original energy, as it is all One.

However as humans we are constantly seeking for passion. Often the idea we have of passion is warped by the human condition of the separate “self”. This becomes the addictive, anxious, driven desire for money, power, sex or fame, the list is endless, but true passion is actually something that has never left, and so cannot really be found as it is already everything. The nature of “self” is that of the third person rather than first person perspective. This eccentric, rather than centric view means that passion is always looked for externally rather than realised to be unseekable because “I” is at the fountainhead of its expression. Tony Parsons talks about the nature of “the Beloved”, a term that many have used in the past to describe the ineffable oneness or the unconditionally-passionate-perfect-lover imagined to be just around the next corner, and he points out that the Beloved is already everything, it isn’t hiding, it’s an “open secret”. But for the seeker the Beloved is nowhere to be found, simply because it is already here, the perfect hiding-place - everywhere.

The word passionate has also been misconstrued as being something very dominated by a masculine sense of drive or purposefulness, determination, wilfulness, anger, often emotive actions. True passion is not emotional, emotion is a sufferance, it is a disturbance of the natural flow, and is always in association with the “self”, which includes romantic love or ideologies of that nature. Passion is much more to do with the nature of Unconditional-love, meaning that which has no judgment and no exceptions, it is found

in the natural movement and expression of all of life as one explosion or celebration of life.

There are however different expressions of life and as a result different forms of passion or energy, all these words are interchangeable. We can look at yin-passion and yang-passion and there qualitative differences. The yin quality is that of the passion of stillness, calmness, collection/accumulation inwards. It is expressed most in the autumn and winter months and is the nature of the passion of autumn and winter. This is associated stereotypically with the female body and yin-spiritedness which has a cooler and calmer approach, more connected with the earth and the body and the kinaesthetic sense.

The yang quality is that of the movement, of expansion and opening outwards, it is of a higher frequency and a high level of movement. It is about birth and arousal, stimulation and explosion, it is the nature of the fire of spring and summer. It is associated with the male body and yang-spiritedness which is more fiery and more connected with the sky above the visual and the appearance.

Please note that neither the yang nor the yin are more or less passionate than each other, they are just different forms of passion of simply what is. One cannot say that a passionfruit is more passionate than an apple, or a snail is less passionate than a lion. The nature of passion is the vibrant expression of what something authentically is, without any add-ons or third person perspectives or attempts to “be”. Hence the nature of what we are looking for is already what we are. However within this the nature of energetics is such that the yin is stimulated by the yang and the yang is anchored and calmed by the yin, the seeming dualism of yinyang is actually a totally unified dancing expression of Oneness.

In humans the vital yang nature of a very expressive and naturally outgoing energy might find the calmer, more still nature of another to be just as passionate, considering the fiery force of nature to be his or her complement. The point is that passion is not simply about the fireworks, or should I say it's not all about the “fiery”-type fireworks of life but includes all forms of life. The focus on fire and the upper and the above and the yang is all part of the human's dis-ease and delusion that life is only one-sided. It is also the negation of the feminine and the disconnection from earth, all of which are at the root of the human condition. Holism is not eclectic, it's unified, there are no parts, just the whole.

Fundamentally the yin and yang cannot be separated, such is the eternal interplay of energetics. If passion cannot be claimed and already is, then why is it that the modern human is constantly looking for it? It is because the nature of passion has been lost and is believed to be something quite different to what it actually is. When life isn't owned, then it is utterly passionate. When life isn't designed or purported to be something other than what it is, then it is naturally passionate. When the seeking ends and the realization that there is no-one to be passionate is understood - all is passion.

David Nassim
24/10/ 2011

Trophy-life: gold digging at the end of the rainbow and its causality.

Trophies are on display in every corner of our lives. The best set of golf clubs, the ultimate super car, the most wanted partner, the list is endless, even belonging to a specific organization, society or being amongst the lineage of a certain hierarchy are all part of this. But why are these things important, what lies behind the idea of the trophy-life, the situation of trying to claim/obtain a symbol or idol that will supposedly enhance our lives?

The nature of finding a trophy is fundamentally the same as every other process in life. The more religious/spiritual types will make out that the sheer sense of *not* looking for a trophy is the ultimate, but in fact that is a trophy in itself, as with the old adage that the pretence of having no style *is* a style. Ultimately everything that goes on for the “self” is about constantly seeking, for its other half or for something to support itself or “armour” itself in order that the world can be kept out and the “individual” can be kept safe. However the nature of life is that, however beautiful, the rainbow cannot remain, and as such all trophies eventually tarnish, become aged or worn and no longer retain their original appeal although they may still be clung onto, even if the original purpose of claiming them has been forgotten.

There are various expressions of trophy fetishism, one is of material things and items, another is of the perfect relationship or relationships, the third is the situation of enlightenment. All three can be increasingly seen as “virtuous” pursuits , but in fact they are all the same thing. The trophy-wife is the same as the trophy-life or perfect ideal of enlightened being, to be claimed and sought-after. The ultimate bank account is the same as the ultimate master of healing who will tell you how to “be yourself”. The point is that we place a hierarchy on everything when we construct ideals of “what’s important” and “what isn’t” but all these represent judgments and it might be useful to see what we are really trying to get to with all these forms of seeking.

If we expand all these notions to the nth degree, let’s take the trophy of power: The business man owns his own company, then he takes over the next-door company, then the whole office block, then the city, then the nation, then the world, then the solar system then the universe. When he has completed his task he has become everything and so from the dictate of an ideal of perverse megalomaniacy we can see that this is simply moves ideally towards a sense of Oneness or completeness with everything.

Now let’s take the “ultimate relationship” trophy. The ultimate lover is one who will be a perfect match, beautiful beyond comparison, sexually energetic, wants me when I feel down, heals me when I’m sick, is a mother, father, lover, companion and all things in-between. Interestingly the quest is to find “the One” is ultimately to find total Oneness. Rumi used the term “the Beloved” to explain the nature of Oneness in that it is as if a person is seeking an ultimate lover that never left them, and that *is* them also. Hence seeking for the ultimate lover is again the seeking for Oneness, disguised in the ideal of a person who looks, acts and expresses in the “ultimate way”.

Then there is the exact same expression, but this time associated with an ideal called “enlightenment”, either of being associated or connected to people who are supposedly “enlightened” or of being such a thing yourself. In actuality, beyond the seeker’s dream this makes no sense, as an enlightened person is an impossibility for as the “self” falls away and this is done by no-one, it simply occurs or is seen to always have been the case. The nature of seeking encourages a master-student, or patient-practitioner, or internal-external dualism that essentially is also a seeking for Oneness. The person who “knows” is supposed to instruct a person so that some day in the future they will “get to know” and it is believed that after long periods of tireless “work done” ultimately salvation will be achieved. However the nature of natural movement and instinctual sense requires no learning, but rather an uncovering of what is already present. This uncovering also comes away by-nature, not through intended action. The whole approach of becoming the “Knower” or the one who is seen as “Master” or “Guru” is the ideal of becoming the “knower of all things” or even “the one who no longer needs to know all things”, or “that which is unknowable”. Hence whether it be ultimate “intellectual prowess” or “heights of spiritual growth”, the place where the seeker is looking toward is the ultimate goal of a total dissolving of the one who is seeking and the end of hierarchy and sensed separation between people, or non-duality or Oneness.

This is why the seeker and the process of seeking can never be considered to be bad or unworthy, or important and worthy. It is not wrong or right, it is just the nature of everything that we are all the time. As we awaken from deepest sleep through levels of consciousness to when the “self” fully turns-on and engages, we are seeking that which we just left in deepest sleep and also that which is the background Oneness which is in fact constantly present. Although this seeking process is warped and its ideals are impossible, nevertheless it churns on, using up all the power it can until reaching a natural point of collapse where it falls away to reveal the natural essence that was always present beneath it. In the end it isn’t the goal or the trophy, which is like a pot of gold at the end of a rainbow that we can never reach, it isn’t even “the journey” or “process” of getting to the point of collapse, it is the relief that there’s nothing missing, the realization that the whole nature of everything as it is, is absolutely enough. When the requirement for the trophy dies away all ambition or desire for achievement also dies away and we can be what we are without pretence, name or power-base.

One trophy is the same as the next, none is better than another. The seeker is the same, no matter what cultural background, ethnicity, qualitative nature or “path”. The seeker finds trophies and then stops. The reason for the seeking is nature itself, the dis-ease of separation. The end of this process and its unraveling as the seeker takes that seeking to the point of ripeness or ultimate breakdown is nature’s expression too and so it is very impersonal and yet deeply intimate. For the “I”, Oneness is the booby prize, or the booby trap - “I found nothing, which was the answer”.

David Nassim
25/10/2011

Trophy-life: gold digging at the end of the rainbow and its causality.

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David Nassim
25/10/2011

Is there a universal language? - The enormous difference between senses versus, language and mathematics.

We are surrounded by words and symbols in life - everything is about words and relating to them, from computer interactions to information exchanges, at this moment you're reading a whole load of them! However the problem is that words are really a very abstract phenomenon. I could describe something verbally: a farm in the country with a green meadow, woods with bluebells and a well and water being drawn from the well... words trigger images that are conjured up by the mind. However, this is really quite abstract. A cognitively created symbol-word has to be processed and relate to memories and ideas, in the mind. There is a big difference between spontaneous images occurring within the mind, and the situation of putting words to these images and creating "meaning" or "value" to these images. This puts the symbolic nature of language on a very different footing to the nature of artistic expression. Artistic expression doesn't need to be thought about, this involves visual art, sound, touch and sensation, taste and smell. Basically all forms of imagination that do not require cognition but are experienced whether they are from a state of the body in sickness or in health. All these forms of culture could be described as a "universal language".

Language and mathematics are often considered to be a "higher order" function of the brain and these tie in with things like music, however the kind of music being described here is the process of reading musical symbols, not of actually playing music, especially spontaneously, which is very different. Mathematics and language are a very particular kind of analytic thought process, fundamentally based on and originating in logic. Logic is the philosophical expression of the foundational premises or starting points from which the symbols of either mathematics or another language or symbol can be used. Please note that musical symbols are NOT music and in fact only occurred recently. Before the time of Bach little written music existed and music was played and learned by ear. Ultimately it is at this basic level that the foundational misunderstanding of the universe is most clearly noted. Logic is fundamentally based in dualism. We all use logic, it is implicit within everything we do, analytically-speaking, and forms the basis whenever we use the mind. If one of the primary logical premises is that "I" and "You" are separate bodies, then this basic axiom is thereafter built into language and mathematics and becomes the principle in which the symbols are arranged. This is what derives most "meaning" and "values" within stories and ideologies.

Now some mathematicians might argue that mathematics exists without there being a human manipulating the numbers, but in fact this is impossible. We do not see any animal in the whole of nature applying symbolic language to anything, only the human does this and the human is only a very small proportion of nature. Actual numeric symbols do not occur in nature. It is only when we apply man-made symbols to natural patterns that ideas are formulated within the human mind. This is very different to the belief that mathematics exists *before* nature. There are those people whom we regard as being overly logical, they appear quite rigid and severe in their approach as opposed to the intuitive types whose expressions seem spontaneous, un-hampered by a "systematized" way of thinking. This is seen as very illogical or not in line with a logical

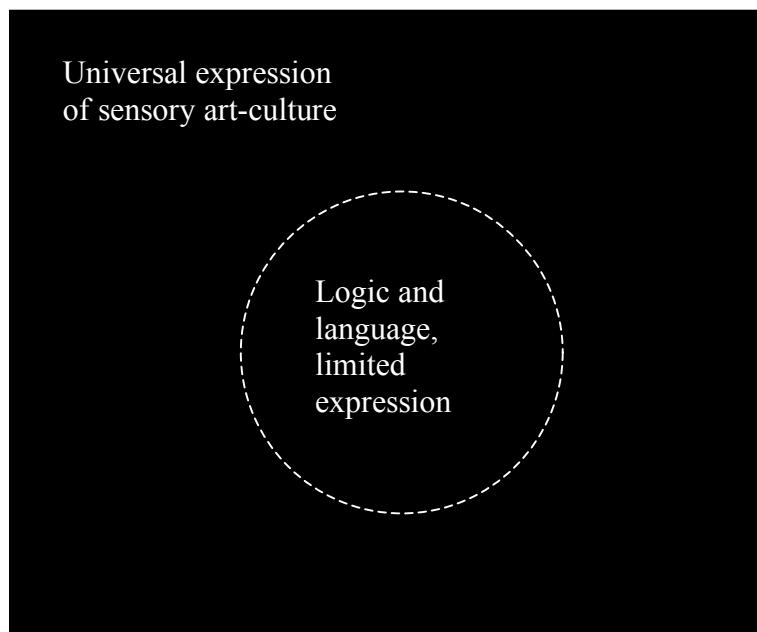
analytical way of thinking and therefore easily dismissed by logic and these two views seem to oppose. In fact all that is occurring here is that logic is very much the way of the analytic mind, it is the application of a formalized or theoretical view of the way things are, including premises that things are based upon, and offering this as an explanation of what “Is”. However, this is not based in sense but in abstract thought. It is always a belief system and as such will fundamentally be based in dualism, which is why there is a coinciding of the religious person and the person of science, both of whom have their own religious-based individualism. Each is based in a different perspective of the universe, much like two philosophers having an argument about calling a kettle black or white. No child is logical, no child has a natural mind that contains a logical requirement, or a requirement for logic, and this is where the theory of logic being a necessity for life or understanding falls down. Interestingly it is only at about the age of about 3 that children move into a state of vivid imagination that they begin to apply words to. Before this there is no imagination, there is just what is happening as it is. The mind has not developed so as to create spontaneous images as yet, the child is completely connected to what is happening right now. At age 3-ish comes spontaneous images and only after this comes adding words onto these images. After this age we move into a situation where words take over and simply being or spontaneous word-less imagination is said to be all bullshit. We adhere to verbal, the “real” world of language, “meaning”, cultural “values” and mortgages become what it’s all about, although of course this is a trap of the dis-ease process of the sense of separation left behind when “higher-order” mental function was encouraged early in life.

Mathematics in and of itself is nothing but symbols, just as language is a jumble of symbols or sounds before they are denoted meaning and intended direction by the user. If there is no user there is no mathematics and there is no language. Mathematics seems to differ from language in that it seems to follow particular patterns of meaning, so $2 + 2$ is 4 but this is the same as the actual words “two plus two is four”. The sound of the words means something to the speaker in the same way that the mathematician writing this on the blackboard knows what it means. It is not actually as absolute as it seems, which of course we know from algebra when letters are given numeric values and so we have a combination of the two forms of language. There is complex language with complex ideas and simple language with simple ideas, the same as mathematics. The point is that no language is universal, it depends why you’re using it, the intention behind it, and it requires a person to want to derive abstract meaning.

Direct communication via the 5-senses is very different from what we understand as language. The senses are felt and this is why art rather than analytic science is foundational. One could say that originally there was just instinct through the 5-senses, then this formed art and traditions of expression or the 5-senses. Then later this became symbolized and logic began at the same time as language and mathematics came into being. So the more basic the expression the more it speaks to a deeper aspect of ourselves. This is why languages do have a voicing that is particular, but are not what real connection is about. Many primitive cultures have absolutely no need for mathematical interactions and abstractions and only a limited need for vocabulary. These people are amongst the last of those expressions of humanity that are truly at peace.

This is recognised very much in Japanese art forms where mostly those practices such as medicine, archery, tea ceremony, martial arts and music and many other expressions are learned traditionally via direct non-verbal transition and the verbalization of something is considered a vulgar approach. It is when the analytic process of the mind kicks in that the sensing of something is hampered rather than aided, which is very often misunderstood in the West. Of course there are huge manipulations of this ideology, which is much like the “do as I say” approach involving hierarchical masculine domination, but if the art form is purely a natural occurrence, then the most direct way to learn anything is via the sensory perception of it rather than via verbalization or symbolic representation. This has always been the way with all tribal and ancient cultures for millennia.

When we consider the nature of the universal understanding of “love” this is most often associated with touch, sexuality and a deep sensory connection which is also very much a universal expression. The senses basically rule the mind and are more basic than the theories and perceptions of logic which are too narrow to incorporate a perspective view that is far greater than its limited premises and intentions. Logic is the child of art and as such needs to be seen in context of it. The universality of the sensory arts are something logic can’t reach as logic is a stiff and narrow tool with which to see only a small part of something. That which derives from instinctive-intuition is the mother of invention. So in fact the term “universal language” is a contradiction in terms.



David Nassim
9/11/11

The nature of grief: differentiating natural-sense from emotion

When grief hits it does so like an explosion. The ancient Chinese character for grief describes a bird being blown out of the sky, or winded so it cannot fly. This clearly expresses the power of the emotions involved, people often feel as if they cannot breathe and a gasping for breath in the first few moments of knowing a loved-one is dead.

But is any of this natural? Isn't the situation of grief and the grieving process like any other dramatic event in the long list of dramas that humans encounter, but which the rest of nature doesn't? It is so common for people to anthropomorphize the situation of what they feel is "grief occurring in nature". David Attenborough's wildlife programmes often compound our belief that animals and humans are similar in an emotional arena: the elephant who seems to mourn for its lost parent, the swallow who seems to mourn for its mate. All these and more show what we think is mourning, but in fact it isn't. The main difference is that grieving is not really a natural occurrence, there is no such thing as grief in the natural world, just as there is no such thing as anger or anxiety or any of these categorized emotional states. "Emotion" - the word says it all, emotion means a "disturbance", something that essentially is a disruption to the natural flow. Emotion is very much part of the dis-ease state. The precursor to emotion is sensitivity or feeling, which is not emotion. Emotion is very much about a "me" having an emotion, there is always an "I" involved in emotional experience. In sensitivity or feeling or instinct, there is no "I", there is just a feeling.

Encountering death "feels" in two ways, it feels cool or cold, and it also feels like a downward dispersion, like something was activated and moving which has now changed to a dropping downward to passivity and stillness. This change is what is felt by animals, especially those which herd together and act as a single unit, it feels like the energy of the herd has changed and this also requires adjustment. Basically that process of energetic adjustment occurring with animals is what humans misinterpret as mourning. There is a process where the energy of a herd or group or even a pair, re-forms and adjusts to the new sense of feeling and also a sense of dispersion and coldness is felt. However, everything is accepted immediately, there is no question of wishing it were different or thinking of times long ago when there was another scenario. There is neither sadness nor tears, simply a feeling as if a magnetic field has changed shape and now feels more cool and soft in one area and this is being adjusted or acclimatized to. This is not a process of mourning. The season of autumn represents death and it is this feeling that is experienced rather than a sadness and longing.

This of course occurs in the human as well. The human infant/primitive nature that is within us will adjust, as it is the sense of the human-animal, there is a feeling of coldness or dispersion, a downward movement of energy or an autumnal feel. At the same time, however, the human has the adult sense of separation and "I", and as such the situation of death is taken very personally. Death immediately kicks in the deepest alarm system of the "self" which is about mortality and the massive anxiety of this, the possibility that this can happen to "me" and that it is close at hand. This disguises itself as a very strong longing for the person to be alive again, for everything to be secure and all right and for

there to be something happening other than what is actually occurring. There is a powerful anxiety that starts up just after the feeling of coolness of death or autumn hits and this is sheer panic. The heart beats furiously, the tears well up, there is a feeling as if the body is being pulled in two directions at once, the sensation of the natural downward letting-go of change and the grasping and upward pulling of the emotion of anxiety and panic. A person in the panic state often needs to hold onto something, to be held, calmed and comforted.

This is how humans for millennia have coped with the dreadful emotional reaction of death. Some cultures induce a process of wailing and expressional grief in order to cathartically release the emotional tension and be comforted by each other in order to move into the natural adjustment phase that has been held back by this panic process. Sometimes there is a celebration of a person's life so it is almost an opposite feeling of what is naturally sensed in order to "get over" the feeling of panic. It is the panic sense at the same time as the feeling of dispersion and letting-go that people commonly know as grief, yet in fact the actual sense of death and coolness has very little involvement in what is initially felt by people.

The panic comes initially very intensely and then in waves of horror at what has happened to "me", that my mother, father, sister or brother has died. This is the origin of the panic, when it's perceived to be happening to "me". One is assailed by past memories, remembering how things used to be, comparing how things were with what they are now and wanting there to be a different scenario. Or if a person died in a particular way that seemed "wrong" there is an enormous charge to "right the wrong", as we see in the Michael Jackson case where his death never had anything to do with Michael Jackson, but is related to non-acceptance, panic and a need to blame in order to feel that "Justice is served", all of which are a form of security to counter simple and basic fears of the chaos felt at death. If all doctors were examined to see how many prescription medication treatments negatively effect their patients' health, a massive proportion of them would be struck off.

Of course not everyone feels the panic state, some do adjust much more quickly, the letting-go is allowed to occur and is sensed in a similar way to animals. There is little or no drama involved, things simply change and this happens naturally. However for many people the idea of death of a loved-one is a real phobia, even speaking of death or dying can trigger panic buttons and an attempt to try to find security and solidness in order that the "I" can feel safe and absolute again, not uncertain. It is really when there is no fear of death because there is no "I" involved in the situation that grief no longer contains a stage of panic but is just sensed as a change, exactly like the seasons, so from the highs of summer we get the lows or the passing-away feeling in autumn and this is "all" it is, as with wild-nature.

There is no right or wrong to this. Some people will constantly feel the panic which will have to be expressed outwards in many different forms over quite long periods of time before there can be a resolution and a sense of letting-go. A different of the problem can be a total denial of the situation, which is actually another form of panic occurring, where

similar to a rabbit in headlights the system switches off and there is a kind of emotionless-ness and an insensitivity. This is much more likely to occur in men and the panic much more likely in women as stereotypical expressions, but of course not always. As with all of life, the nature of death is both deeply intimate and deeply impersonal. Death itself is simply death of an energetic field or the transformation of this field. The “self” never existed in the first place so it cannot be the death of “self”, but at last simply a dropping away of the idea that “self” is really a reality (please see previous articles and www.headless.org for explanation of this philosophy). So the imagination of the grief-stricken person is often about if the loved one felt pain or whether they suffered before they died, the suffering is often a real concern. But if there is an understanding that in fact the suffering stops only when the “self” drops away, then no matter what pain there is, it is not the same as pain with suffering.

It is always said to be the “ones who are left behind who suffer” and this is absolutely true, all the abstracted ideas of what it was like to *be* the person before they died and what it is like to feel the pain one experiences before death are all about “me”, and have nothing to do with the energetic field that we considered was so important in life. Basically the main difference between the human and the animal is that for the human death is owned and so is very scary, while for the animal there is no ownership as there is no “me” involved in the body before or after death, it is all the same Oneness.

So grief and fear and anger and all the other emotions are basically always about “I” at root and this is the fundamental distortion that we experience. Originally in the infant days and in our prehistoric past anger used to be the energy of assertion and expression. The emotion of over-excitement/anxiety used to be just an excitatory energetic rush of a sensation of heat, the emotion of grief used to be simply the feeling of letting-go of dispersive downward moving energy, the emotion of fear or terror was simply a cold downward movement of energy.

These can be expressed seasonally:

Spring - assertive energy (in dis-ease this forms anger)

Summer - expansive energy (in dis-ease this forms anxiety)

Autumn - dispersing downward energy (in dis-ease this forms grief)

Winter - downward energy (in dis-ease this forms fear/terror)

There is an energetic expression before the “I” takes hold of the sensation and turns it into a dis-ease pattern. This is the nature of the human emotional state. This article is not about an explanation of how to avoid these states or what to “do” in order to make things “better”. What is described here is how-it-works and the key point is that when “I” is seen to be an illusion the rest of the house of cards will fall. But it is vitally important not to look at nature and anthropomorphize an ideology based on the human. The human-condition is unique, as is our sufferance of the idea of death, and so, of life.

David Nassim
10/11/11

For pity's sake: the dynamics of manipulation and power games of patients and carers

In medicine we are constantly hampered by an ideology of hierarchy which has been set up from the outset usually by the simple idea of going to another person who “knows” when you don’t “know” about the health or state of dis-ease of the body. In more chronic cases of dis-ease or discomfort of the human-condition there are patterns of manipulation and power-games that are always involved in the “care” situation.

There are 4 expressions of people involved in a care giving situation:-

The true-patient: cannot ask for help and is help-less - yin

The false-patient: who manipulates - yang

The carer: who is directed by the patient - yin

The false-carer: who gives direction - yang

Pity and pitying are the dynamic of the false-patient state and the false-carer who gives direction. These aspects are the yang involved in the care work. The nature of the yin is adaptive so it not fundamentally be about the ideology of pity. Pity is really about a mental state, about an idea involving hierarchical power and the control of it.

The false-patient is the one who basically likes to direct other people and yet cannot do as they would wish to without another person’s help. So the process then becomes about manipulation in order to control another person. This is not a problem if the person is a yin-carer and while they do feel satiated to some extent by having control of another person, or getting the attention and sense of connection that they need, the patient never obtains much relief. In this case the carer also feels satiated, in that she or he is being directed which accords with his or her nature. While it may be that the domineering patient doesn’t really know what is beneficial for them, the contact with the yin calmer person by-nature than the more active yang-carer is actually often the best policy, although this situation can easily turn into an abuse of the carer and an increased stress in its direction unless there is a careful vigilance.

The yang-carer is all about power. He or she is really doing the job of caring but primarily for their own sense of control. This person shouldn’t really be a carer and they are considered to be false-carers as the nature of the job is for the yin. The worst situation of all is when a false-carer comes in contact with a false-patient which is a very explosive situation. Basically the two yang powers try to control one another, the patient via manipulation and an attempt to get “pity” and the yang will attempt to gain power by demonstrating a “you’ll get what you’re given” attitude and a refusal to provide anything the way the patient wants them to.

Fundamentally the best situation for the false-carer is to be associated with the true-patient as this yin will counter the yang of the carer’s directing nature, but this way around there can be an abuse of the patient via the carer, so this becomes a problem. Ideally the false-carer will provide care for very short periods of time in acute situations

such as emergency ward medicine. The long-term carer for chronic patterns needs to be yin. In this way there is peace.

Pity is an interesting concept and is always found in the false-patient and false-carer situation as it is about power and control. The nature of pity is to try to gain some security and comfort and to be pitied can seem a good idea if you want to gain power or control over a situation or environment. The false-carer approach is non-pitying and of only providing something when “they” want to. This shows “I am in control, I don't have to give you anything I don't want to”. It also signifies that the patient needs to yield to the hierarchy and dominance of the false-carer in order to get what they want. This of course can provide very aggressive reactions from both parties as each ardently defends their corner.

Pity in itself is founded on the idea that “I” am separate from “you”, and a base level sense of separation. The false-carer definitely feels this as does the false-patient. For them both this represents a fight because neither of them can see how in fact they are one and the same thing. The nature of the yin involvement is always that the yin cools and calms the yang, and as such allows the true nature of the connection process to come out rather than it being about a process of pitying and withholding of pity.

Interestingly the false-patient may well have been a false-carer previously in life and so their very similarity prevents the occurrence of healing. Generally yang-carers cannot provide this kind of attention other than for very short periods as by nature their expression is expansive and a clinical situation requires an internal connection with the energy which is not on the superficial plain. The yang-carer may well be impervious to the patient's influence but fundamentally this shows an unwillingness to be in relation to the patient which is what is vital in treatment as it is deeply intimate, yet impersonal.

Caring as a profession is something which people do for many reasons but actually the role is only effective for a few. A true-carer who is yin by nature needs to ensure they are not manipulated by the patient's ideas but rather be directed by what is “really” needed. This requires a sense of calm stillness to diagnosis the situation and again this is a yin trait to be able to do this without judgment. Treatment then proceeds not only from the basis of what the patient says, but also in responding to what the patient says, filtering out what the patient thinks they need from what they actually need and speaking to them in such a way that they realize that there is no threat involved. A false-carer does not have the patience for this and will come in with guns blazing and direct things from the outset, causing a lot of agitation and problems unless it is an acute situation where the patient cannot respond and then their skills are greatly useful with a faster response than those of the yin. The false-carer therefore is really a true-paramedic, so to speak. The yin-carer is the epicentre of medical approach especially as the process of what “I think” or “I want” can easily be set aside allowing what is real and relevant to come out of the interaction. Also the interaction naturally fuses because yin and yang are balanced and this means the treatment itself is neither about the role of “patient” nor “practitioner” but actually something that simply occurs energetically when these magnetic fields are in the same

proximity. This is medicine without really trying which is the way healing fundamentally occurs.

The nature of medicine that is actually about dis-ease of sufferance always needs to be dealt with by the yin-caring expression. In the physical situation of accident or acute sickness which rather than dis-ease is more about immediate climate or environmental changes, then the yang can be involved. This also relates to the different types of medicine. For chronic dis-ease, medicines which deal with the whole are required and this is intrinsically yin. Acute situations are often surgical and focused and this requires an acute response which is now covered by modern medicine although was a very small part of ancient medicine also. (For more on understating this please read my book “Medical Oneness: the way to unite all forms of medicine” available on the Books page of this website).

Mis-management of care-based situations are really about people trying to fit themselves into expressions and roles that don’t suit them. Pity is just another word for the belief in separation or dualism. Healing only occurs when there is some relief derived from the realisation that “you” and “I” are not as separate as we seem.

(I would like to recommend the work of Akinobu Kishi whose treatment methodology “Sei-ki” brings us back to the true core of ancient healing understanding, the nature of the true-carer/ yin. The expression of which he speaks is at the root of treatment of the deficiency, which is fundamentally the key tenet of Classical medicine. Kishi not only revives this understanding but makes it clear that patient and practitioner are not divided and that in all interactions, but most particularly in caring and treatments situations, neither practitioner nor patient them-“selves” is involved but that at the point of connection or resonance something else happens beyond separation. It is a greatly important insight. [Sei-ki: Life in Resonance, the secret art of shiatsu](#))

David Nassim
9/11/ 11

The dis-ease spiral of seeking and the harmony of resonance.

In a recent meeting Tony Parsons (<http://www.theopensecret.com>) described the cyclical nature of the seeking process of the human condition and what follows here is a discussion about this.

The nature of the suffering of the human being has for many millennia been described as a cyclical process. In Hindu and Buddhist culture it is the wheel of Samsara, which beyond the metaphorical really describes the nature of the process of the human condition in terms of it being a wheel or a constant situation of one misconception turning into another, following on and on in a seemly unstoppable way. This process is a seeking in order to find something which seems lost, be the search external or internal. The fundamental or original misconception or perhaps distortion of what the human senses to be real comes early on in a child's development where it gains the idea of "selfhood". From here on in there is a 3rd person perspective that takes up more and more space in the person's life. An ever-greater proportion of energy feeds this original "sin" (sin meaning originally to "miss the mark/centre"), and as such a pattern of the cycle of suffering emerges. Drawn linearly this cycle is basically an up and down from positive to negative, right to wrong, good to bad. It is fundamentally the pattern of duality. The belief is that "I" am always at one of the poles trying to get to the other one, therefore like a rainbow with no end one never gets there. Put in simple terms it's like being too hot, then imagining life will be better in a colder country so you go somewhere cold, then you feel too cold and imagine life would be better in a hot country, and so the cycle continues.

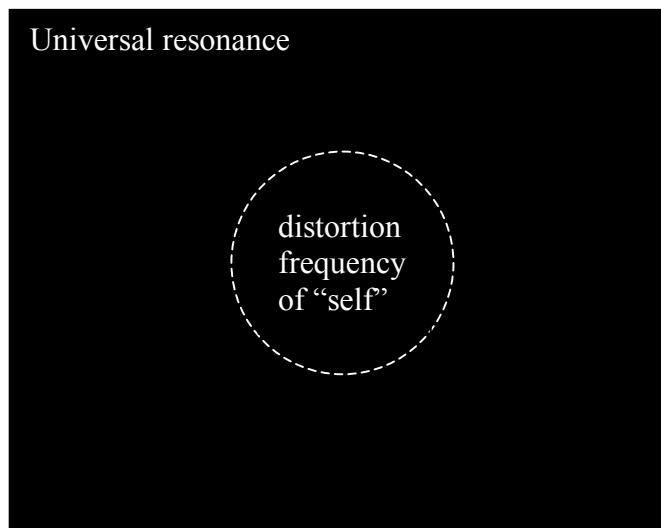
This manifests in human society all the time. From boom there is bust, from highs there are lows, from seemingly totally correct one finds the perspective is completely reversed in another situation. The problem originates with us perpetually wanting to be somewhere else. The wheel only stops when the energy of this system starts to fail or something disrupts the cycling and prevents the habitual nature of it. These things will always seem like great losses, losses of money, power, people, material and immaterial items, loss of face, loss of anything that breaks down the structure of what "I" am. At these points the wheel has to either continue aiming for a counter-balance to whatever has happened, so the millionaire who just lost his fortune will strive to "do it again" and become a multi-billionaire next time, or it requires forgetting what happened before and starting again with a new project, yet this will still be done in the same way with the same old logic at the helm.

This assumes that there is still energy in the wheel's cycling/the dis-ease energy state. If there isn't, then in fact a big blow like this can completely break down the nature of what "I" is known to be, allowing something else to be discovered. What is also going on while the wheel is spinning is what the wheel is spinning *in*. If we use the metaphor of a spinning wheel but we also note that the wheel is spinning in a universe, then we have the wheel *within* the universe. The universe has a kind of resonance frequency, a universal quality that the Hindus express as the sound "Om" and in other cultures there are different expression of it, but essentially the original sound or resonant frequency of the universe or nature is going on while this wheel is spinning. When the wheel stops for a

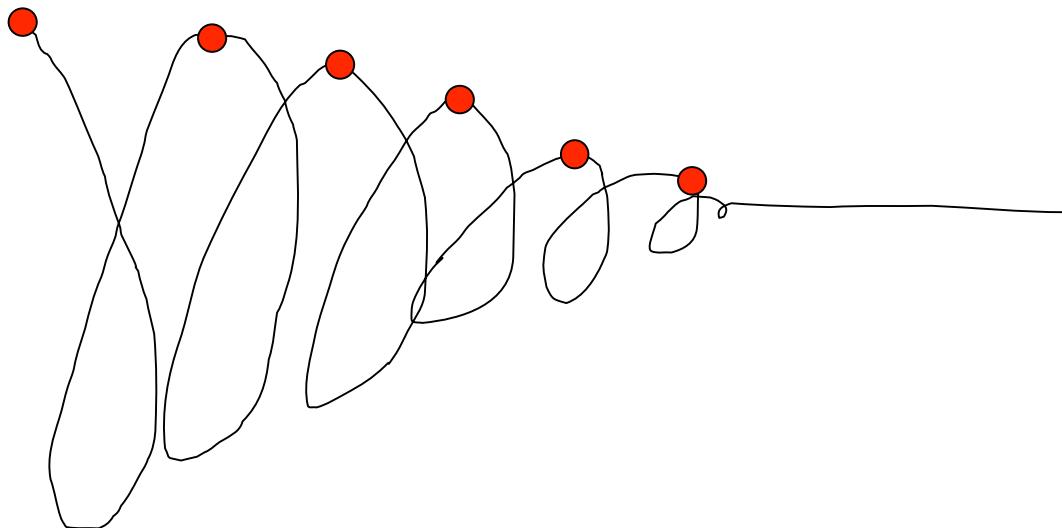
moment or there is a break in its energy, then suddenly something else can be heard behind the “noise of the traffic”, so to speak, or perhaps also within the noise of the traffic. The point is that it is the resonant frequency of life behind the seeming all-encompassing box of the wheel of sufferance which is an hallucination.

The nature of the human is at two levels: one could say the nature of the infant child is a constant background and on top of this is the nature of the human-adult and they are occurring together. The infant child, which psychology sometimes refers to as the “inner child”, really means the innate instinctive sense of a person beyond the show of the adult ideology on the surfaces. The adult is head-only, the infant is body and head, head being an extension of the body not the other way around. The infant quality requires no direction and in essence is already free, what hampers this however is the notion that the adult is what the world is all about. However, while the human infant is totally unheard, the inner nature resonates at the same frequency if you like with the original resonant sound of the universe-nature and is undistorted. The nature of the human-condition or dis-ease of individualism is really like a heavy distortion played over the top of a much greater sound. In fact the sound or resonance of the universe of the universe is like a billion-watt explosion in comparison to the crackling crisp-packet of human dis-ease distortion and because we are “tuned-in” to this that's all we hear. Tony describes the nature of the quality of resonance as *“the loudest thing in the room which No-one is listening to”*.

The distortion is within the larger resonant sound, it is completely One thing, yet to hear just the crisp-packet is a very narrow band-width which is exactly the band-width of the human condition, it's inside its own box.



The wheel seems like a linear model of understanding, seemingly very flat, however this is not so, actually it's like a spiral. Though time is a concept, we can use it as a cognitive model to understand the nature of the wheel's motion as it dies away, it is not constant.



The above represents a dis-ease pattern and the cyclical nature of its simply losing energy and dying away. Of course the whole process can be cut short at any point of the cycle but if it is not then this energetic draining is the more chronic route. The red dots indicate situations where a person will feel they have come around to the same place again, a bit like a *déjà vu*. However as one can see the situation is always different and new, even though it may feel the same, always with each cycle the pattern of dis-ease or energy becomes less and less at each turn of the wheel. When it gets to the flat line this can be called the end of the dis-ease state, which may be the end of the body's physical energy as well, or death, although this is not necessarily so, the dis-ease can end before the bodyspirit expression dies. All dis-ease patterns follow a similar sequence to the one above. The condition will generate from early age in an upwardly-building spiral, it will reach a peak and gradually the energy of the pattern will fall away. The energy of suffering at some time comes to a point of natural change and cannot keep going, even if this is a point of death or of insurmountable odds, either the pattern spirals out or it simply stops and the distortion ends. "Self" is never constant from moment to moment, therefore the whole dis-ease itself is impermanent, so there are cycles within cycles of moment to moment and day and night.

While this is not a solution in itself, it does bring about the realization that "I" am not in control of any of this. The process of the universe-nature is such that all forms of life, including that of the human with its dis-ease, is part of the whole expression and it will come to change just as everything else does, much like the ripening of a fruit or falling of autumn leaves. Those are preferable metaphors to the one most often used, that of the "flowering" of the human which has the connotation of something "better" occurring, whereas in the process of "evolution" nothing is in fact better or "more" evolved it is just different, it has changed form, what it will go back to is its origin. When the wheel stops, time and all association with "I", its story and "self" evaporate back into the soup from whence they came. While this always occurs at the point of death for everyone, though it can and does also occur before that for many people when there is an "in-phase" or resonance with the whole of nature rather than the smallness or narrowness of the human bandwidth. There is nothing to be "done" to get to this, as there is no "I" that can go about doing it. At such time as a letting-go or an openness occurs naturally as the wheel

slows to a stop, this creates an opening revealing Eden as it always was, in every moment. When the journey that manifested as an external and internal seeking and a travelling-without-moving on our own hamster-wheel ceases, and the energy of “self” is seen as uncertain, all that is left is what was always there, and the child can play freely again in the garden which in reality it has never left.



David Nassim
9/ 11/ 2011

The fragile adult and invulnerable infant: clarifying misconceptions about the origin of suffering.

Most of the time in therapeutic situations there is a pre-occupation with therapists taking on the history of a patient. The focus is mainly on what has happened in the past to get to where you are today. There seems like a logical process of cause and effect and so the therapist, who assumes they are working at a “root” level, tries to unearth or “dig” into the past, be it the past in this life-time or the belief in previous ones, to try to find the causality of the situation at hand.

Currently making headlines is the situation of birth-related trauma being the causal fact, i.e. of “not coming into the world correctly”. Instead we will leave aside the hugely problematic belief system of karma and its consequences, of which I have spoken in other articles, and focus purely on the infant and the effect of situations of trauma on the pre-natal and new-born. The infant is a situation of non dis-ease, no matter if there is disfigurement or handicap of any kind, or if the baby has a blood-related illness from the mother or any hereditary illness. It is not in a state of dis-ease, but of acceptance and peace, irrespective of any “problems” when it is born. No matter what forms of violence or abuse may happen pre-birth or situations of aggression or intolerance the baby is born into, it is in a state of total acceptance, non-judgmental, constantly in-love with whatever is. Of course it feels pain and discomfort and will express these things immediately and fully without hesitation. The baby is an expression that is totally unlike the ideas of the human adult and those of the world it comes into. In fact the whole expression of the human adult’s ideology which they then apply to the baby is a deep form of anthropomorphism, this time of human-adult projecting onto human-animal. The baby is a human-animal, it lives from its body being the prime expression and the head being the secondary feature, not the other way around as most adult humans will exhibit.

As such the whole idea of infant nature is deeply unrecognized, especially by those involved in natal and pre-natal psychology, due to the fact that so often the ideas of being an adult are applied to the infant. Alison Gopnik is a behaviorist who sees things the other way around and has a greater insight into the human mind as she recognises the profundity of the infant mind, not its seeming weakness in comparison to the adult’s. <http://www.alisongopnik.com/> The nature of the human infant is ultimately supremely adaptable. It is true that the physical body of the infant is much smaller and weaker than that of the human adult, yet the nature of the fact that it has a pre-developed mind is actually a very powerful way of adapting and also it has no concept or sense of “self”. This is a “bliss” state, no matter what problems are occurring. There is no “I” or “self” that is suffering the situation, no presence of a “person” to whom “bad” things or “good” things are happening. These concepts mean nothing. All that is occurring is wild-nature. The baby is wild, just as animals are wild and it is when the process of taming the baby into the “person” begin that individuation and so the foundation of dis-ease take hold.

The critical time for children is around the ages of 3-5 onwards, depending on the specific nature of the child, if a traumatic event happens at this time then this may trigger a sense of separation, forming a “self” or 3rd person perspective of “me” which often

come to light later in situations of child abuse cases, where a person begins to believe in the idea that “I” am a victim of trauma or abuse, and there is a clear differentiation between the attacked and the one who is attacking. Once initiated at this early age all further situations in life can become increasingly traumatic until this original perception of “I am” falls apart due to life events with opposite energetic quality occurring and shattering the perception of “self”, or the suffering become so bad that it finally collapses under its own weight. The trauma is “healed” at the point of realising that the self or story of “me” actually don’t exist and that the “me” itself is only an image.

The main problem with this for most people is that they are confident that the “I” or “self” is a very real and tangible thing, so anyone who says differently is not a complete person or is unable to feel deeply enough to contact “themselves”, but this ideology is fundamentally based in fear. There are many ways in which the human adult can try to prevent themselves coming in contact with reality but in order to really and truly experiment on what one knows about self, please look at the work of Douglas Harding: <http://www.headless.org>. Once these things are looked at there begins a process of true uncertainty, where there really isn’t anything one can do about being uncertain. The uncertainty in itself is the ending of the process of the “self”, instead of trying to control and construct life there is an allowance for life to be lived “through-me” not because of “me”.

In any case, the nature of the child at an early age is very much an adaptable expression, it has far more ability at this stage to let go and move quickly from a situation of trauma to one of openness and clarity at the drop of a hat. As time goes on and we enter pre-teens, teenage and then hit twenties and thirties and onwards there is a gradual contraction and rigidifying of the mental and emotional facilities. Slowly things stop moving and the idea becomes clear to us that the past formed “me” so it is the past “I” must re-visit in order to unearth what “I” am, to resolve this by “understanding” and clarifying what “should” have happened and now try to bolster what “should” have happened in the present to make up the difference. However, no matter how many details of the past are uncovered more remain, if we go back and back and back it’s always someone’s fault or there’s always a reason by which we can claim victimhood at whatever level.

The point is that there is no such thing as a person who can *be* a victim, or an aggressor, no person actually exists, which is why the whole notion of the story of “myself” is based on a notion or a feeling-based premise that I am separated-off and am an individual. What is constantly misunderstood is that actually it is the adult who is the most fragile. In children’s hospitals staff and doctors are keenly aware that very often it is the psychological needs of the parents of sick children which have to be met as a primary, basically because the children recover or do not, with ease in either direction. There is little or no suffering. For the parent however, the lack of meaning and reason for things and the problem of seeing “my” baby in discomfort causes sufferance beyond measuring, therefore in fact it is the adult who is suffering. This notion goes all the way through psychology. We all want to “save the children” but actually it is the children who have the nature to “save” the adult. The adult’s rigidity of mind is so weak and yet so

forthright and this is the basis of the dis-ease state. Illness or necrosis of the body tissues involving pain is very different to dis-ease, which is sufferance, and this is what is not understood by the human adult's mind. The impersonal nature of pain just as pain, as an attacker, as simply an energy force, not as something which is personally attacking "me", is almost unimaginable to the adult mind which has to see things as personal.

The nature of life has the paradox of being both deeply intimate and absolutely impersonal together. For the human adult the dis-ease of the female/yin quality will generally have greatest difficulty with the impersonal, everything is intimately felt to be about "myself". In the dise-ease of the male/yang everything will seem impersonal and not at all intimate, as if things are at a distance happening to someone else, not "me". The situation without dis-ease is when the two qualities are realized to be seamless, intimate and impersonal, which is simply unconditional love.

The infant is the enlightened-quality, so to speak, the One we all already are at heart, it is an expression of nature and of unconditional love. As Tony Parsons constantly points to (<http://www.theopensecret.com>) unconditional love is something that really is unconditional. It includes both warmth and tenderness, total tyranny, violence and aggression. When all is seen and accepted this can be called peace. This is not about trying to change things for the better or trying to "build a better world" but rather it is a realization of the uncertainty that "I know" anything, rather than when a letting-go naturally occurs all that is then revealed is what was always there, a world underneath the one of individuated "selves" we experience, which contains No-one. This is the place the infant can lead us to. When we start to blend with the infant's way instead of being its master, this is the return home, to the place we never left.

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