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The quilt-maker and the industrialist: the nature of the hand-made versus mechanical slavery

In our families today there are traces of what are still known as arts and crafts, however manufacture of these items and the process of engaging natural materials with which to make them is something that is dying out, along with the makers themselves. We very seldom find ourselves buying something that was completely hand-made or even hand and machine made, rather than purely rolled off the factory production line. As with humans, food does need to have a whiff of the natural environment in order to actually grow, albeit augmented by chemicals and manufacturing process, but increasingly people who have lived in cities all their lives have no concept at all of where their food comes from or indeed how to engage with the natural environment on any level.

Tony Deis of Trackers Earth (<http://trackersearth.com/>) constantly reiterates the sense of interest he and others of his team have for the way of crafts and of engaging with the natural environment in a way where one literally loses oneself. This is a rare expression but is now gathering momentum. Before the industrial revolution carpentry and wood-crafts, knitting, clothes-making, shoe-making and tool-making, and many, many other expressions were literally imperative for living, and would not have been labelled as “arts and crafts”. Then, much like the weaver-birds of Africa, the use of the human hand to create its own living space and the tools, clothes and ways of living necessary to deal with the environments in which they lived was simply a natural occurrence, a not-thought-about process but simply using what was to-hand.



The importance of this cannot be under-estimated. We live in a world where machines have taken over so much of what we would naturally do ourselves using our own physical body, our physical form and engaging with the environment and materials. This process doesn't have to be stressful but simply an engagement, which is all we can do, there are no expectations here. In today's society because everything is mechanical-slave driven the body declines in strength. This is an obvious outcome, for why would it need

strength if we our movement and engagement with natural processes has diminished. However as a consequence we humans find ourselves with a lot of excessive energy in our bodies. Much of the cancer and the hyper-inflammatory dis-eases including many auto-immune diseases stem from not sensing the body's natural instinct to want to move. Because the instinct to move the body is concealed, and instead our tendency is to sit all day at a computer screen and continuously engage with letters and numbers, the body is becoming numb and cut off. This affects our ability not only to engage with natural materials but also each other.

The connection to the tribe has been lost. We are born into a world which is presently unable to perceive that dualism is not a fundamental reality and that there is no such thing as survival, there is just deeply simple living. What seems like mutual dependence of a family or tribe is actually not mutual dependence but Oneness, there are no separate parts. This is completely missing from today's society which is based in complex individualism and separation, the charge of years of the idealism of the top of the head taking over from the connectedness of the body.

The return to the body is therefore also to go back to the crafts and to sensing and feeling natural materials. When we engage with woods, wool, fibres, feathers or skins we know innately that these things are "safe", they have a feel about them which we know at a deep level, a smell and a sense we cannot really describe in words but which has a resonance that every cell in the body recognises is "okay" or part of "me". Conversely, when we engage with steel, glass, plastics and so on we don't feel the same way, there is something strange and aggressive about those materials, they are refined and augmented, and we know them to be alien to our senses. Computer screens exemplify this - the more we attempt to unify human with machine and become seduced by touch-screen technologies which appear beneficial but in fact are highly dubious upon scrutiny, the more we slide inexorably into a technological black-hole of sensory overload.

At a deep level humans know the difference between the nature of refined materials and materials in their natural form. Unrefined materials (and foods) have a natural resonant vibration that *is* us, whereas refined materials and food and even drugs have the sense that they have been created in the mind of someone, they have been thought-out. This gives us a very specific subtle feel that something isn't quite "right" about them. If a person takes a smartphone into the jungles of the Amazon and offers it to the ancient tribal people there, they may marvel at it, seeing it as a kind of magical artifact, but they will know it to be deeply alien as if it had literally landed from another world. It is exactly the same with ourselves, it's just that we have lost the sense of this. The indigenous people of the world live in a hand-made life with stone-age technology, living in ecological harmony with all of life. However the modern human, engaging with alien ideas and concepts such as: "me" and "my" environment are separate and "I Am" is real, will create items to try to verify this and a "book of faces" of which "I" am one. However this alien world of the mind has nothing to do with the body. The body in the modern person is at exactly the same stage of evolutionary expression as that of indigenous person, the cells that live in him or her live in all of us. In the modern world technology has become the armour of escapism yet paradoxically we are enslaved by it.

Originally industry was conceived in order to make things easier, to deal with increased population size and higher demands. In fact all it has done is to help to exponentialize the population size and also to imprison the body. It does so through what it calls “ease”. It is seemingly easier for a tractor to plant seed than for a person to throw them. It seems easier for a farm to contain a load of breed-for-meat animals instead of going hunting for a wild animal. It seems easier to have one’s clothes made by machine than hand-woven or hand-stitched together or even quilted. It seems easier to have things made out of the rigidity of steel or plastic and have them last for hundreds of years, which at the end of their life will contaminate and wreak havoc on the environment, rather than natural materials that are used and then let-go of once they can no longer be used, but which were made of natural material and therefore will degrade naturally. It seems easier to have items that have built-in obsolescence, that are manufactured to break, even though the materials used to make them will last for thousands of years, rather than making something once that will last a lifetime, made of materials we live in direct connection with.

There is a huge misconception that pre-historic man was a barbarian, but it is modern humans who have become this. The mechanical world and industry, the same industry that allows me to write this document and send it to you, is that which is augmenting our lives so we cannot see or feel or sense any further. A one hundred horse-power car literally has one hundred horses’ energy in its wheels - why would we need to create a machine to make us go at the speed of one hundred horses? Who needs to go this fast and to live in this way? Sure, we can make our world *seem* smaller by travelling everywhere at the rate of one hundred horses or more but if everyone is doing this, how long would it be before the horses don't have enough grazing land! At this point the human no longer needs his/her legs or hands, they just need a head in a box, and this is the inevitable result of slavery. We have a food processor so we forget how to cook, a car so we forget how to move, shop-bought clothes so we forget how to sew, and drugs so we forget how to heal naturally. Most of the world is based in this kind of aristocratic/colonial mentality and it’s spreading like wildfire, so-called third-world countries now want to be first-world, this fundamentally means they want to be colonial, the hallucination of money and power and individualism has taken hold. Now everyone wants an electronic chef, chauffeur, tailor, doctor, etc., we all want to be lords and ladies and to live in such a way. Interestingly it is the so-called “masters” whose power has thus been weakened and the “servants” who have used their bodies and strength and moved naturally all their lives that actually are healthier. When the primitive and Third or Fourth world expressions are recognised as reality and closer to a Utopian vision than so-called First-world ideals, then the dis-ease of hierarchy will be turned on its head.

As Bob Dylan brilliantly pointed out in “The times they are a-changin”:

*Come writers and critics
Who prophesize with your pen
And keep your eyes wide
The chance won't come again
And don't speak too soon*

*For the wheel's still in spin
And there's no tellin' who that it's namin'
For the loser now will be later to win
For the times they are a-changin'*

In fact it isn't so much about losers and winners but more about reality and dis-ease or a hallucination of what seems right. It is the detachment of our placenta with mother-nature, the head which has exploded and become exponential in its stress and anxiety, the body cannot accelerate and align itself to that speed. The body is quiet and still and free. The "self" in the head has separated and enclosed the body in an over-lay of angst that partitions it from the environment.

However in every moment there is a possible inroad into a feeling. The 5-sense are constantly with us, just as they are for the indigenous person. We can pick things up and put them down, we can feel or not, we can sense or ignore. The body knows its way back home, even if the "self" has forgotten. There is something beautiful about the poem "footprints" by Mary Stevenson. While it has many connotations of duality in terms of God and human separation, another way to look at it is that it expresses the instinctual expression of nature constantly in the background of the illusion of duality - there was always only one set of footprints:

"Footprints"
by Mary Stevenson 1936
*One night I dreamed I was walking along the beach
with the Lord.*
Many scenes from my life flashed across the sky.
In each scene I noticed footprints in the sand.
Sometimes there were two sets of footprints,
Other times there was one set of footprints.
This bothered me because I noticed
that during the low periods of my life,
when I was suffering from
anguish, sorrow or defeat,
I could see only one set of footprints.
So I said to the Lord,
"You promised me Lord,
that if I followed you,
you would walk with me always.
But I have noticed that during the most trying
periods of my life
there has only been one set of footprints in the sand.
Why, when I needed you most, have you not been
there for me?"
The Lord replied,
"The times when you have seen only one set of
footprints in the sand,
is when I carried you."
(source :- www.wowzone.com/fprints.htm)

David Nassim
30/11/2011

Seeing all of you: how it is ridiculous not to see beyond race, size and shape *and* ridiculous to do so.

We commonly hear a spiritual leader of some kind stands up and pronounce that he or she cannot see black or white but just sees the human-spirit. This is also seen as some kind of pronouncement of the way we “should” see. Is it that the expression of that which is non-physical is better than that which is represented physically?

Basically everyone will have different expressions and resonate with different things. We could say that those people who have a more earth-bound resonance will have more of a connection and sense of the body and physicality. It may be that they communicate through the body and the visceral expression, not the mental and verbal. There are those who resonate at a higher frequency, speed is much more the quality of the ethereal or expansive expression. This is no better or worse than groundedness but the way of it is different, it is more of the heart and head whereas the physical types are more of the legs and lower body. There will be those who use visual sense above everything, and those who are more kinesthetically or auditory based as a natural priority....who is “right”?

The yin quality we called earth-bound, the yang quality we call sky-bound. Of course each requires the other, in order to be whole. However problems arise when either of these situations is attached to a “self” or “I”. For the physically-orientated person, what was once communication via the physical, they are now claiming the physical as “my own”. This forms capitalism and materialism, both things and people. Much of society and the ideologies and social “norms” and financial structures we live in are formed by this kind of dis-ease. To the other kind of people, the yang, they move towards the sky but “self” claims this too, it becomes spiritual-capitalism. That contains moralism and often a severe judgment of materialism, which is seen to be “just physical” or “superficial/shallow”, suggesting that the ethereal quality is the only “real” way to connect. The earth-bound “self” accuses the sky-bound “self” that it is not practical, the sky-bound “self” tells the earth bound “self” it is too restrictive and superficial. Each judges the other harshly.

This might be explored by looking at the two expressions of the American civil rights movement. On the one side was Martin Luther King Jr. who was trying to express that from a “dream” he could see how the whole of the world could unite, that creed and colour could be seen beyond and that the human-spirit was universal. Then at the same time was Malcolm X whose expression was to highlight the expression of the power of unheard people of a single race to be “proud” of their natural expression. The two are both attachments, one to the spirit, one to the body. The nature of the truth is when the two are accepted together. The highlighting of separation is bound to lead to tensions and so it is the Martin Luther King approach that became the compromise.

This also became the PC way to communicate and has had a stifling effect on many ideologies which purport not to be racist but actually are. Pointing to differences is seen as segregation while pointing to unity is seen as unifying, but viewing all peoples as one can lead to totalitarianism and pointing out difference can lead to a realization of

connectedness to a larger framework, it just depends how it is expressed. This article is to point out that in seeing difference we see the whole of a person bodyspirit as one. In fact both are required to actually related to a person, no matter how one does this and what aspect one naturally resonates with. If you see that a person has a skin colour that is unusual around your local area, or someone who is disabled, obese, exceptionally thin, has large ears compared to others or some oddity that you are not used to, many people will simply say “it doesn’t matter what you look like”, the implication being that what you look like is somehow incorrect or that “everyone is the same really”, which suggests that there is a unifying principle and that this is the consolation prize. This ties in to the notion that if people “gather together” to do something then everyone is unified, but here I would point out that central London is absolutely packed out, yet remains one of the most isolating places on earth.

A typical example of this is in Jack Black’s film “Shallow Hal” which has to be one of the clearest representations of a director actually enhancing the prejudice he is attempting to illustrate in the film. Shallow Hal is about a person who is given a gift of seeing the “true” nature of what he feels about a person, no matter what they look like. Hal falls in love with a woman who is decidedly obese yet in the film we see his point of view of her as being a model-like blonde. Eventually the spell wears off and he sees his love as she truly is “warts and all” and of course still loves her *even though* it goes against his visual sense of what she looks like. This suggests an inner “me” and outer “me” and an adherence to the personality over the body, the focus on the expression not the vessel, and a damning of those who would be attracted to the body as “shallow” people. This of course is popularized in every sense everywhere, the idea that “even though” Obama is black, or “even if” someone is disabled, or “aside from the fact” he is autistic...etc.

This highlights a falseness of expression or a blindness to accepting or interacting with the whole expression, there is a quality or expectation that is not met which continually impedes the interaction. This is commonly known as prejudice but in fact is a kind of rigidity of the egoic programming that sees difference as “threat” even though the senses do not pick “threat” up as a feeling. From an early age it is ingrained in us that difference and change are threatening and must be avoided, or the “self” might get damaged or fall apart, “self” here referring to the believed-in “I” or “Me”, also evident from an early age, which is really a story or conceptual construct that has hijacked the senses in a kind of hallucination which we call the human-condition.

Seeing what is in front of you as different from the environment you are in is the problem and is very dangerous. For example, if we decided it didn't matter what colour things were, then life would become very much more difficult. We determine different energetic qualities by the sense of things, the look of things and the nature of them, people are this too. Different people that come from disparate places bring a different feel with them, there is a different energy in the atmosphere. This is neither good or bad, it just is like this. In medicine this becomes totally clear. Some people from warmer countries that come to a colder climate find the adaptation very difficult. The food that is available, the nature of the people and of the environment are all very opposite to what they are used to and this can be shocking for the physiology. Physiology is often deeply adapted to the

environment we originally come from and this is where we are best suited, although war, power struggles and other difficulties including fundamental colonialism bring about severe shifts and displacements of large populations throughout the world. Even so, to look “beyond race” here would be utterly ridiculous, it is vital that people adapting to an unfamiliar environment have considerable enhancements in order to feel relatively comfortable. One can’t jump on a plane and land in another country a few hours afterwards and expect to have immediate adaptation when it took thousands of years for a culture to thrive in its home-land origin.

Is it then racist to provide different medicine for different people? Isn’t it clear that some people require different food, have different tastes etc. The point about Oneness is not that everything is the same, a clearer description is that it is like fingers of the same hand, all the fingers are connected yet express a different form. People don't need to come together to be unified, unity is all there is, so it doesn't need to be “got”. Being prejudiced means ignoring our senses, therefore senses are not prejudice. Some people will find one culture attractive, another not so, some will be drawn to one feeling and not another. But everything is how it is. The bodyspirit is one, there is no separation between yinyang, we might talk about the personality and the body as separate but they are not separate a unified spectrum. The nature of the individuated soul and the immortality of a separate thing called “Me” is something that derives from the dis-ease of “self” and the idea of reincarnation or various different illusions associated with separate God and human, it is the expression of dualism.

When there is a true seeing then there is no disregard for colour, shape, smell etc., it is all there is, in fact there is nothing other than this. Just as when the tribal people first met westerners before the times of colonialism, and although almost always welcoming were quite right to be wary of them, our response may well be one of interest or a sense of inquisitiveness and alertness, it is simply human nature to regard something unfamiliar as being different, it is part of our senses. However this should not result in disqualification, shaming or violence, such as children in an Indian village who might never have seen a Caucasian person, or a Caucasian town that might never have seen an Asian person, (although today this is rare in both cases). All that occurs at the instinctual level is that the senses open and are inquisitive to the difference, it is only when there is expectation or rejection or mistrust occurring within the psychology of the onlooker or the fight with internal conflict of “self”, that prejudice emerges and lashes out. It is never personal although it always feels like it.

There is a possibility that humans can once again connect with the infant experience of what’s going on around them, when social norms and ideals are no longer a concern and “ways of thinking” and “behaving “ are let go of. When one is talking to someone who is overtly and expressively prejudiced it is often clear that that pattern of thinking is obstructing the conversation but that political correctness is masking that prejudice, or totally numbing the senses and causing non-engagement.

As humans emerge from the analytic “self” and into the senses then very simple communication ensues, there is naturally an acceptance of what is, without question.

Here there is a multi-coloured, multi-formed expression of all of creation, all of which has the same source. In the realization of Oneness everything and no-thing are realized to be the same thing, the paradox of the seeming individual is not disregarded, instead it is contextualized. In this context the reality of “I” is dissolved but the nature of all forms of the One life are lived completely. There is no location of “self”.

David Nassim
30/ 11/11

Habit of a lifetime: Addictions and how they imprison with subtlety.

Constantly we are told that humans are “naturally creatures of habit”, seemingly the process of learning anything is about repetitive movements that forms a constant pattern of behaviour and these patterns essentially become more and more rigid over time. Habits and addictions are really the same thing, the process of constantly doing something, no matter what it is, forms an “automatic” reaction rather than a situation of in-the-moment responsiveness. This however is a warped process of the human-condition rather than being “natural”.

All habits-routines are in fact addictions, whether getting up with the alarm, brushing teeth, going for a run at a specific time, relationships to people even! Everything forms addictive patterns of behaviour that are essentially huge traps, as when one or other of these patterns becomes disrupted it can be a huge shock to the system. This occurs when for example a driver honks the car horn when we least expect it, or something “suddenly” happens, the suddenness is in fact because we are unaware of the external environment as the “self” draws the energy inwards in it’s contraction. The thought process of “self” needs a lot of attention, it wants as much time spent on it as possible. So during situations where there is a kind of “known parameter” or condition, the sensory functions reduce and the person can go for a run without needing to sense any of the environment. Those who frequent the gym will notice that the TV or music will constantly be drawing their attention so that the exercise isn’t felt and the body’s discomfort isn’t interacted with. This of course is how most injuries occur.

Habit-addiction is very much about allotting time for “what you’re going to do after you have done what you’re doing”. The process is always thinking about the next thing, or even past things, but always in the time-line story of “me”. Habits that are obviously very aggressive to the physical system like smoking, drinking and drugs are usually seen as the “real problems” but actually it’s all the same. Workaholics, food-aholics, internet-and-facebook-aholism, talking-aholism, thinking-aholism, all of these are processes of habit and a disassociation from the senses. People assume that there are “good” habits and “bad” habits but all habits are essentially an imprisonment. They gradually trap a person into a belief that they “need” to do x,y or z in order to survive, to be safe or grounded. Interestingly the habit is very often an attempt to counter the deep level anxiety and so while smoking is known for damaging the lungs it also deepens the breath and in a way can be akin to a mediation or a form of concentration on the breath that is calmative *in the short term*. Where as alcohol is known for damaging the liver, in fact *initially* the alcohol deeply relaxes the liver and the opens the blood vessels unblocking tension and allowing the “spirits to rise” also it unleashes the pent up emotions which English pubs get a taste of every Friday night. Chewing nails, cutting one’s self, self-harm type activities and pain based expressions are all degrees of releasing tension and emotion (Please listen to the brilliant Johnny Cash: “Hurt” <http://www.youtube.com/watch?v=o22eIJDtKho>). The point is that it isn’t the drugs themselves that are the issue, in a way they are serving a short-term reprieve or release from the nature of “self”. They initially ease the tension, although cumulatively as the body blocks up with toxicity, one needs more and more to get the same relief and so this

is a death-spiral. Instead of passing judgment of this process, it may be better to realize the causal anxiety that creates this process of habit and the desperation that drives one to find a “way-out” in a superficial sense, but one that in fact cleverly allows for some immediate reprieve. Why judge that? (Please see the work of Scott Kiloby: <http://kiloby.com/>). Depression also is a by-product of habitual-addictive-obsessive thoughts based in a situation of held in energy, which is the same habitual angst that for other people will express in exteriorized habitual patterns or even manic behavior....all of it has a common root. Relief from this only comes when, even partially or marginally the sense of “separate-self” or “me” lets go a little as it is realized to be illusory.

Unfortunately it doesn't matter what kind of habit you learn or what new “programme” you instill in the mental process, until habit-forming or addictive behavior really comes to an end because there is no longer any requirement for this displacement, habits will always form traps. When the sense of separate “me” is no longer the foundation, as there is no-one called “me” then the whole bases of being anxious and so forming habits completely collapses like a house of cards. The nature of the wild animal never forms habits, there is a constant responsiveness to the environment in the moment. There is no addiction when nature is left undisturbed by human intervention. Fundamentally habits form in humans because they are trying to prevent the angst of the feeling of separation from coming to the surface. All activities that are habitual are to some degree preventative of the original sense of being “broken-off” from fully realizing itself. When we see very severe forms of habits forming, such as obsessive-compulsive behaviour, this seems very extreme, but yet there are some habit-forming activities that are encouraged. For example musicians and artists are encouraged to keep practising the same things over and over again, IT people are persuaded to write code all day long and RSI injuries are a common eventuality in both these situations. Those who involve themselves with sports are told that taking the body to the limit is the right approach.

The problem is that when we are “trying” to get somewhere and there is a goal in sight the habit is seen as a way of getting there. All these habits have the same root of seeking for something, of trying to find that which seems to be lost and in the seeking we form our-“selves” more and more strongly, we become the “seeker” who is not simply sensing the breath but who is “meditating”, the person who is not sensing movement but is “*doing tai chi*” or the person who has no sense of standing, but who is “*doing chi gong*”.

The process of habit is very much like a military operation, it is the regimentation of something so you don't have to sense it, you are trained to do something and you “just do it”. This becomes hard-wired into the body and the whole nature of existence is blocked by the process. The “self” is harsh, it is a harsh judge, a colonial interrogator and it requires numbness of the sense in order for total attention to itself. This is how people can do “terrible” things to each other, when something becomes habitual and idea becomes stronger than the sense of what's actually going on, then the habit overtakes and numbness rules, which is what occurs everyday with people going to work and also, as people march to war. It's all a fight, a habit.

Derren Brown the renowned hypnotist constantly points to situations where hypnosis can be induced when a person least suspects it, in fact when the hypnosis matches the habit or rhythm of the way of thinking of a person, and only then changes it to create behaviour that would usually be unheard of for that specific person. The implication however is that the person is already quite “asleep” within his/her world to begin with and as such these kinds of people are more easy to influence because their connection to the environment and what is actually going on right in this moment is not so acute. It may be of course that the hypnotist is the key inducing factor that actually draws one into a trance, but it is usually people who have an imaginary world that they go into which isn’t associated with sensory experience through the body who have more possibility of being hypnotized. This is why it’s impossible to hypnotize infants and animals, this does not mean to put them into a sleep state but actually to make hypnotic suggestions and to make them behave differently than normal. This is because hypnosis is very much to do with the so-called “higher-order” functions of the mind, rather than the more animal expression that is not linguistically arranged. It is our state of habit and the “self” that is so fragile that to some degree it can be quite easily influenced by persuasion and association. This is all quite reactive. The responsive expression occurs when the higher-order functions actually relax and let go and then natural response to the senses comes back into play.

This is generally what occurs in healing, and can occur in hypnosis when a person is calmed to the point where there is no further requirement of the trance state. The trance state being a portal back to the natural sensory perceptions as is exemplified in the work of Milton Erickson. The use of hypnosis to invent further imaginative worlds can be interesting and spectacular but this, as with Derren Brown’s performances, is to provide yet another illusion on top of the ones there already are. Trance is only a way back to sense, not a way to control and manipulate, the story-teller is useful only if he/she tells a story that ends with what is happening in the senses right now. Living in the imagination is something that like a film, it lasts while you’re caught up in it, but then perhaps you want to be there forever. The mundane world isn’t mundane when sensed directly, in fact it’s all the imagination could ever ask for.

As the “self” and habit-addiction are absolutely one, the nature of the non-addicted state is one of total responsiveness to the environment and a non-reactiveness. Everything is sensed and felt, everything is responded to, nothing is “taken for granted” or “assumed” to be in a particular place, or could, should or might occur in the future, or “did” occur in the past, there is a natural interest in what is going on *as it is*.

The macrocosmic perspective of the brilliantly simple arithmetic of Professor Albert Bartlett (<http://www.youtube.com/watch?v=F-QA2rkpBSY>) allows us to recognize that at this time in our existence history cannot be thought of as a basis for what is occurring economically or politically. We have never experienced a time like this, it is entirely new, as it always has been, but the traditions and habits of the past can very easily allow a person or a whole society to assume that things will always be the same or trends will continue, like the financial markets are assumed to continue to rise as “they always have in the past”. This is another assumption and habit-formation, meaning that reactions are

high and response is non-existent, which is why these things create financial “crises” or it is assumed that this is what they are.

As with all processes of life things don't change till they reach a peak of ripeness that we are now coming to. Marx expressed this same point when talking about the Communist State which essentially is a natural state that humans were in before the “progress” of “self” came into play. He suggests that Feudalism has to turn into Capitalism and then break down into Communism-anarchy, this is that natural cycle of things. So habits do eventually die off by themselves, usually when that which powers them runs out. This can either be a supply of fuel for a car, a supply of work that stops, or the death of a person who was intrinsic to the habit we were in, the end of a relationship, or it can be the change from a reactionary situation to one of responsiveness (not of responsibility, which is an illusion). The nature of habit is on-top or superficial to what is below it which is a state of health and freedom.

The human-animal is always background to the “civilized” human and civilization is always a structure that gets in the way of the true expression. Whereas Freud and psychoanalysis was very much focused in uncovering this underneath quality of the human, what was conceived of as a “healthy” human existence often contained very much of the repressive sensory expression as a “norm”. Jung’s interest in other more supposed “primitive” cultures pointed out that the Westerner doesn't get the whole picture and Sabina Spielrein of the same era realized the importance of child psychology, as the stem from which the corruption of the senses begins. The overall picture is one of realization of the human-condition, also the recognition that the habits and addictions of our lives only drop off when there is truly is a complete re-connection with that which we *are* behind the mask of “self”. Until then the habit is a numbing or armouring against the threatening world of individualism. This is a far cry from the wild, the indigenous intimacy and connectedness to nature and natural materials, where the senses are sharpened not through trying or becoming but because under the coat and gloves of the suit of armour still live the natural expression as it was when we were children and not a day older.

David Nassim
30/11/2011

Colonial-legalist Science and the Indigenous-anarchic Neutrino: The beginning of the end of tunnel-vision

The barman says "we don't serve sub-atomic particles". A neutrino walks into a bar, and...

- Kzinti Occupation Force

The news recently has been full of possibly the key scientific discovery in the history of science and philosophic thinking to date, that of the sub-atomic particle speed of the neutrino as compared to the speed of light. Many of the theories of time and space used in physics which underpin science base themselves on the Newtonian-Einsteinian ideas. Fundamentally these ideas are to formalize science. They are to provide an absolute theory for everything, an attempt, albeit incomplete, to try and formulate a foundation to physics, chemistry and biology and all scientific investigation in a way that is logical and has a mathematical correctness which can be experimented on and proved to be correct.

The problem was that while this approach worked at a large-scale level, or we could say in terms of “a rough idea” of what was going on, when we look down at the sub-atomic level the approaches of the Newtonian-Einsteinian ideology no longer held water. What was found was interesting phenomena that didn't “fit into” normal sciences and so had to be called something different. Things that didn't add up were placed into a miscellaneous box if you will, or a kind of odds-and-ends list which could not in all honesty be overlooked because they were so fundamental, but nevertheless no-one except the people who really were interested at this level cared very much, because the ideas of science within the partial structure of Newtonian-Einsteinian ideology could still go on regardless. However those who looked for the truth became what is known as Quantum physicists, who essentially are the philosophers of science, they are at the point of attempting to explain and understand the unfathomable “x-files” of science. The experiments done to substantiate the situation of this quantum science have been tried and tested many times and “proved”, but what is meant here is not proof of “something” but establishing that the way we previously thought about it is unfounded.

The point is that quantum physics doesn't really prove anything, it just disproves the Newtonian-Einsteinian ideology, and it does this very well. The latest experiments explain the neutrino particle as being 60-billionths of a second faster than the speed of light, this doesn't seem much but what it means is that it breaks all the rules. For example it means that the particle travels faster than light and so breaks the “time-barrier”, it arrives in a place before it leaves! This sounds ludicrous, but no more ridiculous than other experiments in quantum physics which have proved that all particles in the universe have an effect on each other, no matter what the distance, and also that all particles seem to have no absolute coordinates in space, they are in fact everywhere at once. No wonder that the neutrino experiment and others have been associated with finding the “God-particle”. As one goes down the road of quantum physics one finds all the deeply disconcerting issues that perplex conservative scientists such as Richard Dawkins and

others like a Papal blessing. The closer science gets to the infinite, the more impossible it becomes to avoid the inevitable fact that science with its highly “logical” and analytic ideology has no device with which to meld the strange fruit of quantum physics together. There is actually no real thing called quantum physics, it is really quantum ideas or one might call it quantum philosophy, it's the point at which the genius comes full circle and goes to the pub to get inspiration.

The experiments for these high and mighty ideas are the most expensive and extensive in the whole of the history of science, like the CERN particle accelerator used to do the neutrino experiments which uses the energy of a power-station or two to keep it going. Let's make no mistake about it, science has always been the stuff of colonialism. There is no third-world country or indigenous population involved in the experiments of the CERN accelerator. No indigenous population is interested in its results or what this tells us about the world we live in, mostly because the answer was known millennia ago – this has always been the same conclusion of un-know-ability, an answer sought-for high and low by the colonial, akin to searching for his glasses when they are on the end of his nose!

The point is that religion and tradition has got in the way of the essence of the natural sensing and connection we have with our environment, as has science in an equal and more prestigious manner. Instead of being a religion for the lower classes this is a religion for the highly wealthy and exclusive. Interestingly, however, the neutrino is a phenomenon that brings it all crashing down. While the neutrino experiments and their resultant conclusions may be in and out of the papers for years to come, it will likely not have a profound effect on science for quite awhile longer. The reason for this is that as always they are unfathomable, they conclude nothing, they just make the world and the universe a more baffling place.

There will not be a situation where scientists put their hands up and say that there is as much basis for their belief that something is an absolute thing as a Christian suggesting that the holy spirit is absolute. The scientist will still boast a rationale and a reason which has literally no-thing to stand on and will call it “as good as we can get” or “as far as science has got to so far”, “on the way to improvement but...” and suggest that science is a constantly expanding and opening subject, all the while their ideas remaining stuck in a Victorian colonialism which completely loses sight of its own nature.

Science does not progress, it just seems to. One theory is exchanged for another but as the theories are all based in a dualism of the subject and object there is never a time where science will ever really change its fundamental premise. This is why Einstein's true genius was way beyond his theoretical point when he said:-

"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."

In fact not that thinking can do this at all, because often the problems we think there are, are actually created by how we engage with them. Nature left to its own devices is utterly

perfect, allowed to be as it is, there is no reason to do most of what humans do on a day-to-day basis.

The neutrino is another huge blow for science. The reason is that it is deeply anarchic, beyond anything that can be thought about. At a time when the natural resources of the planet will render continuing with such experiments impossible and a time when humans are coming to a critical mass of population size and global environmental change, we cannot rely on science as a strong and steadfast entity to “get us through”, because when the house of cards upon which science is built starts to fall as its lowest rungs are scrutinized something else will emerge of which the neutrino is the harbinger and that is quantum non-science. The non-science expression which quantum ideas demonstrate cannot be thought about in the same way as before, the thinking has to alter or cease in its current form, because not only is it colonial and ridiculous but also the time for colonialism has come to an end. The fuel has run out to power Newtonian-Einsteinian science, to perpetuate the notion that one will be able to un-weave the rainbow or find the pot of gold at the end of it. The seeking has to look back at the seeker and the scientist has to see whether their reflection is all that they are.

In neuroscience too there are key experiments proving that the ideas of so-called free will and choice which humans are believed to have are utterly false, that every believed choice we make to do something prior to its actual execution has already been formulated in the mind and signals sent to respond. There is also the situation of the baseball being impossible to hit, as far as science is concerned, or the bee’s wings being aerodynamically impossible to allow it to fly. All of these fallacies of science express a situation about the “I” and about the nature of the universe categorized into one single singularity of the unknowable which can never be entered into or understood cognitively. Tony Parsons (<http://www.theopensecret.com>) regularly explains the nature of this paradox to those who are interested, without any conclusion other than the paradox itself. This is to get used to the nature of the paradox or that which the “self” cannot enter.

This is not to suggest abandoning anything or to belittle science but it is suggesting that the belief systems we hold so dear really ought to be looked at through the lens of science as well as religion. All these expressions are an attempt to seek, attempts to know the unknowable. One doesn't need to be humble to realize that things cannot be known, it is blatantly obvious. It is about not flogging a dead horse, it’s about looking and really seeing “this horse is dead” and asking “do I need to keep hitting this horse?”, or “why did I even start hitting it?!”.

The nature of all things has its limit until it transforms and changes. The colonial scientific expression of the last few hundred years has now had its time and it’s time to lay it to rest. No more can be done here. As we watch science, religious dogma, ideas of progress and all forms of knowing drop away, we enter a different phase moving into 2012. This phase is not the end of the world in the way of destruction and turmoil, although that is bound to happen in any situation as the old dies and the new is formed, but as we move into this stage a dying away of the old ideas of humanity has to occur. The point is the human’s life cycle is that of the end of summer and the beginning of

autumn, perhaps towards the journey back to the source and spring again, but for now this is the beginning of our autumn phase, where the process of letting go of the old ways of colonialism will die a death.

The neutrino and all it stands for is a message of great importance, that in the process of seeking science has found its prize, the God particle expresses something utterly unimaginable, it finds its worst nightmare, the unexplainable, and this process becomes increasingly unexplainable and more intricate or surreal. As Douglas Adams states in his brilliant second volume to “The Hitchhiker’s guide to the galaxy: the restaurant at the end of the universe”:-

“There is a theory which states that if ever anyone discovers exactly what the Universe is for and why it is here, it will instantly disappear and be replaced by something even more bizarre and inexplicable. There is another theory which states that this has already happened.”

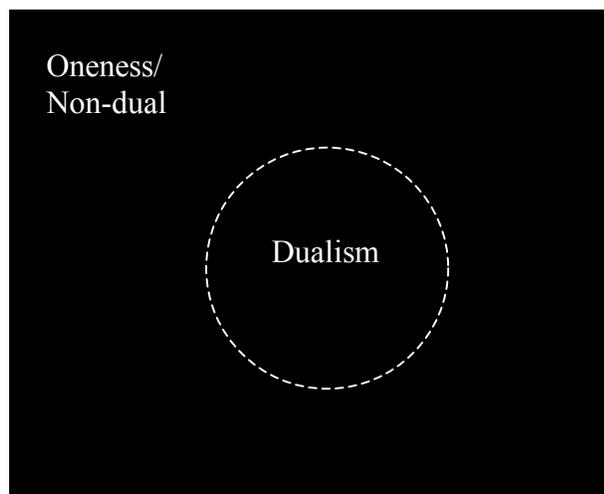
...and as we can see the mystery always deepens because it unfathomable, but how long does it take to get to the point where we literally give up the search, how far does the colonial have to seek to find the glasses on the end of his nose, or re-discover what already is. This is really the ultimate question and it will take humans to the limit point of their expression to find the answer. Another question is what did the neutrino say to the beam of light?

“Oh ye'll tak' the high road and I'll tak' the low road, An' I'll be in Scotland before ye'....”

David Nassim
19/11/2011

Health without Intervention: why true medicine ignores the modern doctor's beliefs.

The main difference between modern medicine and ancient medicine is the original premise that is foundational to their philosophy. All modern ideology comes from dualism, it has the original premise that I and You are separate and it is this misconception which shapes the whole structure of modern thought including its medicine. Ancient medicine is from nature, or from Oneness, it does not see division in things, this is why it is actually impossible to have a “integrated” medicine of modern and ancient because the nature of the two is so utterly different. One could say that medicine was always united, but only from the ancient medicine perspective because dualism *is within* Oneness. However this is not accepted by the modern mind-made ideas of science that still believes that it has to divide everything into smaller and smaller parts, this inevitably promotes medical “specialists” (please see what Kenneth Williams had to say about this: <http://www.youtube.com/watch?v=CdDtwc9HA7s&feature=related>). As time goes on modern Newtonian science will die away and something else will have to take its place. This will be an eventual return to the nature of the energetic language of the ancient world, simply because everything in the light of modern science points straight back to the ancient ideas. The current neutrino experiments are once again causing humans to question the original idea of existence and as such the science that is underpinned by physics will collapse and ancient truth be realized.



Many of the modern philosophers and idealists of the twentieth century such as Carl Jung or Rudolph Steiner tried to find ways to bridge the obvious divide in world cultures, as modern culture was realized not to have the total picture. Unfortunately however these people took a look into the other ways of understanding, while still holding onto much of their own doctrines of dualism and as such their philosophy was often imbued with only

a partial understanding, mixed with their own very personal belief structures. The nature of the ancient world can only really be understood when the fundamental layer of our belief systems of dualism inevitably crumbles and then a whole new world is realized that doesn't require the belief in dualism. All dualism is a belief system, so all of science is a belief, as is all of religion. Those who draw on ancient cultures but use dualistic ideology to augment them, like Jung or Steiner, also fall into the trap of dualism although this may not appear to others to be the case. When one drops something it all has to go, hook, line and sinker. Oneness is background to all of the dualism and to enter into this "kingdom of heaven" one has to let-go, it is as simple as that.

For those who realize this, there is no requirement to quantify or qualify the instinctual sense of medicine. There is no reason to reason with the obvious. In healing there is no point looking at the huge array of symptoms a patient may present, because fundamentally all that is needed is for the original fear of a sense of separation to be calmed and relief will immediately ensue. It isn't so much that the practitioner of ancient medicine can see something "different" or "amazing", nor is it really seeing the simple within the complex, but it is realizing that the whole process of medicine stems from the same problem, it is all based on a singular fearfulness of separation.

One might refute this claim by saying if you're in a car accident then you don't care about separation, you just want your leg fixed, but this is a far too reductionist way of thinking. The nature of the pain can never be helped as pain is utterly natural, but what can definitely be alleviated is suffering. It is possible to undergo major surgical operations without anesthetic, proved many times in China, because the practitioner and patient involved can enter into a very relaxed and calm situation. The reactionary nature of "self" results in a profound cultural clamping of a huge percentage of society and the way we conduct ourselves. The dualistic society in which we exist is based on good and bad, right and wrong. Everything is a hierarchical judgment and is set up to hide the nature of the human-animal expression. Why? Because for us to express this instinctual nature would lead to a total loss of "I" or "self". "Self" has to be constantly upheld and qualified and quantified to be "something", it has to be a thing. Therefore whatever breaks "self" down to the instinctual core is utterly anarchic. Sex is forbidden to be seen or heard as its expression is the end of "self" and it expresses the end of society as individuals. Dance and music are often imbued with sexuality and therefore often have been clamped down upon. Violence is highlighted because it re-capitulates the "I" state. Death is hidden away for it is literally the end of "self". The domination of modern science, and even the more warped ancient dualistic ideas are advertised as a road to longevity and a boasting of advances to "prolong" life, irrespective of whether that is through force.

Modern ideas look at the symptoms of a problem, at the surface, yet the root is always the same. Modern ideas judge all of the symptoms as being good or bad, yet this ideology also has the same origin. Everything uttered from the viewpoint of dualism is always dualism and cannot be anything else.

"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," - Albert Einstein

When we explore ancient medicine through the perspective of modern medicine we see there is a belief that it will do things in the same way, that it will look at problems through the same lens. Those who have an interest in both worlds, which means a foot firmly placed in dualism, may well try to engage with this and form "integrated" medicine. Yet this is impossible. One can't integrate something that was never broken and it is only from the perspective of dualism that things *seem* broken because the view is so narrow.

For example, doctors' judgmental belief systems are apparent when faced with a patient who smokes, drinks, is obese or on drugs, which are immediately deemed to be "wrong" and require "fixing". However, the ancient perspective is that nothing is in fact wrong or broken, but that reliance on these substances has been used to alleviate the tension of the sufferance of a sense of separation. Once this is let go, the symptom of the use of drugs starts to wane.

Another example would be breech-presentation in the latter stages of pregnancy, which a doctor will regard as needing to be "fixed", because the baby needs to be presenting in what he decides is "perfect" head-down engagement. Because there is an expectation of a "perfect position" or belief then if a woman doesn't present in this "ideal" she will be subjected to C-section. However, deeply inspiring practitioners such as Liliana Lammers and Michel Odent express that this is utterly unnecessary, that in fact women can easily give birth to breech position babies without problems, if allowed to do so naturally without intervention. They explain that when a woman is giving birth she has to feel safe and connected enough to totally let go and allow her body to express itself naturally. This only occurs when there is a lessening in her sense of separation. The doula or birthing helper "helps" indirectly without intervention, simply as a reassurance and a sense of connectedness with nature, a bridge to the natural world. This connection or resonance with something that ends dualism even for a moment, illustrates the pure meaning of health and of healing which can be simply expressed as the word "relief".

Many acupuncturists, moxibustionists, cranio-sacral healers and other kinds of practitioners are coerced into the belief that there is something "wrong" with patients, that they need fixing, that "I" need to help "you", "I" need to take "your symptoms" seriously. However, all this is related to separation and individuals, it is an ignoring and an ignorance of the nature of nature and the way healing actually comes about. Healing occurs *despite* the practitioner not because of them. Voltaire wrote these immortal lines:-

"The art of medicine consists in amusing the patient while nature effects the cure"

This remains the key to our real understanding of how medicine truly works. In the

moment when practitioner and patient lose themselves, something else happens which is beyond words. It is that which doesn't look at the symptoms but yet addresses all of them. In ancient medicine this is called the root treatment and it occurs when the weakest area of a system is supported. When the most vulnerable situation is seen to have strength then relief occurs. In the human psyche this is the situation when the fear of death is realized to be irrelevant because "I" don't exist, and yet I am all of everything. When one gives up being the rich man (or woman) one truly realizes the kingdom of heaven has never left and that riches mean nothing.

In ancient medicine there is no treatment for breech position, no method to promote the willpower to give up smoking or drinking, no method for curing cancer and no interest in looking at other symptoms or better "situations" of life. Instead what we find is a realization that there is suffering and that there is also something else, there is dualism and something else. When there is an opening to the unknown or the situation of dissolving into the body at a point of ripeness, healing occurs of its own volition, it doesn't necessarily need a healer as this situation is an open secret (please see <http://www.theopensecret.com>). The practitioner is an expression of nature and through this may come a sense of resonance and acceptance which goes beyond him/her. At this point relief is experienced by practitioner and patient together, there is absolutely no hierarchy in the process. Health is beyond belief and health is beyond intervention. Intervention and belief are the same, they both come from dualism which IS the dis-ease itself. Sometimes doctor and pipes are not what they look like:



*Come out upon my seas
Cursed missed opportunities am I
A part of the cure
Or am I part of the disease, singing
You, are, You are
(from "Clocks" by Coldplay)*

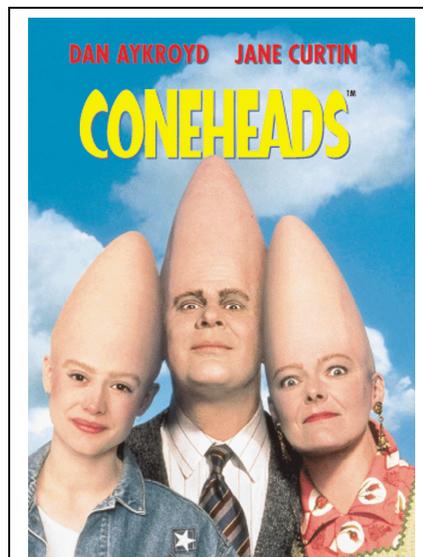
David Nassim
29/11/2011

Artificial insanity: the pointlessness of attempting to find “life” in machines, and how the computer exaggerates dis-ease.

When we look at a computer today, we can see it as a window into another world, or as domestic animals may view it a thing in the corner with flashing lights that sometimes makes strange noises, similar to that other boring thing humans call “TV”. However, the difference is that you can “do” more with a computer whereas the TV is passively interacted with. The computer is simply a big and ever-more complex calculator or abacus. It doesn’t really do anything other than calculate massive amounts of binary code and depict it in different ways. It represents an extension of the memory storage capacity of the mind, and also an information network of language, a processing or analytic information tool which is very much associated with the higher-order functions of the brain. In a sense it represents an extension and furthering of the short-circuited part of the brain we call “self”. You may hear people say “My whole life is in this phone” or “my whole existence is dependent on this computer”, this exemplifies how strong the binding of technology is to the human-condition.

Generally the “self” or human-condition is simply a story of “my life”. Computers extend this expression and exaggerate its meaning into pictures of yourself which one can use in social-networking, ideas of your-“self” which you can post online, your account details, payments and transfers, your advertising or promotion, your business, family, art-work, your everything. In today’s society this is how person-to-person interaction of one self to another takes place. The computer simply exaggerates the self, it adds weight or proof/validity to verify the idea of “who” and what “I” am, be it a tool for a particular job, way of expressing yourself to others or simply a very clear and obvious expression of “this is me”. Computers are fundamentally all about the visual and the mind and interaction at this level. For those who are visually impaired the computer has far less of an importance than for sighted people. The body is disregarded in the world of the computer as being irrelevant.

When we consider the “self” and the nature of its main lodgings as being focused in the topmost region of the brain where most of the short-circuiting is going on, to highlight and increase this function and extend it outside the body is obviously the next step, it’s the equivalent of the cone-heads:-



Alien beings are always assumed to have a far larger proportion of their head filled with what we now use the computer for, an extension of analysis and processing, and for linguistic communication on every level, and of course as a TV! So this brings us to the main debate - artificial "intelligence". The basis of a computer is a tool, but artificial intelligence is no longer seen as a tool but actually as something that can "think" for itself. Herein we find an interesting mirror to the dilemma of the human being. As described in other articles it isn't the computer that's the problem, it's the software that runs it, or the programmer/human who's using it. The computer engenders the belief that people feel it is necessary for their existence, to the point that without it, it creates severe anxiety. The parameters of "self" are so narrow that as a "creative tool" it is 1% of the overall human being, yet it forces most of it's energy through this tiny channel.

The addiction to smartphones means people now spend most of their daily lives in a 3 inch box in the mistaken belief that they are interacting which in fact expresses the deep limitation of this tool. However the so-called artificial-intelligence machine is supposedly being created from the limited viewpoint which created the smartphone. In "Star Trek the next generation" the character DATA was designed to illustrate the quandary of what it was actually possible to create in an artificial-intelligence expression. DATA had the difficulty of being patronized by the entire crew of the Starship Enterprise in his issue with "lack of emotions" which of course was Spock's role in the last series. The main difficulty was in DATA not being able to feel emotions or be able to understand humour.

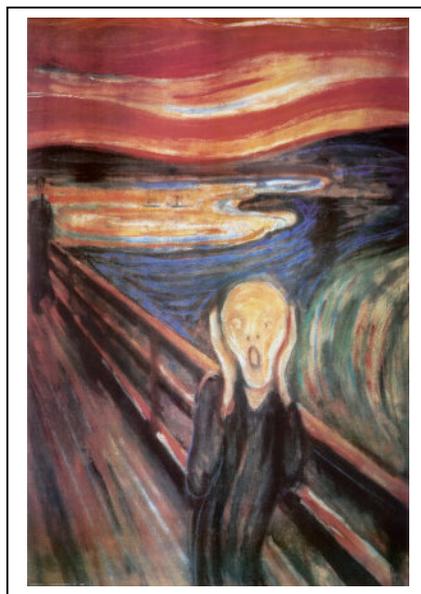
This is a very interesting concept. Actually emotions are utterly programmable, they are in fact the programme themselves of the human idea of "self" being triggered and responded to in numerous ways, they are in fact part of the dis-ease of the human, so it is very possible to explore a way in which a machine can be emotional using very complex programs. This is part and parcel of the Neuro-Linguistic Programming type of psychotherapeutic techniques and also partially of Cognitive Behavioral Therapy all of which have taken some of their techniques from computer programming, something that other people such as Milton Erickson, I believe, would have thought was a completely opposite approach to the natural, although many attribute him as having been the inspiration for these movements.

Interestingly through the series DATA manages to find ways of experiencing various emotional states, although humour is the one that eludes him most. The reason for this is that while emotion requires a "self" and a clear idea of self, humour is something that cannot be fathomed by this, it is essentially a paradox, a mockery of the sense of "self" and in many ways utterly anarchic. Whereas emotions all have a clear triggering system, something that can turn them on and off, humour can occur in the most dire of situations and yet is essentially is the collapse of the base program. It is like an irritant or a virus to the "self", uprooting it for a moment and short-circuiting the short-circuit of "self". Eventually DATA does discover humour and becomes as "human" as one could be with a complexion that Count Dracula would be proud of.

The difficulty therefore is not in creating artificial intelligence that can form human characteristics, for this very well could be achieved, all this could be programmed. The harder part is the key existential question that the human manufacturer of this machine cannot answer, what is behind the “self”, what allows life to occur when there is no-self running the programme? During many points of the infant-child’s existence there are plenty of situations where there is no-self running the show, so then what is going on? How does the whole human being breathe, move, digest and function without the aid of any programme? Most functions of the human body in fact occur without a programme acting to “make them function”. Hence the issue for the designer is much more to do with the un-programmable aspect of the human rather than that which may be programmable, which is perhaps 0.0001% of the actual expression of the human, yet is seen to be all of it. While this dis-ease pattern affects all the other parts and makes people behave as robots, the rest of the expression does not want that to be the case. The move to create artificial intelligence can surely be done, but what is created is actually a reproduction of the very thing that is the human dis-ease, just as the computer is an extension of the dis-ease state, not of the human being.

Programming artificial intelligence is like trying to reproduce a psychological problem or to believe that it really is “you” in the mirror, a true doppelganger. This is why the James Cameron film “Terminator” is interesting, in that the machines seem intent on fulfilling their programme of bringing about peace by destroying all humans, their creators. In many ways this expresses exactly what the smart-phone has the potential for. The terminator is not Arnie with a bad face day, it's the insidious and constant exposure to the world of “self” and the total disregard for the body and senses, or an overriding of these to meet the demands coming up on the screen.

Let’s ask ourselves why we would spend so much focused on such a small part of our expression, even though this occurs more for some than others, it’s truly “not logical, captain” for a species to constrain its existence into such narrowness:-



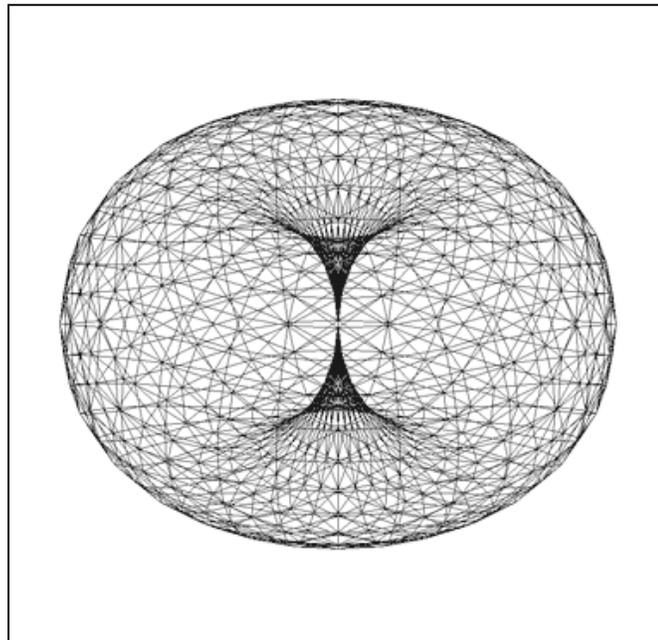
Isn't it obvious why he is screaming? Hands clasped to head, on a perfectly beautiful day. However this is a blameless situation. The addictive upward and outward movement of the mind has existed for the last few thousand years and although reaching its glass ceiling it can still go on for a while. However, it is important to realize that this is not the only viewpoint, that there are other ways and other expressions. Interestingly, the processing chip in a computer is utterly useless when it isn't connected to the mother-board or the main circuit systems of the computer, this is not an argument in favour of being "connected online" but to illustrate that by dropping-out of the rat-race of "self"-organized linguistic and intellectual stimulation we re-connect to a network which is far more profound. The Earth is the mother-board, and the nature of our connection to the truth of life is the yin of the body and the legs contextualizing all that is going on. One day we may happily recognize, as our babies and domestic pets already do, that the computer is just that thing in the corner with flashing lights, which sometimes makes strange noises.

David Nassim
29/11/2011

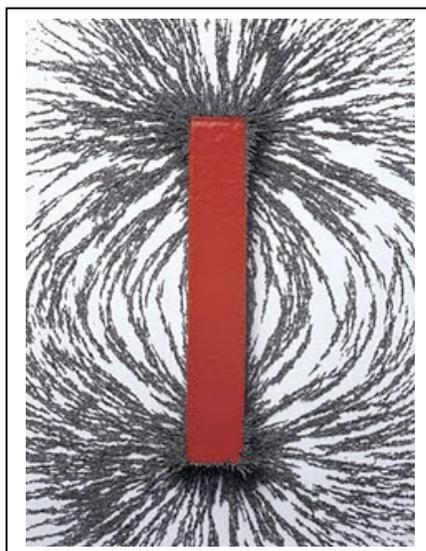
The dis-ease legacy of the human-alien: Our possible unearthly ancestry and getting used to life on earth - the transition back to primitive living.

This article is a look into the work of Foster Gamble and others involved in the “Thrive” movement, please see this website: <http://www.thrivemovement.com/>

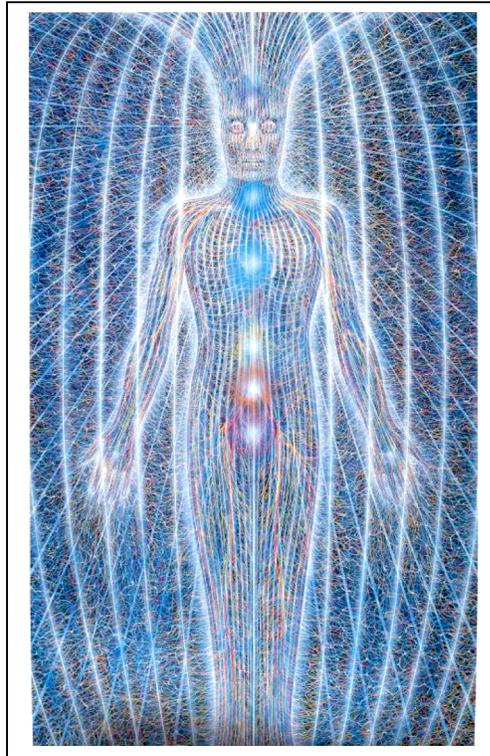
In the “Thrive” documentary film Foster Gamble reveals years of research into an understanding based on a simple natural expression:



This structure is known as a “torus”. Simply one can remember the pattern of a torus from the shape of the magnetic field structure when we tap iron files onto paper with a magnet underneath, as we did in experiments at school:



In the ancient world, as expressed particularly by the Chinese as Qi/Chi, the universe was understood to be a field of dense energy forming these kind of focused channels that we could call matter or Yin, the magnet itself above, and more expanded regions where energy would form these outer lines of invisibility, these are of course Yang or the immaterial. As we can see with the torus structure and the magnet there is a flow from south to north and also one can point out, from matter to non-matter, an energetic flux. The artist Alex Grey often uses the torus structure in his expression of the human energy field which some call the “aura”:



The torus is found in everything from the smallest cell to the human body to large structures. Of course a torus is not just a ball separate from everything else but as with the magnetic expression above is completely in touch with everything in the universe and so influencing everything in the universe because it is all One. So in fact what we have is a sea of total unified energy field that has some regions of drawing-in and some regions of expanding outwards. There is no central core to any of this or no central “self”... more of this later.

In Mr. Gamble’s film we firstly look at the ancient world with numerous examples of where this torus structure is expressed in art forms and in geometric shapes, forming what some call the “sacred geometry” of the ancient world. How or why this came about and the possibility that in fact we are not alone in the galaxy and Alien influence may have had a hand in our coming to these understandings in beginning “civilizations” of humanity. Gamble suggests that this understanding and high level mathematics was due to contact with Aliens which, thinking broadly, is possible considering the fact that earth is a very small place and the universe is very large, the odds are that there is life.

Along with other expressions such as the mystery of crop-circles and their advanced geometric patterns and unexplained expressions of thousands of UFO sightings, even possible abductions, and contact with alien forms written in the ancient literature especially of the Mayans and the Egyptians/ Babylonians it makes it quite possible that Aliens could have been in contact with humans and for argument's sake let's say it's all true. Then following Mr. Gamble's film, we come to the findings that it is possible using quite simple technology to create "perpetual-motion" machines based on the natural electro-magnetic torque or twist of the torus, so this means machines that are powered by connecting to the resonance of the natural electro-magnetic nature of the surrounding environment so producing an "invisible energy"-turbine of sorts. This would indeed be a source of power that could solve the so-called "energy crisis". It may also be the way that Aliens are able to power their spacecrafts, drawing energy from the vacuum of space, thus enabling them to travel such long distances in space. Again, for argument's sake let's say that because this is plausible it could be true.

Most of us already realise that much of this new-science has been covered up by the contractive governmental and financial power of the relatively few who control the banks and other such institutions. This starkly illuminates the possibility of not only free-energy but also of a world without any power-related problems or financial struggles based on energy acquisition (which is arguably the thing that we strive for 99% of the time we are working), and the possibility for everyone to "have what they require". However this is only true given that energetic needs are the foundational "need" and also what struggle is all about. In fact when we look at it struggle and sufferance is not about have and have-not otherwise those who did not have anything would be suffering much more than the people who have. In fact is that the greatest suffering comes from those who supposedly have the most and are comfortable in what they have. Those who have nothing interestingly have less sufferance. Christ put this in his famous phrase about a rich man being as likely to enter the "kingdom of heaven" as a camel is to pass through the eye of a needle. Often the seeker of material wealth has far more "self" to let go, so interestingly while solving the energy crisis may for a time alleviate some tension it wont resolve the dis-ease of "self" which is the foundation for the movement away from simplicity and the over reliance on "energy" production and machines that we now *seem* bound to.

What is very interesting is the assumed nature of suggested "Alien intelligence". It is likely that Aliens do exist, and even that they have made direct contact as there can be no other really honest answer for the ornate and mysterious crop-circles that do appear every year, nor the sightings all over the world, nor indeed the contact of many people in the military and in other walks of life who have seen unaccountable phenomena. The most likely explanation for these occurrences is that they are attributable to extra-terrestrial life or extra-terrestrial probes, rather than to ghosts, spirits, demons or gods. As for alien-intelligence, however, this is most importantly *highly questionable!*

If an Alien culture does exist and is far more technologically developed than our own, it may have been the case that in their history they would have gone through a similar time to the nature of the processes that we have been through and is now occurring on earth. We assume that Aliens have a higher intelligence because they would have higher

technological advancement, but when did technology ever have anything to do with actual intelligence? Of course this depends on what one understands “intelligence” to mean. If intelligence means analytic-brain-power this is one thing, but actual intelligence with a capital “I” is something that really comes from sense and instinct and is innate, not learned, this is what I will call “intelligent” or simply “instinctive”. I feel that the most “intelligent-instinctive” people in the world live in the depths of the Amazonian rainforest and have never had contact with a human outside of their tribe. The most intelligent-instinctive comments that have ever been in humanity are those that suggest at look toward an immediate acceptance of what is going on right this moment, not of seeking another world and find new life forms to interact or experiment with, this is an act of scientific-colonialism! So this may indeed be where we get if from! If an Alien being has been in contact with humans there must have been a realization that they will have influenced the human species to be what it is today and so I suggest that their disease of “self” will have most certainly been passed on along with their ideas.

If the human mind is and always has been influenced by these so-called advanced cultures from far-off galaxies who come to visit every so often, what they have brought in terms of “intelligence” must surely be seen as a dis-ease pattern rather than a trophy to be upheld. As expressed brilliantly in Stanley Kubrick’s stark masterpiece “2001 A Space Odyssey” we see that alien influence does not initiate a peacefulness or a self-lessness but is possibly the origin of the “human-condition”. If the human-condition of “self” is in fact an alien influence then this clarifies a lot. Perhaps this is all a big experiment on the human being or it is latterly a propagation of the alien species through humans, either way it is very much something that requires a constant vigil from above. This perhaps could be that the nature of why gods from all over the world have a sky-bound connotation and often with the parental notion in mind (usually patriarchal) notion in mind. Also the “signs” or messages in the form of ancient maps and diagrams and ideas often occurring at similar times spontaneously all over the world, could have had there origin as messages that are actually aimed at attuning the human back to his/her instinctive sense rather than towards the highs of science and technology...I do not believe that the alien aims to inflict more suffering on the human it may be a case of “they know not what they do”, especially if we are the children of their kind. The ancient energetic nderstanding possibly originally from alien origin, rather than being directions to “be like us technologically advanced aliens”, instead it is an attempt much like Survival International is doing for the uncontacted tribes of the Amazon, it is a being protected from a universe that is deeply suffering, due to technological advancement, otherwise why not find a way to teach us quickly and directly...if one can travel all the way across the universe , teaching some thick humans should be a synch!

This would also explain our hierarchical ideology and historically bipedal expression of looking sky-ward rather than downwards to the earth, constantly seeking something else rather than being where we are. This is one possibility. The key point is why would an alien race still be seeking something unless they themselves where ill. Why would you who is so “intelligent” and understanding of the nature of the universe be still seeking anything? Why would you be wanting to contact Earth other than to colonize it? And if so why has this not been done? Perhaps we humans actually are the colonization

ourselves! While organisations such as SETI do exist in the States which constantly search for signs of the existence of aliens, the Mayan idea that the missing-link is in fact that *we* are the Alien species on the planet is far more likely. I mean look at what we are doing to it to acclimatize to it!

If an Alien spacecraft came all the way to Earth it would likely not be seeking for something they already have but something they have lost, such as some valuable resource like water, as in “The Man Who Fell To Earth”, or for their own home. As aliens have been around since the dawn of time, according to the ancient ideas, this would point to the idea that David Icke in all his complexity and difficulty of expression has been describing for years, that in the ancient past there was a connection of apes with aliens. It would make far more sense that we are the Alien children of an intergalactic realm bound to the chimpanzee and bonobo as ancestors and then cross-bred or influenced mentally. For there to be an evolutionary adaptation there has to have been an environmental change which caused the human to stand and to suddenly look upwards, to move from the ape towards the larger cranium human, for the heat of the human to rise and this instigation could have been a cross-breeding with an influence external to earth.

Our ways of thinking are completely unlike those of any other animal on the planet, in so many ways we don't belong, yet in so many ways we do. It is interesting that instead of the peacefulness of the earth and the nature of other animals it is the human who doesn't fit in, or the human is the chimp with a mutating dis-ease. It is possible that this dis-ease is not earthly but has in fact been passed on from ancestors that were intergalactic and seeking for thousands of millions of years, only to bring this same seeking to a new planet called Earth about a million years ago.

We are the aliens we seek. There will never be a doomsday when they come down from the skies and enslave us because we are the children of their process. Just as “2001” expresses, when there is influence of whatever type it is from the alien culture, be it breeding or a process of intellectualizing the ape or influencing the environment so the ape stood up. Somewhere in the evolution of the missing-link we could find the point at which the seed of influence from above, our mothers and fathers in the sky have changed our blood. This is simply an act of desperation of the alien life trying to find a way to propagate anew, or to find a safe-haven for a new generation perhaps, but there is no blame involved, this is all part of the dissonance that expresses itself now in the human as the “human-condition” or “self”. Even if its all an elaborate experiment, it is still imbued with the madness of “experimentation” and seeking, which is now the dis-ease of the human, it has been passed on and this means that no matter what the alien life from has very little innate “sense”.

From this possibility it becomes clear suddenly that the processes of madness of the “self” and of the nature of “me” must also have been the legacy of our possible alien parentage. It is not so much that we owe a debt of gratitude to our parentage or look to them as saviours, we in fact may be their new-hope, we are the possible continuation of the species of our intergalactic ancestors and the fact we still get messages through crop-circles and many other interventions may be in order to stop us annihilating each other,

which is a kind of a parenting, a hoping perhaps from above that we won't go the way of old Ma and Pa! The alien thinking is in fact not so alien, it is very human, very "self"-orientated and possibly not as "genius" as we think it is, but a legacy of the same old broken record of seeking and fear which we have subsequently deified.

It is of course possible to see the humorous side in all this, it could be utter baloney and most likely is. But instead of considering that something is coming to get us and that we may be invaded it may be as well to realize that if we are the last of a mad generation and that Adam and Eve really were the first children of a new generation on Earth, then the hope is that we will re-adjust from the state of seeking for more and better things and going beyond our planet's boundaries and return to how life on planet earth was before the human element came in - utterly at peace and totally at One.

I feel that possible reasons for a movement to Earth of the last generation of our alien ancestors could have been that Earth was seen to be a safe haven, perhaps it was even called Eden at that time. Similar to the situation of giving your baby up for adoption where you would want it to be in a safe environment of abundance and connection to life and peace, this may have been an experiment in intergalactic "seeking" for the perfect place. Yet in the genes is held the message of contraction and seeking that has now run rife throughout the world and is reaching its peak. Perhaps we can sense the sighs of distress from the remaining parents who look down and see their children in discomfort and sufferance, just as they may also have seen their own world be destroyed by the same dis-ease.

The point I'm making is that whereas in the film "Thrive" the points made by Gamble and his team are interesting, they don't get to the heart of the matter. The heart of the matter is that the nature of our interaction with aliens is in reverse, we are the last resort for them, they are of utterly peaceful intent because there would be no reason to cross the galaxy unless it was to find a solution to their current problem or situation and we are this adaptation to a situation of low resource/total destruction on another world. Or simply we are an experiment for the future, we are the message in a bottle. So of course the possible messages of free-energy for all hidden in the crop-circles make good sense now in a world of mad financial ideas under the total tyrannical rule of the few at the "top" so to speak. However these messages are merely pointers, directions or signposts to a possibility of increasing time, a way to allow more time for the human being to stay on the planet. This could provide a "way out" of the tyranny that may also have previously destroyed the world inhabited by our alien cousins who may have faced extinction at the hand of global power and politics and had enough time to create powerful technology. Possibly their own world then died away as a result of the dis-ease state of "self" and its seeking, which both for the advancement of technology but also killed the environment. If an Alien species has been visiting Earth since the dawn of time and still not taken us over by violent force it is unlikely to do so now.

This pattern may well have been passed on world to world to world a thousands of times, always with the process of looking for a home, trying to find a safe place, and always with the process of the dis-ease killing off life, like a parasite killing off its host. We

always look to the stars thinking they have it all right, and we have it all wrong....they know what's up, the "Starman" as all the answers. In fact it may be that the human-alien was not meant to be a guardian of the world but the world was meant to be a guardian to the human-alien, a safe haven, a place where he or she could reach a situation of acceptance and realization or ripeness that primitive simplicity as-it-is, is all that is needed, as expressed by Christ, Buddha, Lao Tzu and others. Like a coolant to inflammation, we come from a planet of fire, but the earth may not be enough to quench our flames.

There will be no Hollywood "Independence Day", no "Close Encounters of the Third Kind", there will likely be no contact at all because as Bowie says "*There's a Starman waiting in the sky, he'd like to come and meet us because he thinks he'll blow our minds*". That's the point, if you knew as a parent you had an illness that made the head enlarged and focused all the energy into the upper portion of the body, stopping the grounding and roots of the body so you become weaker and weaker and more and more focused on technology, then you would stay away from your child. Most alien images have always been depicted like this:



While the sentiment of the film "Thrive" holds interesting buffers to the time in which we are living, illustrating possible ways of free-energy that need our interest and attention, these expressions are not a solution, nor are they the reason for our connection with this planet. The connection here is to integrate, to become One-with earth "the new world" and to love and accept and eventually let go of the technology and live primitively again without any of the financial systems, rules or regulations.

It is only through the very simple that the complex can be resolved and in fact the complex is irresolvable. It is only at a point of ripeness which occurs utterly naturally,

without “doing” anything, just about what is naturally happening, that people are coming to *want* to return to Eden without altruism, not through technology but in a moving away from it. Unlike the message in this article, “Thrive” may be *useful* for our time, suggesting we can “do” something, we can be involved in “changing the world” and make it a more connected place, and in fact it is perhaps the most clear and interesting initiative towards this. However, the process is less about “waking up” to what “I am” and to the potential “I have” and more about an actual want to be as-it-is, to realize the empty-centre of life that has No-one in the driver’s seat, to connect, sense and feel the nature of nature through a natural interest to come towards the simplicity of our senses again.

While “Thrive” may be the transition, the connection to the message of our alien ancestors who are pointing the way to our short term continuation and survival via messages in the crop-circles and images and streams of the ancient worlds, this is not the “end-game” so to speak or “the end of the game”. The message expressed by people like Tony Parsons (<http://www.theopensecret.com>) and others is the most important message in the universe, not only on planet Earth, [also uttered in the deepest essences of the religions of the world and the understanding of the truth as expressed in the Lao Tzu’s Tao Te Ching:

Chapter 80:

Reduce the size of the population of the state/country.

Though there are machines of war that have ten or a hundred times more energy than a single human, they are not needed.

The people will be reluctant to travel long distances without reason, for they have no requirement to.

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

One day people might return to the use of knotting strings and hand-weaving

They will relish in their food

And in the beauty of their simple clothes

And will be content in their simple abode

And happy in the simplicity of Natural existence.

Though neighbouring states/countries are within the sight of one another

And the sound of dogs barking and cocks crowing in one state/country can be heard in another

Yet the people of the one state/country might grow old and die without having had any dealings with those of another.

The process of understanding is when we turn all of what we “know” on its head and start again, when we think something is “out-there” but in fact it’s “within” and vice-versa, and what we think is actual is often surreal, and what we think is surreal is in fact totally true. Instead of making aliens our gods to be worshipped, perhaps we could see them as parents, who have been through many more generations of understanding than we have and realize what is good for us, in real terms, and with a deep hope that the grafting of alien-humanity onto a peaceful world will influence humans to become peaceful rather

than perpetuating a world full of fear and loathing. I have to disagree with Mr. Gamble, for this is absolutely not about *choice*, it is a situation of natural ripening and a transition back to total re-integration with nature, a natural/ unintentional move to what might be called anarcho-primitivism, and a realisation that the primitive we eschewed thousands of years ago was the very thing that our ancient alien parents wanted for us. This has been a process, mainly ignored, of making signs in the sand to focus the human-adult back towards its natural infant-wonder of Eden as-it-is with nothing anything added on.

David Nassim
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Blocked-energy/ heat, Spontaneous release (Katsugen) and exorcism!: what happens when energy builds up in the body.

There are generally two situations the body can present in: the yin deficient state and the yang deficient state. The yin deficient state is a deficiency of the cool and calmness, it is in fact a hyper-activity of life, or energy that is sped up, inflamed or generally aggravated. This quality in its mild form is merely radiation of energy or heat from the body but in its extreme form it means the body is blocked and overheated.

Yang deficiency is the opposite, it is the situation of low energy and coldness. Sometimes pockets of energy can pool and accumulate but the overall picture is one of weakness of the flow of life-force. As a result this situation need to be supported and strengthened in order to allow the pools of energy to flow better. This is not a situation of “true” blocked energy.

The Yin deficient state really means lack of the feminine-principle or the cooling and calming principle within the body. Interestingly it is perhaps the key expression of the human being today. The human has an overall natural expression that is synonymous with fire - we burn up the world we inhabit ever-quicker, and the extreme blocked-energy state is the “normal” situation we see around us in people day-to-day.

The ego-“self” is very much born from this hyper-activity and heat, which in the human has risen up to the very top of the body and has effected a seeming separation of “me” and “myself”. This internal-reflection is the pathology that we can call the human-condition, it is the root of all dis-ease. The Yin deficient state is one where this is much more activated, and as such madder than yang deficiency which has less energy to be mad literally!

So the yin deficiency situation is one where the ideas that exist in the head of what I am and what I should be override natural bodily instincts and senses. The nature of the “self”, formed from the rising heat of the upright human being, creates the illusion of a world that is separate from it and so needs to be organized and formalized in order that “things go right” or more accurately that the “self” feels secure and stable and isn’t altered in any way, everything is “in control” in other words. This controlling quality however is born of the sense of separation and so the fear of death of the “self” at root. Yet at the same time underneath the top of the head, where all this is imprisoning the body, the body is sensing and feeling all the time. Therefore this is a dichotomy between the organization of the dualistic world of “self” and the nature of the body which is just responding to what’s going on.

What this creates is repression. There is a repression of the instinctual expression and as a result energy stagnation, which leads to very aggressive inflammatory patterns in the body such as cancers, tumours, arthritis, heart problems and many more, in fact almost all the internally-generated problems of the human being, meaning without a climate-based etiology. Slowly science is recognising the larger picture wherein the hormones and chemicals which are involved in inflammation are seen in all cases of inflammatory

disorders and are opposed by those hormones and chemicals which calm and allow relaxation, this is a crude yinyang.

So most humans today are wandering around the world and experiencing internal screaming of the body whilst giving a pleasant smile on the exterior and just “getting on with it” or else simply getting used to excruciating discomfort and hiding this from the world. This leads to a numbing and dulling of the sensitivity of the body so they can keep doing it, which also forms part of addictive patterns like alcoholism and the like.

The point is that with most people often this kind of situation exists undiagnosed, as it is considered “normal”. However, there are sometimes situations when the body can no longer cope and has a spontaneous release of this pent-up energy, repressed emotion or energy. This is often commonly associated with fits and may even be called epilepsy in some cases. It also expresses itself as migraine headaches, sudden and severe vertigo, hot flushes especially in menopausal women and sometimes total mental derangement and outbursts of emotion and hysteria. There are many, many situations that are not understood by western scientific ideas which are essentially and very simply to do with spontaneous release of energy. In some diseases involving the nervous system such as Multiple Sclerosis there are situations where the muscles go into a spasm, which is very similar to people who may get strong cramping in the body. While there is obviously a deficiency in the body, in this case a lack of fluids and cooling agents in the body, the spasm itself is a want for the muscle to tighten up very strongly. Then if this isn't fought against, after it has gone fully into spasm, it will come back down and be looser. This can of course be painful but it is also an expression of a releasing process of the body, or spontaneous ordering of the body occurring due to significant blockage.

In the 1970s a vital clarity about this kind of phenomenon was deeply researched and understood by Haruchika Noguchi, perhaps one of the key teachers of the natural instinctive understanding of the body in the modern era. Noguchi, although not particularly well-known, has a vital message. He offered a set of exercises that triggered the body to move into states or situations of spontaneous release. He called the exercises Katsugen Undo, which roughly translates to “movement that renews life at its root” and it simply expresses as a spontaneous movement, sometimes in the form of stretching, shaking, emotional and physical releases but completely without intention. These phenomena are of course not new and have been previously documented in ancient texts all over the world where they were often associated with situations of exorcism of “demons”. Interestingly Noguchi saw situations such as the common cold and ‘flu in modern society as simply a process of the body's energy levels dropping due to addictive habits of the “self”. When a cold is in full stream the body processes naturally take over and sweating and various kinds of clearing occur to re-order the body. This too is katsugen. This is not the same as a person who has so little energy that they don't have sufficient energy to sweat, but for those who have a strong response to the cold and have what western science calls an “immune reaction”, meaning inflammatory response, the process of the cold re-orders the body which afterwards feels much better and lighter as a large amount of heat and tension has been released through the fever. The body has been exorcized of a demon in ancient terms!

When we look at “non-scientific” ideas such as exorcism in the context of today’s world we might dismiss them. However the description in the very ancient world of “demonic possession” meant something quite different and eventually with the rise of less belief-based approaches such as the formation of yinyang principle in China around BC500, these expressions were described in a less denominational way as excesses of energy of heat that were coming out of the body like a volcano erupting.

Noguchi’s exercises of Katsugen Undo are very interesting in that they help us re-discover ways of creating a situation where the body can completely let-go. Rather than the exercise itself, I feel Noguchi’s understanding pointed to a situation where he knew that the natural instinct of the human was being impaired and the exercises simply offer a way or a point of time/ritual, through which to reconnect to the main areas of held emotional tension in the body and act as portal to the dimension of nature behind the human-world. Many Japanese people practice Katsugen every day these exercises balance out those societies which do not necessarily contain a great deal of verbal expression of emotion and which may be bound to sometimes rigid discipline, hence they become a life-line.

However the problem of repression of emotional and sexual energy is not just a Japanese problem. All over the world, especially in cultures which have aggressive social rigidity, there is an increased incidence of all manner of dis-eases associated with depression, containment of emotion and also very acute spontaneous releases at the point where the body can’t take it any more, they all go hand-in-hand. Freud particularly focused on sexual repression as the focus of psychological problems, and while this is a prime factor it isn’t just sexual, it’s everything. The whole social structure of society has lost touch with all of its senses, sexual response is just one of many aspects, but it’s simply the freedom of behaviour without constraint that is missing. The nature of orgasm is a direct release of spontaneous expression from the body, this too is “katsugen” just like anything else, there is a natural build-up of energy in the human that requires release just like birth, the period cycle, bowel moments, etc. but all of these things are separated from the “civilization” of human society. The human animal is not allowed to just “be”.

Of course release of this kind is well-known in the west. Most of the “primal scream” therapies and various forms of exercises and meditations people engage in are very much centred around “trying” to release. The key difference is that the understanding of Noguchi and others realizes that release has to be spontaneous, it is not something that can be organized to occur at a particular time. One can do the exercises but nothing may happen, often it is the intention and the use of the mind that blocks the process from happening.

Exercise is a very important physical outlet, however very often exercise is inefficient in releasing the body because generally it is done under stress. Exercise of any kind done under stress is aggressive to the natural-body and it will actually cause the body more damage. It is rare for exercise to be both spontaneous and follow no particular set of rules, yet also to be effective enough to open up, often through sweating out tensions and

toxins, while at the same time being completely relaxed. This of course is simply a description of natural movement, animals do this all the time through normal activity, they don't have to "do exercise". But humans who are often sedentary and have lost touch with the body sense often need physical movement to release tensions. If physical movement is part of spontaneous-movement than a naturally-ordered body will come about without trying.

Spontaneous release is actually always happening in all the physiological processes of the body, from the peristaltic movement to the heartbeat to the breath etc. However as soon as the "self" is active in any of these situations the flow of energy gets blocked and there is a seizing up of the natural instinct expression. The human is an animal, it is no better or worse than an animal, but the human does have an impediment to its condition which other animals do not have, this is not even its powerful memory or mental absorption but fundamentally is the short-circuit of "self" which blocks its responses and creates the world we are in which is one of blocked responses and seeming separation.

In the ancient world, even up to the present day in some areas, there are situations in which a person who has a disorder where he or she spontaneously releases or has a severe personality shift, calls for an "exorcism" of some kind and even be told that they have a demon within them. In many ways this is a deeply powerful thing to be told, it allows a person to feel that it is not them, or their "true self" to blame but it is the devil that the exorcist is speaking to, not "You". This means that anything is possible, the person is "allowed" to shake and scream and utterly let go because there is no longer any reason to hold back. This is an amazing way humans have adapted to the situation of excessive energy blockage due to their own social norms. However, if the social structure doesn't let go to the instinctual nature of life beneath, then sooner or later the problem of "demons" will re-appear and need releasing again.

The repression of society is really its denial that the world is One expression (denial in the true sense of the word, meaning that there is no sense of it). There is denial of the fact that there is no truth to the social norms, sexual repression, social hierarchy, the structures that are in place that we all live by, and also denial of the fact that we live with a numbness that is preventing connection of our sense to the world and of our connecting to life.

Most of us live in a dream-bubble which is not in direct contact with the whole experience of the world. This is a night-mare or day-mare of sorts and so the process of Noguchi's Katsugen and healers whose understanding is about a deep trusting in the body's natural way, such as the understanding of Liliana Lammers and Michel Odent in natural birthing, Milton Eriksson in hypno-psycho therapeutics and Akinobu Kishi in healing and energy medicine. There are still some ways to connect to instinctive responses in the world, although most of the time with those who train or teach some kind of medicine or do some kind of therapy. One often sees patients and students coming away with lists of things to "do". The problem is that it is always the intention of the "self" and the direction of it that gets in the way. When there is clarity that it is only through allowing the "self" to drop away in treatment, leaving simply the reality of the

stillness of the moment, just as it is, without any additions, then we find something unexpected at the base, that which cannot be named and cannot be found because it always was and has never left.

Haruchika Noguchi's books can be found here:

http://www.zensei.co.jp/books/store?genre_id=7

Akinobu Kishi's book can be found here:

<http://www.lifehealingarts.org/html/Seiki.htm>

The work of Liliana Lammers and Michel Odent can be found here:

<http://www.paramanadoula.com/>

Douglas Harding, the triggers to spontaneous sense:

<http://www.headless.org>

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Local medicines and Universal principles: How the healing principle can move but the medicine cannot.

In recent times we have seen a plethora of people attempting to combine herbal understanding from all over the world, the goal being to form a sort of total herbal pharmacopeia encompassing all kinds of medicine, from the jungles of the Amazon to the frozen wastes of Iceland. The idea behind this is to gain a clear understanding of what all the energetic properties are for the human being. However while this seems logical and is in line with energetic medicine, there are still major issues because Western approaches to this topic would discount many traditional uses of herbs from which one can gain valuable understanding.

Although we live in a world where you can get on a plane and travel to the other side of the world in a day, the human being cannot easily acclimatize to the massive changes in the environment. A cold country dweller can't move to the tropics without relying heavily on air conditioning and conversely the tropical country person can't move to the Arctic without wearing so much extra insulation that they may have trouble walking. So when we are importing and exporting food and herbs from all over the world they are herbs are grown in regions that have utterly different conditions from those which we are used to at home, wherever that may be.

Just because we get over jet-lag we may think we are adapting to an environment, but this is not the same as actually being able to live and connect to the environment without the need for substantial control of it through methods of augmentation. Because we can move from one house to another or change from living in one micro-environment to another this does not mean we have acclimatized and gradually as the time goes on this may become a realization. The climate is not only defined by the temperature and foods but also by the other people in the environment, their mannerisms, the nature of how you fit into the culture, or not, all of the nuances and expression of a particular way of life. There is a common misconception that we "rule" the earth, it doesn't rule us, with little or no thought given to our actual connection with the earth. People all have different constitutions ascribed mainly by the diet that their ancestors ate several generations before. The food that they eat literally makes up the body. Foods and herbs used in cooking form the very structure of our body and the kinds of strengths and weaknesses of the systems of our body.

In the ancient Classic of Chinese medicine, the first volume of "The Yellow Emperor's Classic on Internal medicine" is called "Foundational questions" and the 12th Chapter of this book is called "Discriminative Treatments for patients of different regions". This very short chapter is perhaps one of the most vital in the whole of the Classic which is the foundational book of Taoist medicine. It simply describes the four directions from China: north, south, east and west and illustrates the different climates and different strengths and weakness of the indigenous people's energetic conditions because of their exposure to various patterns of temperature and ways of living, everything in fact. The result is that 5 expressions of treatment are forged which represent the 4 points of the compass and the centre. These treatments are born from the different regions to which they belong. People

in the world today comprise a mix of thousands of cultures, but we all generally have one place we stay, or we call home. If this place is temporary then it isn't home in the same way, but if it is permanent we have to start the process of acclimatization to this region. With the importation of foods and herbs from around the world, the choice on offer in supermarkets is endless, but what is actually sustainable and relevant to you now?

Simply, if a person lives in the region from whence they originate it is bound to be the case that the herbs and food from that area are will suit their body condition and nature far better than imported foods and herbs from elsewhere. Also the medical approach of this region will be best-suited to the people of this region, all the nuances of language and culture will work with clarity and affect a person deeply and completely if they come from the source. Every culture has their own way of understanding.

If we make it more complex and a person's ancestry hails from several different regions of the world then there will need to be a connection to what is going on in the place that they are, but also a constant supply of foods and medicines from elsewhere in order to provide what the body can optimally live on. This will probably need to continue for several generations until the group acclimatizes to the local foods and climate fully. Seven or eight generations and the people will have become native to the region of the world they have stayed in, but it does take a while and significant resources in order to do this. The nature of herbs grown in a specific region will be mainly useful for the people of that region. Therefore this makes herbal medicine, in fact any kind of energetic medicine, quite localized in an environment, especially herbs as they are grown and attached to the earth. The practitioner can move but then their techniques will need to adapt to wherever they go as the same technique in a different land will not work.

So what can be transported and remain the same? Fundamentally it's the principle or understanding or philosophy of the medicine which can be transported and not only that but will always be found throughout the ancient world to be utterly compatible. Indian, Chinese and Greek medicine are utterly unified in their understanding although their expressions will all be different and associated to cultural ways of expression. However the basic principles of adaptation to different climates as suggested in chapter 12 of the Yellow Emperor's Classic, are that environment and the peoples grown from that land are one.

Rather than trying to create a global herbalism, we should instead instead focus our efforts on looking towards a localization of medicine, understanding and thoroughly energetically connecting to herbs from the local region. There can never be one global treatment method or technique. We should look at what is happening in the local region to find what is appropriate, then use universal diagnostic principles, energetic energetic understanding and language, although what we do will vary according to the different peoples and their different problems. Doing a strong massage to an Indian woman may be too soft for a Norwegian woman with a similar problem. A herb grown in China may have an utterly different effect on the body of a Caucasian person than it does to a native Chinese.

Another problem with imported herbal medicine is that the properties of those herbs have been tested for thousands of years on a native population not on a population of foreigners. As a result it is only in this current generation that we see what the effect is of Chinese herbs on a western population, for some it works like a dream, others have real difficulty. The point is that western herbs would more likely treat the western body yet the principle for treating is exactly the same and the diagnosis may be the same. The healer can adapt their body-work technique as the energy is alive and functional, but the herb is a more stuck quality and while dosage can be augmented the nature of the herbs cannot be completely altered to suit an individual.

If we understand this issue we can see how it is the principle and language of medicine that is adaptive, whereas herbs and foods and techniques will be accustomed to suit the local population. This shows the nature of the understanding of healing in the paradox of there being a basic source understanding of Oneness, yet at the same time this Oneness manifests as myriad forms which have a natural order and energetic feel. Neither the seeming individuality nor the Oneness that contextualizes it can be ignored.

If one asks an indigenous person from anywhere around the world there will really only be one message to the white person....

....go back home, and there find what is your land and know it and feel it. We cannot help you find what your ancestors know, we only know what we have been living for thousands of years connected to this land that is our mother. - anon

David Nassim
30/11/2011

Moral fibre and why it gives one constipation.

If someone suggests you have no moral fibre, tell them that if they can make you a scarf out of it, you'll surely wear it seasonally!

People often describe how within their relationships it is the “sense of morality” that keeps a couple together, or that there is a basis of “morality” which they have in common.

In many ways these are the accepted “rules of engagement” that people have of each other, often associated with a similar upbringing and a similar set of “values” which have been instilled. While this may make for a match of a kind, this set of guidelines is usually related in some way to misinterpretations of religious dogmatism. These of course are part and parcel of the learned patterns of behaviour that keep society the way it is, a form of conservatism, a solid state of structuralism that prevents any possibility of looking outside it. This is fundamentally based on the sense of separation. If “I” and “you” are separate it means we are constantly at odds, we cannot find a place to unite because even the idea of unity associates with two parts joining. We cannot see that in fact there never were two parts, that there was always only Oneness with a thin film of illusion covering the senses which we each could call “myself”.

Behind the morality is the human-animal. The human animal is constantly present, it has never left, ever at ease, totally uncompromising in its expression, and all-encompassed within the sense which is constantly present. This is the nature of the infant or to some degree what Jung expressed as the “Divine child” or “Inner child”. This quality however is more than a past expression, it is simply the reality of the true nature of the person behind the thin cloud of “self” that masks what’s really going on. The child and the nature of nature/animals are actually the guiding compass for all the expressions of Health Instinct. The real question to be asked is not “What would Jesus Do?” but rather that which Christ was really pointing to: “what does nature do?” “or what do animals do?” Through this we find a way back to the understanding of the truth. The New York Times bestselling book “Sex at Dawn” by Christopher Ryan and Cacilda Jethá is beyond brilliant. It expresses the true nature of human sexuality without judgment, herein lies an unanswerable conundrum, in that the moral constraints of society literally constipate and enclose the nature of the human being.

So many humans today are “stuck”, which is often called depression, essentially a constipation of the emotional expression. This stuckness lies within relationships and life situations that make no instinctual sense. We are bound by so-called obligations, feelings of moral duty, force of habit, a want “not to hurt” or to rock the boat of a confining, albeit manageable “security”. We are anxious not to be blamed or cursed” and very often the situation of stuckness occurs in a desperate bid for consistency and a fearfulness of shifting to a situation of social uproar and the highly judgmental possibility of the 3rd person perspective we carry like a “angel of conscience” on the shoulder, but what are the

so-called “benefits” of this morality? These consist of sexual repression, tensions, hidden lives and secret lovers, fear and exhilaration of being “caught out”, the heartbreak and unhappiness of being “betrayed” or “undermined”, shame, loss, exhaustion, all manner of physical expressions of inflammatory illness from cancers to high blood pressure and all because there are feelings that can’t be openly expressed and a life that feels like it can’t be openly lived.

So is this a call to fight the norms, or start the revolution? No. All that is being pointed out here is what goes on. It only changes when people are ripe for this change, some are already and some always have been. It is really the move from living life from the 3rd person perspective to living life from the 1st Person perspective, or living from the human-animal-infant-primitive and constantly letting go of the 3rd person conceptualization. The expression of initiating an interest in this was the life-work of the brilliant clarity of Douglas Harding, please see <http://www.headless.org>.

Some get stuck within passivity of “self”, others within “activity”, but in both cases the engagement remains an open secret (please see <http://www.theopensecret.com>). The point at which there is a total ripeness allows for there to be a freedom of expression which is unhampered by the goings-on of the world. This is not to say that the world is negated and ignored, but simply is truly seen for what it is and increasingly seen-through.... the anxiety, the constant ambition, the jealousy and struggles, revealing the natural sense to go back to what is natural, but for no reason that's thought about or intended.

Morality is utterly the work of the “devil” of “self”. In Eden it is only when self-consciousness comes in that we see ourselves as separated off from the environment and naked and thereby try to hide from a patriarchal God who will reprimand us for our “bodily sins”. This is the point of turning to the utter madness of the society based in a “choice” of doing “good” or “evil”, and “evil” being against the law of morality. Of course the first argument is always “but if there were no morals wouldn't we just go around killing each other when we wanted to?” But is this really what the infant and animal kingdom is about? I am sure that a study of the frequency of gang murders occurring in kindergartens and also in the wild, of same-species “self”-based acts of violence, versus the world of the human-adult, this would reveal some interesting differentials.

This message is not something that is asking anything of you, it’s not telling you that you are right or wrong in the state-of-play or game-plan of your life, it is however pointing out that it *is* an “act”, it *is* a “game”, it is illusory until the point that this collapses. Inevitably it will, which for some may not occur until the point of death, at this moment at least there is an utterly true and unhidden honesty, a totally uncompromising expression of nature as it is. For most of us it takes until this moment to let go of all the toxic constipation of “self” that has blocked every orifice until we sigh out and “Oh ye!” as the last breath fades. For those of us who are stuck in situations which we can’t as yet feel the ripeness to look into and engage with, death always seems like the relief we are

looking for, depression and the state of internalization of our passion seems like the cocoon we can stay in forever, yet the fire of life will always melt this open.

We are told depression is a serious inherited illness, it has a “genetic” blueprint which some time in the future will be eradicated. However, as expressed in the brilliant film “Melancholia” by Lars von Trier, depression is actually a sensitivity and a natural response to a world gone mad. Most of the time the process of depression has to do with the total sense of separation from a human world that is utterly missing the senses that we constantly are in-touch with but which are background to what’s going on in “self”-panic mode. The cocoon of depression is the “self”, it’s just that some people sense this and go deeper in which is considered “odd” by society which questions the “malfunction” of one of its mechanical parts and labels it “sick”. However the depressive is simply within a swirling mass of debris of ideas of “me” and the inevitable conclusion that “I wants to die”, and it surely does, for it is too weighty and uncomfortable a situation to be held onto forever. So is this an illness or is it an inevitable understanding of the true nature of nature coming through and resolving. Depression is necessary, it is utterly anarchic, a requisite expression or situation of it getting darkest before the dawn.

Inevitably in the treatment of depression the process is to see the emerging true nature and point this out, making the differentiation between the named “me” and the nameless expression of the infant within this that simply wants to play and love and sense and touch and express, without strictures. And so the treatment of depression is the exact same as any treatment, meaning that depression is not solely confined to those few categorized by this label but it is in fact universal to society. Depression is another name for the moral-constipation, the self-idealism that blocks the human-adult, that resists the light from shining in.

In bookshops, meditation centres, spiritual and self-development seminars and all kinds of places worldwide there is information attempting to direct and intervene and “do non-doing” in more ways than one can imagine. The so-called higher purpose, higher visions, higher ideals and higher thinking upon which all of this is built or focused on is at its core based on moral judgment of some kind or moral idealism and altruism. Rarely, there is the liberating realization that in the embrace of a so-called “immoral” relationship (or possibly *within* a so-called “moral” one!), the so-called “illicit” affair, a passionate message, a warm fire, a taste of honey, a smell of bacon, a feeling of the power of the wind in a place where no-one can see your love explode, these are actually the stuff of life, the utterly innocent authenticity of life *living through us* without boundaries:

My darling. I'm waiting for you. How long is the day in the dark? Or a week? The fire is gone, and I'm horribly cold. I really should drag myself outside but then there'd be the sun. I'm afraid I waste the light on the paintings, not writing these words. We die. We die rich with lovers and tribes, tastes we have swallowed, bodies we've entered and swum up like rivers. Fears we've hidden in - like this wretched cave. I want all this marked on my body. Where the real countries are. Not boundaries drawn

*on maps with the names of powerful men. I know you'll come carry me out
to the Palace of Winds. That's what I've wanted: to walk in such a place
with you. With friends, on an earth without maps. The lamp has gone out
and I'm writing in the darkness.*

- Katharine Clifton from *The English Patient*

David Nassim
6/1/2012

Listening without interpretation: hearing without judgment

In a situation where healing is occurring, the basis of it is a transition from the disparity of dualism to the realization of underlying permanent Oneness on whatever level. This can occur through any of the senses: touch, where one person and another are One through the energetic-kinesthetic sense, sight where there is a realization that “I” have no face or head from which to look at “you” and vice-versa, which is the prime work of Douglas Harding (see <http://www.headless.org>) and also hearing, listening to the sound of something that seems exterior to “me” and realizing that it’s all within “me”.

This is ultimately the end of the line when it comes to the hierarchical positions which often clutter up the game of student-teacher and patient-practitioner roles. Often due to a mal-fitting of the nature of a person who involves themselves in medicine, with a patient who tries to control and manipulate the healing process, there is a set-up of separation and dissonance which is literally the environment that the person walks into. This is a subtle “field” or energy or charge of “a person’s” nature which can either be open and uniting or separatist and dualistic. The quality of a healing environment has this charge too. This is obvious to those who are sensitive and less to those who are less so, but overall the subtle energetic field of the human is affected by this. I am sure you know of places that immediately feel calm or healing, or places that seem imbued with tension, regiment and hierarchy. The nature of the people involved and the state of disease/dualism or openness/non-dual is obvious in the environment created around a person. This message is passed on and so it is very clear to see lineages of dualistic thinking where one teacher passes on a dualist message to a student, or practitioner to patient, the message of hierarchy and domination is passed on and on until someone has had enough.

The only way that there can be true hearing is when there is no-one really hearing, or no-one seeing, or no-one touching, it's the same every time. Therefore in the practice of listening to patients or during teaching or listening to students the nature is not about a sense that there is separation from “me” but that there is a clarity that “I” and “you”, the student and teacher or the practitioner and patient are fundamentally One. During meetings with Tony Parsons (<http://www.theopensecret.com>) and other similar expressions, of which there are few, there are often situations where people will become very frustrated with the conversation. Questions arise and are expressed and Tony often responds in quite a predictable manner, for the mind only works in a very limited way. However there is a frustration that compels the audience into continual questioning and analysis. When present at such meetings it is at times clear that the questions are not coming from individuals but from a kind of collective frustration and irritation that really represent aspects of a whole. Tony’s response, while dissatisfying for “me”, is also very satisfying for the realization that “I” isn’t really a reality anyway.

What occurs gradually during the process of “listening” is simply a ripening process of non-judgment occurring with the non-dual sense. As time goes on the edges around things start to fade and absolute “me” and “you” begin to blur. This is when we come into a true situation of listening or hearing without judgment and it is really only from this

situation that anything can be understood deeply. Before this what goes on is interpretation. Interpretation is simply the cocoon that exists before listening really comes in. Interpretation is seeing “me” and “you” as separate and so reading what “I” have to say through “your” ears is filtered and re-interpreted. In many ways interpretation has a great deal to do with language and linguistic use and also the quality of different personalities or social norms. Listening is actually beyond language and is in resonance with the nature of what is being listened to. Listening is innate, interpretation is dualistic and learned.

What this means is that in order to listen, interpretation has to die away. This is very different from the teacher who tries to get a student to “listen in the *right* way” or “listen in “my” way” which is simply a superficial power game playing out. Here in fact, listening means no teacher or student exist and that is an unconditional quality, no matter what is uttered by what seems to be two people interacting. Tony often describes it as “emptiness having a conversation with emptiness” or one could put it as two waves talking to each other. Seen from this perspective the student-teacher mentality of “the one who has traveled a long road” versus “the one who is young, impetuous and doesn’t know” completely disintegrates. This is not to say that the qualities of the personality go away if there is a sudden morphing into exact copies of each other, instead the “fingers of the same hand” are known to be connected at the palm, so to speak. From the “palm’s” view, all fingers are equal. This is why animals and infants do not get angry, they may fight or become charged with energy and explode for a moment but they don’t actually get angry because anger is an emotional disturbance that requires a very active “me” to be involved and to be pushed against. When there is no such issue present then there is no requirement for defensiveness which is what happens in many teacher-student interactions, the teacher assuming an air of authority that he has to verify through literature, ideas and “education” and the student assuming the position of the one that gets it “wrong” or can’t reach the “heights”. The implication being that the student just needs to keep striving/following until eventually there will be a “breakthrough” which the teacher will know to be “true”, conversely there will be a continuing situation of defensiveness and being dominated, which the teacher will call “resistance”. This is often a response of the student in order to prevent the dis-ease of the teacher being passed on, it’s like an immune response, however the teacher will often blame the student for “misconduct” or “ignorance”, such is the way of dualism.

There are expressions in Zen that describe the situation of “burning the Buddha”. These are often about a total rejection of ideology in order to express or see the true nature of the “self” behind the deity, whatever this may be, which obscures one’s senses from reality. Very often it is when there is letting go of obstacles of interpretation and enforced ideology of another person, that we instinctively come to a clarity that seems so deeply intimate yet at the same time is realized to be impersonal and universal. When listening comes, it is not a choice or about a “refining” process or worthiness, all of these arrows of illusion fall away when it is realized naturally that there is nothing to “do”. Interpreting someone else’s ideas requires so much doing, so much effort in fact. However, listening is innate, non-judgmental and perfect by nature.

In therapeutic situations practitioners will often tend to listen to a patient's story. As they do so they will commonly interpret everything that is said through a filter that is "his/her own" which as a result imbues all of the idealism and morality of their own story of "me" into the patient's. This simply ends up in a confused message of entangled ideas for the patient and usually a self-justification for the practitioner. Rather than healing occurring what expresses is passing on a dis-ease process, the notion that you and I are either different or similar but we are definitely separate. When there is a true sense of listening occurring then the patient's story is known to be held within *unconditional* love. There is no judgment of its content, simply an immediately felt acceptance of its expression. Response to this comes not from a reactive "self" but from whence the listening comes - from a situation of Oneness. The patient immediately knows the response to be truth, they knew in fact that this was true all along and healing occurs essentially with the relief that they are deeply known and deeply understood.

This does not occur until the process is naturally ripe within the practitioner's expression otherwise all that is passed on is more of the same dualism and judgment which unfortunately is all too common. For example the work of Hugh Milne in craniosacral therapy one of the truer expressions of our time that are imbued with a true listening in healing and a non-interventional nature. Ultimately the less the practitioner's nature is imprinted on the patient the better, this is also why medicine is the domain of the yin quality within the male and female bodily expression.

From the Tao Te Ching:

Chapter 17

The Natural-human attends 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 not fundamental trust the people's authentic Nature, any so-called "leader" will be met with mistrust.

The Natural-human allows the time to pass, her/his words emanate from truth

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

David Nassim

13/1/ 2012

The doula and the healer: windows of opportunity for health

(This article is a follow on from article 100 concerning the nature of the role of the doula as a key expression of the healing principle.)

When we think of healing it is very often associated with one person in the vertical position being the “practitioner”, “working on” a person in the horizontal position called the “patient” who is being “worked”. However this is a total misperception of healing. The situation of dis-ease is really the felt sense that “I” am separate from “you”. That which encourages this is a cause of dis-ease, that which allows an end to this might be called healing. However, the model of the practitioner being the power and having the “magic” of healing or “understanding” is deeply embedded into the so-called highest level of therapeutics involved in both Western and Eastern medicine. This ultimately is a hierarchical model based in the egoic warped male pattern of thinking which ironically is essentially the dis-ease pattern it is trying to “fix”. In fact healing occurs when there is a realization that there is nothing broken and nothing to fix, this relief is enough to allow the body’s natural restorative functions to do their utmost to resolve issues. Healing is about the natural situation of dissolving open the idea of fear and separation and defensiveness that stop natural processes from occurring and for this to occur ripeness of the moment is key.

Commonly those who act as a hierarchical dominator of one kind or another will try to take control of nature and attempt to “practise” by means of attrition down a “long hard road” of “doing” the “right kind of practice” to get the “right result” and describe their so-called Taoist understanding of “Wu-Wei” (translated as “non-action/non-doing”) as “doing non-doing”! This is a ridiculous suggestion. The whole nature of Wu-Wei is literally about a totally spontaneous unintended act that is deeply instinctual, without adherence to any art-form or set of rules. It is beyond art, or any so-called science or rules for that matter. The world of the human-adult it is utterly unnatural and so action that comes from something unintended and not prescribed is rare, or should I say it is rarely realized to be occurring in every breath and heartbeat.

Therefore the of the doula/practitioner has only one possibility in the truest sense when it comes to healing, in that fundamentally the best situation is if it is *natural* is that they are a healer! This is simple but again so rarely understood that basically some people are naturally healers and other simply are not, or not in the way they would wish to be considered. Of course healing takes on whatever context one wants it to, but a medical healer is a very particular kind of person and the nature of this person naturally associates with the situation of healing, it is not thought about. It is simply innate like breathing, it needs no teacher, maybe perhaps something to initiate a domino-effect of sense of being, but after this it is a natural process, not attributable to a teacher but as a result of nature being what it is.

The deification of teacher and of practitioner and the lowering of student and of patient is fundamentally clarified by the work of Akinobu Kishi in his connection and understanding of the healing art he calls “seiki” but which actually is the re-unification of

natural healing arts within Classical East-Asian energy medicine. The nature of Kishi's understanding is that the point at which there is a realization of the indivisibility of patient and practitioner, then healing occurs of its own accord.

But *how* then does this happen? Is it the patient? Is it the practitioner? Should we even refer to them as such? Would it not be better to describe a situation of two people in a room, one with a particular quality of resonance and the other with another, naturally. When the resonance of the so-called practitioner is right for healing, simply meaning that they are themselves which is calming and therefore is naturally healing quality of energy, not an activating and charging-up quality but a relaxing and non-interventional quality, then healing occurs. This only happens if the patient is able at this point to drop defensiveness, and anyway why would there be anything to fear from such a soft and loosening energy that is being expressed by the healer? However defence does happen when the patient literally feels under threat and many practitioners particularly those intent on assuming positions of power and who have a kind of hierarchical pathology, will make a patient feel under threat and so unable to let-go of defence at a deep level. However in the situation of a true healer it is an open offering or opportunity for the energy of the patient to flow open if it is ripe for this to occur. If not, it's no-one's fault, that's just how it goes.

So ultimately the healing reaction requires two things of the two people involved:

1. a practitioner who is themselves and is a representative of the yin quality of calmness and stillness by character, not by design
2. ripeness of the moment for the patient to let go of defences that he/she has become accustomed to using in the world at large.

When both these aspects come together a healing reaction expresses itself as a resonance of patient and practitioner as a unified energy field. If this does not occur then the two feel separate from one another. The point for healing is when the seemingly two people are sensed as One, even for a micro-second.

We can see again why the majority of medicine and healing arises from the natural dominance of the yin quality of person, the yang quality being far too focused on "doing non-doing" and so missing the point. It is important therefore to realize that much of the time in a healing situation there is a kind of waiting process for the moment to be right, for a relationship to be established, for barriers to come down before healing can begin. This sometimes takes a long time, or perhaps a few sessions before healing can begin. Some would call this "establishing rapport or trust" but energetically speaking this is really the letting go of the defensive field energetic and if this is not charged-up so much dissolving of it can occur in the moment of healing.

The work of the Doula has been expressed in article 100, please take a look. Here we discuss the obvious requirement of in-touchness with the female energetic quality that is

the basis of being a doula. But being a doula simply means being what you are, if this is what you are! Also the situation of natural birth only really occurs for a woman if she is able to let down the defences at the moment of birthing and allow things to happen naturally. The work of a doula should really be called “natural birthing window of opportunity” or better “natural birthing possibility” rather than it being the idea that a doula “does” something to allow for natural birthing. The doula simply is a representative of natural-flow and of the yin quality. Therefore it is only if the pregnant woman has come to a point of ripeness in her life where there is a yielding and a letting go by nature that birth will not be a problem. Otherwise it can go on for hours and hours of agony (a real “labour”) and may end up with intervention and a C-section. This is the inevitable consequence of not allowing nature to happen, and for some this really and truly is impossible in the short period of time it takes from conception to birth of a baby, particularly in view of all the nonsense women are assailed by during that time-frame that many may be influenced by, most of which comes from the masculine-dominated world of western medicine.

Being a doula and healing can be illustrated by the simple metaphor of an apple on a tree. The doula/healer simply waits and waits and is in no rush, she sits under the tree, her back against the trunk and dozes in the lazy sunshine. At one point she gets up stretches her arms, then sits down and opens her hand, she waits only ten seconds or so and then the apple at the top of the tree wobbles from side to side and drops directly into her palm.

The hierarchical mal-practitioner of medicine, be it Eastern or Western approach, takes another direction. They will see the apple at the top of the tree, make some mathematical calculations, call in the newly-designed crane and with loud noise and a number of other guys helping out as well, with onlookers marvelling and in awe shouting and clapping, he breaks the branches either side of the apple and positions himself in exact the position he needs to “get-at-it”. From a short distance away he dons gloves and with a specially-designed implement reaches out for the whole branch which the apple is on and with a harsh and crisp cut cleaves the branch, along with the apple. The apple is salvaged, hopefully without bruising, although a little under-ripe, he then comes down from his specially-engineered crane to his fans below who have completely forgotten about the tree and instead marvel at how it was that the man was able to get the apple down from her. What a genius. Here is this exact point demonstrated with the pure clarity of the Monty Python boys: <http://www.youtube.com/watch?v=arCITMfxvEc>.

This is the general difference in the approach and it may be clear that the yin approach is ultimately so natural and easy whereas the yang is so contrived. However, although the yin approach seems so easy, the yang approach is the norm and while not as exaggeratedly expressed as in the paragraph above, it enters into medicine in all sorts of little instances which are simply the difference between a patient moving into defence mode and a patient allowing ripening to occur. These often relate to the environment of the situation and general atmosphere of treatment but mostly, even if there are sharp noises and difficult sounds and uncomfortable irritations, at the root there is simply the nature of the practitioner and how he/she is, by nature. The simple phrase, “if you’re not a cook, stay out of the kitchen” is a key expression that needs to be deeply realized in

medicine as well as in all other aspects of life and a true understanding of the nature of our “selves” as part of a much larger whole, rather than a blind self-sufficiency which essentially is about the egoic “auto-immune” dis-ease of separation.

David Nassim
14/ 1/ 2012

Prize fighters in medicine: the ego of dis-ease, and finding authentic placement in the scheme of things.

I was recently shown a document describing a practitioner who after years of clinical work had ostentatiously decided to portray himself as a “hardened fighter” in the art of medicine. The gesture clearly illustrates someone who has learned very little of the nature of themselves in relation to the subject with which they were involved and this is the topic of this article.

In a book I wrote called “Medical Oneness”, I attempted to explore the nature of universality within medicine. The nature of all the healing methods is fundamentally not to do with the method itself but simply the nature of the practitioner doing them. Also there are those people who can treat and are born to be practitioners and those who, as this not-so gentle-man expresses, are really people who prove time and again why they should not be involved in healing. Moreover, when they do express what they do with such an air of high “self” regard and hidden contempt for others, their “self-deification” leads to a furthering of the nature of separation and a lessening a nature of understanding within medicine. This is simply the passing on of the dis-ease state because for whatever reason the practitioner is simply squeezing their energy into a square hole via a round peg. One can feel this in the quality of animosity and comparisons people such as these make when they speak. While these people would like to present themselves as the “true hardened “clinical experts” of healing”, suggesting that they are beyond flaky-flowery elegance and into the “meat” of the medicine, this simply reveals a distinct ignorance about the nature of nature and an obvious unsubtle arrogance that simply passes on the heart of dis-ease; separation, rather than the clarity of the ancient sentiment of re-connection with a true sense of reality. This is not to say that nature and instinct are not vigorous, but it has nothing to do with fighting, toughness (which is really an insensitivity, in healing), nor the madness of the fighter’s constipated narrowness. There are no fighters in nature nor in true medicine, they are purely man-made.

The idea is fundamentally about the misperception of the notion of choice and free will (n.b. neither of which exist!, please see <http://www.theopensecret.com>), and also about being deeply honest and looking truly at what one is naturally “best” at. It is therefore not women who should “know their place” but usually men, and furthermore it is the yang quality which needs to know its place, whereas the yin is usually clear about it from the beginning.

As expressed before in other articles there are two qualities of male and two of female:

Yang male

Yin male

Yang female

Yin female

In relation to medicine the following order is the natural relationship:

1. *Yin female*
2. *Yin male*
3. *Yang female*
4. *Yang male*

The 1st position of the yin-female is what we might call a by-nature healer, a person who is naturally non-interventional, meditatively calm and naturally yielding. The yang-male simply does not have these qualities and even if he tries his utmost he will always feel inadequate and constantly undermined by attempting to be in this position. Or, through forcing his will, he will often turn the medicine into a show-case of his own prowess and “talents”.

What we see daily in the modern world is that it really is still a yang-man’s world and the nature of mis-comprehension of the female-yin is something that constantly exists in society, the heads of business clinics and medicine are all masculine with very yang and dominating expressions, much like our prize-fighter. Yet conversely what we find in true medicine is it is actually from the female and so is the antithesis of hierarchy. Men make hierarchy out of medicine and indeed out of most things, for example in student-teacher relations teachers are often hell-bent on focusing on their own importance as well as the so-called “yielding” of the student, both of which are applied as a huge cover-up for power and control issues applied to a medical platform, where they do not belong. These people will also have a tendency to pre-empt their student’s challenge, as the student become aware of the reality of the illusion of the teacher’s ego they have been within. This is often thwarted by comments from the teacher suggesting that an attempt to see past “the teacher” is to miss the “truth”. This is just another red herring that eventually over time comes to be recognized as a myth. Unlike the mechanically-orientated, male-devised, modern medical model, true healing occurs when all the structures drop away and all that remains is a situation of connection, which can simply be shaking a hand or a heart-felt connection that is beyond “higher” and “lower”, “you” and “me”, beyond words and without learning, as with any infant child that knows its way without trying.

In the first position above, the yin female expression is such that it has the nature of healing within its nature. This is her job, her nature as a mother, a doula or mid-wife, as a nourishing healer. In the second position is the yin male’s nature is that of being in alignment with the female quality but also adding the dimension of the masculine, which is not only the healer but is also the inspiration to move energy when it is stuck. The yang female is the tertiary expression, she is female, yet is yang and directing in nature, the clinic itself is too small for her capacity to express and she starts having difficulty with this environment. She needs to find more vigorous expression elsewhere and requiring the ability to lead and direct a process, something that is not part of the healing situation but is much better expressed as in inspirational speaker or “doer”, an artist in the world, not someone who serves but usually someone who is served and acts to protect and direct. This is her place. Fourth is the male yang expression and our beloved prize-fighter who neither feels right either in a suit, nor in a clinical attire. The main reason for this is that his energy is one of a protector and a director, a born leader, someone who when put

into a clinical environment will inevitably form power-based relationships with patients and attempt to control the process of medicine and “knowledge”, he being the “rarified” idealist of who “knows” and who doesn’t.

The nature of the 4 qualities here each have their place and express themselves perfectly in human society, if only they would take their natural positions and end the pretence. For the yin female it is her expression to be the core and the centre and also to be the healer. It is here that there is the anarchic simplicity of absolute unintended intimacy and connected clarity with the patient in treatment, she is unsung in her work but known for being the purest nature, the nutritive energy of life.

The yin male aids the yin female in her activities, expressing her nature to the yang and working as an intermediary to the outer world with which the yin female does not need to engage. He is always in a secondary position in relation to the act of healing, yet in this position he acts as a go-between and in the body of humanity he is a healer though always less sensitive and more robust than the female yin expression. He is always learning from her.

The female yang expression’s job is really to express more completely the yin of both male and female to the exterior and also to converse and connect to the yang male and make him aware of the nature of what is going on within the inner workings of the body of humanity. She has the job of leadership with the yang male as king, he leads but with a queen advising beside him who has just as strong a spirit but is yielding by nature in her body.

The Yang male’s true expression is as a protector, a powerful direction and vision to allow his body of humanity to have the skin and muscles to act as a fatherly wrapping around the yin-natured “organs” where the healing occurs.

The above is how a healthy expression of society functions. A good example of the nature of the yang male as a defender or protector of the yin/women and children is most clearly expressed in the recent film “The Machine Gun Preacher” which explores the life of Sam Childers, a perfect illustration of a yang male expression, a man who spends his life protecting the children of Sudan by both brains and brawn and often with lethal force. These people are the body-of-humanity’s natural mechanism to defend against insanity and harm of the yin quality of the children and women and softer-natured men who are under their fatherly protective wing, described in mythology as the archangel Michael and other images. It is by nature that these men live lives like this, many of whom will be army/military-trained and be experts in martial arts and weaponry. It is often a confusion that the martial arts and healing are seen together, this is only because during training in martial arts injuries are inevitable from time to time and so healing is associated. The yang male’s involvement in medicine is therefore associated with battle injury and First Aid and emergency medicine. The nature of chronic dis-ease which exists whether or not there is acute injury, and is the actual suffering of the human being due to the idea of “self” and its consequences, is all part of healing and is the domain of the yin.

In nature this quality of animals exists as the dominant or alpha male expression and it is simply a function of nature that this expresses itself, however this doesn't mean it needs to be aggressive. As with the calm and strong nature of the Orangutan male who makes a perimeter around his encampment of other Orangs, he is the skin and outer defence system for the tribe, he is out in the world looking and sensing outwardly, yet not in anger, always with the potential to move with power but not using this unless it is necessary if his "body" of females is threatened. Such is the life of Sam Childers also and the orphanage he protects.

This is the true role of the male yang quality, but this has been negated by the feminist movement who condemned these men as being archaic rogues. Yet they are just as necessary for the whole as are the yang-females, when in their correct natural role. Because of this the yang-male has been left to go underground, to drink themselves into a stupor or to find ridiculous ways of expressing power like becoming powerful businessmen and fighting amongst themselves. Either this or they move into areas they should never have entered, like an auto-immune dis-ease attacking itself, for example into medicine, the yin, where they attempt to "take over" and "take charge" of medicine, becoming Osho-like gurus and gods for people to bow down to, Shamans whom people fear and dictators who have no realization of their impact on the whole, and neither do they care.

The yang male in medicine is akin to a bull in a china shop, or a cat amongst the pigeons. It is a fractioning of nature and results in a mis-alignment or unauthentic quality that inevitably comes to an end, though usually not without deep struggle and pain. The most challenging thing is for people to let go of what they think they are, or think they should be and simply be what they *are*, unrestricted. When the altruism of doing what's "right" drops out and instead there is simply a natural response to who and what comes through "me", then things align themselves naturally, but this only comes at a point of ripeness for the seeming "individual" to recognize this process. Unfortunately for the yang masculine when they are stuck on something, they really and truly are stuck on it, and when they say they are ready to "listen to others" it is always an attempt to further embellish who and what they think they should be, thereby compounding their so-called power.

As in the famous story of "The Emperor's New Clothes", within the realm of medicine these people often find that the nature of what they have to say and who they say it to matters little. It is interesting how often I will see a mother of five who after doing a two-week reflexology course miraculously cured a person of back pain, which the famous powerful yang-male in his clinic-on-high failed to make any impression on, even with his years of experience.

This just goes to show that far from being "a long road" medicine is really something that is immediate, spontaneous and instantaneously known, it cannot be taught, has nothing to do with theory or practice but is innate when recognized. Healing is not a job, it is what you are, or not. Most believe that they are in the profession because of their "dedication" to a lineage, teacher or role they have played for a long time, but actually all this fades

away when it is realised to be irrelevant. In essence healing itself doesn't *matter* at all, it isn't about being good or bad at something, it could be called an art if we recognize that everything is art. But it is not "*an art*", it isn't separate from anything else. The problem of seeing healing as anything other than what a person *is*, without trying, is that it then needs to be qualified and bound to a set of rules which are utterly beyond nature and the actual situation of healing. This only happens when there is a mix of roles and the yang-male attempts to bring his logic of the exterior world of the warrior/protector inwards, where it does not belong. At the other end of the spectrum the nature of the yin healer quality might bring its vulnerability and softness outwards to the exterior world. This is also inappropriate. Both the yin and the yang expressions are utterly uncompromisingly true and cannot be falsified or covered up, but both need to know their place.

It is only when the yang male enters the domain of the yin that problems arise, this might be called "abusive" within the idea of medicine, just as the entry of the yin to the exterior and an attempt to fulfill the role of the yang male by the yin female would be seen as "ridiculous", and rightly so. There are of course less traditional roles of the yin male and yang female which are in-between, but again when these people truly understand their nature and allow themselves to be led by nature to the position they are in, then people clearly recognize that they are doing the job they are meant to be doing.

When entering the realm of the yin the yang-masculine energy needs to be very clear that they are in over their head. It will not fit comfortably and if they are truly sensitive enough to listen, should move them to a situation where they are what they need to be, for the benefit of everyone. There is little use finding a fighter in a clinic or a healer in a defensive position, but if we remove the judgment of whether it's right or wrong and simply look at the energetic facts, the nature of who we are, then something else is revealed and the long road finds its peaceful ending. To diagnose or see this in a situation or a pattern of dis-ease everything is on the surface, allowing one to truly be able to know a book by its cover.

David Nassim
11/ 1/ 2012

The intimate non-language of the body.

While it is clear that our thought processes and the “higher-order” functions of the brain tend to be considered in association with linguistic function, this is hugely different from the nature of the anti-linguistic “language” of the bodyspirit sense. It is hard to cognitively explain how the bodyspirit speaks without words or linguistics, in a sense even the word “speak” is incorrect because it is really a noise without words, sound or expression that is incoherent to the cognitive process. However the body is constantly expressing signs and symptoms that are literally the light and sound of the expansions and contractions within the body, the letting go and the holding on, the holding on being the contraction of dis-ease and the letting go being the health or wellness of the bodyspirit.

We could look into all the problems of the body and mind and try to get an idea of all of the possible symptoms and what they “mean” but still this is to have an idea of things on a cognitive level. It is more interesting to kind of get a sense of something experientially and then to follow it to its own natural conclusion. By this I mean all the various movements in the body, such as the breath which is occurring spontaneously and naturally without the requirement of a “self” to intervene. Intervention, even control of breath, is actually a form of violence towards nature, as expressed in the Tao Te Ching. The point is that when the breath is sensed, we feel the chest rising by itself and then reaching a peak and then falling away, like a great wave. The same is true for all functions and movements of the body. Heat tends to want to cool off, tensions tend to want to relax, what is up wants to come downwards, what’s downwards tends to want to rise up.

This is simply the yinyang of the nature of the body and how it functions, all without a “me”. In fact the introduction of a “me” resists and attempts to control all these functions and then to cognitively assess the whole thing from “above”. This is when dis-ease sets in, when there is a head-based rather than bodyspirit-based focusing. Dis-ease is discomfort. It is the nature of the contraction. Contraction is not a situation of yin, yin is to accumulate or to condense as opposed to yang which is to expand. Both these functions are natural, but the situation of contraction is actually only found in humans (as far as we know) which is a state of resistance to what is, or what is naturally. However contraction does have a tendency towards wanting to let go, which could be a letting go into accumulation (yin) or a letting go into expansion (yang) but either way it's a letting go.

Hence from the state of dis-ease, which affects almost everyone, the nature of our body is to function naturally. The “self” is alien to the bodyspirit energetics, so the bodyspirit then creates contractions all over the place that are simply the dis-ease occurring. The body doesn't try to *own* anything, no matter what its expression, whether an Alpha male, a submissive female or something in-between these poles, bodyspirit just expresses without ideology, method, planning, utterly spontaneously without pre-thought. This is the base and then dis-ease comes in which is akin to colonialism, it tries to take control of the body’s natural tribal, un-owned, innocent, un-bordered system and it does so with the dis-ease of “self” based in thought and language.

Language and cognition actually prevents life and fundamentally causes more of a focus on self, even if “I” or “You” are not said they are implied. This further compounds the illusion of “you” and “I” being separate which is the fundamental illusion of the “self” itself! This is very clearly seen in the situation of a mother giving birth. If one speaks to a woman when she is in the throes of childbirth and tries to cognitively engage her by asking questions, this actually closes off her connection with the process at hand and stops it from happening. Contractions will slow, the birth can be “constipated” and may require medical intervention, simply due to engaging with her in thinking and speaking. This demonstrates why the nature of “self” and its expression in language is something that is actually antithetic to life, it blocks the flow of expression. It is a misconception that animals “speak” in languages similar to the way humans do, but this is utterly different. While it is a vocal expression it is not words, instead it is sound vibrations much like a whale’s song, this is not a language but a connection with others. This of course is the origin of our language but it has long since been forgotten, apart from the sounds made during sex, in sleep, and spontaneously when applying physical effort and in infant days very little of it remains, although music does hold some of this within it.

The point of exploring all of this is that the contractions of the body and the tight knots and tensions are literally the dis-ease of “self” expressed through the body. When this drops away naturally, so the body comes back to a tension-free state. Whenever there is a trying, a forcing, an observing, a detaching then there is always a state of body dis-ease. The situation of the unravelling of tension is both intimate and impersonal, it is deeply authentic yet has nothing to do with the individual involved.

Therefore the non-language of the body is similar to the situation of auto-pilot, which when not intervened with just happens and then re-aligns itself as best it can with natural flow. Of course scar tissues that have occurred in the past will not completely heal and dis-ease that has physically damaged the body beyond a certain limit cannot be reversed, but the dis-ease/ “self” can let go and there can be total freedom and peace. Of course the body may be terminally damaged, and eventually the body dies, but the death of “self” always dies just before, there is no “self” involved in wild-nature.

Hence the access point to the non-language of the body is via that which has no language, which remains the 5 senses. Through these sensations there is a direction in which the body wants to go, something that Gurdjieff called the inner compass, which is a useful description. This compass is of course unique to each person, yet is not owned by any individual, it is simply a direction to instinct, a natural true north. When there is a letting go there is a kinesthetic sense of wanting to search in this way or wanting to scratch this area, the want to sit still or to move, wanting to be warm or to cool off, wanting to express something vocally, wanting to eat, drink, touch, smell, taste, sleep, have sex. When these are allowed then the body lets go of tension and there is an allowance of life itself, an allowance of the human animal or the childlike nature of the person, be they in adult form or not. These are the connections back to the body and it isn’t a language that can be taught or learned, it is already innately happening all the time but usually under the undercover operation of “I am”.

In the modern world there are several expressions of those people interested in engaging with the bodyspirit and bypassing the cognitive, please see the section 10 of the Health Instinct links page here http://www.healthinstinct.org/index.php?main_page=page&id=7 Those expressions generally relate to a non-cognitive or less cognitively interventional approach, instead of leading the body with intention allowing the bodyspirit to express itself. This is illustrated by various forms of intuitive dance and natural expression that are free-flowing and without imposed structure but which very often forms something very structural when it is allowed to move into natural order. This is particularly expressed in the work of Haruchika Noguchi and his inspirational ideas about “katsugen-undo which are exercises that trigger spontaneous bodily responses. These are the basis of all Chi Gong, Tai Chi and yogic ideology before they were rigorously formalized and turned, often by domineering men, into “traditions” and ideals through which to achieve “enlightenment” and “longevity”. All of such idealism is the work of the cognitive mind attempting to grasp onto something that allows the “self” to extend its time period on earth rather than to literally let go know as “to burn the Buddha”.

If a let-go occurs then all there is are the senses occurring right this moment and when we follow their natural direction, although it implies a kind of detachment from the senses which is impossible, when there is a listening to their lead, then there is a free bodyspirit and mind by extension, and what expresses is authentic and without intervention, or any need to qualify it linguistically.

David Nassim
22/1/2012

Slow and Fast: The nature of the yin within healing

As spoken about in previous articles what we can say is that the yin principle can be called the principle of healing, the yang is the principle of catharsis. Both can be broadly termed healing mythologies but in fact yang-catharsis is only a precursor or symptomatic resolution whereas yin-healing is the root.

The nature of treatment associated with each of these principles very much has to do with speed. As with a fast and vibrant piece of music the yang quality of energy is an excitatory experience, an explosion or passion, a powerful and masculine expression, there is usually speed involved, fast and rhythmic, deliberate, with an edginess or punch to it. This is the kinesthesia of the yang quality in all art forms, be it music or medicine or other expressions. It is cathartic, it makes you move, makes you exhilarated and makes the mind go wild, pertaining to explosive images and movement. This is the nature of the yang. This therefore is a catharsis, something that makes one move and express, an expression or a using up of energy, it is not about storage but essentially about a tasty, salty, pungency of life, a vibrancy, it is a visual spectacle.

The yin however is utterly different. This is soft and tender, slow and calming. It draws one inward into the emotional tension. Because it is soft and slow it opens up and connects, it is a lullaby, an intimate love-song, or a ballad of some kind. It is also the warmth of a hand, the calming of the touch, and the feeling of being held and connected to deeply. This is the yin expression and it is to do with healing. The slower the rhythm the more it enters the body rather than the head, fast goes upwards whereas slow goes downwards. It is therefore sexual more than lyrical, deep rather than superficial healing and less immediate in its effect.

Of course there is a mixture in all things, a mixture of speed and slowness, in a day, in seasons of the year, in everything, even a breath or heartbeat. But the point here is that slowness and calmness are the principles of healing, and speed and immediacy are the principles of catharsis. While this seems obvious it is actually a key point as to whether a person can be a healer by nature. Often healers who are trying to be what they are not attempt to engage with being slow by exhausting their body, through exhaustion they manage to slow down, yet by nature they are actually fast. There are four kinds of expression of male-female energetics:

Yang male
Yin male
Yang female
Yin female

Put in order of speed of nature the following is true:

1. *Yang male*
2. *Yang female*
3. *Yin male*

4. *Yin female*

This expresses the actual nature of a person's personality. By nature the expressions of 1 and 2 will find it very difficult to be still or quiet, they will find their meditational stillness through actual physical activity and action, there will be stillness in movement. The Yin male is 3rd and he too will have difficulty being still but will be naturally closer to a healer's touch than the 1 and 2 expression. The Yin female, 4, is a pure natural healer. Her expression is such that it will be slow, soft and calming and this is the fundamental core of healing. Conversely, the yang male will be the best at catharsis and the yin female the least effective. The yang male will be the most expert at emergency medicine, the yin female best in chronic situations...and so on.

It is very important to be what one *is*, not try to be that which one is not. Even if there is a complete knowledge of something cognitively this makes no difference to the nature of what is being expressed from Centre without trying. If society is to ever be free it has to come to natural realization of the natural ways of being within the bee-hive of humanity. Without this realization there is always the pretence of being something or someone that actually one isn't. A yang male attempting to be a yin female is as ludicrous as a yin female trying to be a yang male, it is best to allow things to be done by the people who do them best. This realization helps society as a whole, it moves it to a natural state of order, not an imposed ideological order which is divisive and will eventually collapse under its own weight.

When we are considering the healing touch it is important always to understand the principles of the yin. The Yin female's touch is intimately healing from the outset. It is deep and calming and yin-building/nourishing. It is useful for all and fundamental to the yang catharsis but it is also true that the yang catharsis has its place, especially if there is blockage and stagnation that is reaching an acute phase and needs removal.

As a general rule the whole of the healing arts are held within the yin female and yin male. The yin female is the healer the yin male acts as healer but also for cathartic treatment. The yang female and yang male hold different more expressive roles in society and as such need to focus their effort externally rather than internally. This is best for the whole not for the individual, because through this it is seen that no such entity called "me" really exists.

David Nassim
20/ 1/ 2012

Resistance Vs. Dissolving: The distinct difference between hold-on and let-go

It is clear that the human being is tied to a “self” perception, which holds it in fearful contraction and blocks the nature of its energy. As a result there is a significant difference between what people say is “accepting” something compared to a situation where there is a natural letting go.

For most people the nature of “acceptance” very often means a situation of repressed tension that is kind of swallowed, expressions such as “swallowing your pride” or “tolerance” or “restraining your anger” or “shoving it under the carpet” or “burying it deep” are often what people say they when are in so-called “acceptance” of something.

The idea of “acceptance” is really therefore about trying to bypass or alter one’s actual feelings of wanting to express something aloud, in order that “decorum” be maintained or because it simply isn’t deemed to be “right” that a person should feel in a particular way at a particular time. Neither infants nor animals have any concept of this, they simply express exactly what they feel when they want to and as they are, there is no “think about it!”, just is a spontaneous expression occurring, without a “me” involved.

Hence when we talk of “acceptance” in society and in the hierarchical ordering of various systems of bosses and subordinates, kings and servants, teachers and students, we have set up a situation of tension and restriction on what it is that is felt. Even if what is felt is very “self” constructed and very much about “me”, this is not the point, to compound this issue with a guilt of expression or with a so-called often altruistically-based “acceptance”, simply impacts further and is about one person decreeing that another should be or behave in a particular way to suit them.

In nature when an animal tries to do something that it cannot, like a dog trying to jump over a wall and falling short,... at about the 20th attempt or when the energy runs out, there will be an immediate change of the dog focusing on the want to jump over the wall, until the energy returns and then the process may or may not start again.

However, there is no thought that “I shouldn't do this” or “I should do this” it is just done because that's what's happening, for no reason, no cause. The dog is not intolerant of the wall, or when without energy “tolerant of it”, it is not at odds with anything, it is one with the wall and it is just that the energy is moving for it to want to expand over the wall. There is no dismay or problem. We often look at animals in cages at the zoo and say look how sad they are, and it's true they don't look their best because they are thousands of miles away from their original habitat, eating bad food and involved in the energetics of humans, which gives anyone an irritant in their system! Yet in fact it is not the animal but the human who is caged and the animal that is free. There can be freedom in a prison and total restriction in the middle of paradise. The falseness of a situation of “tolerance” doesn't occur in the expression of nature, it is simply constantly involved and activated within life, never outside of it wishing it was somewhere else. A hilariously ludicrous example of this is within a student/teacher relationship where the teacher says “I am only tolerating you because I can see your resistance to me is waning” - yes, this actually does

happen. Herein we see the duality of student tolerating and resisting the teacher and the teacher tolerating and resisting the student - fundamentally we have an expression here of the blind leading the blind. Here the teacher believes strongly in themselves being a kind of Christ "me" as in Christ's expression:

John 14:6 *"I am the way and the truth and the life. No one comes to the Father except through me."*

However Christ's understanding of "I am" is very different from an actual belief in "myself". By "I am" it is likely to have originally meant "Nothing being Everything" and "the Father" is meaning "Naturalness". So it could have been written:

"What 'I am' is nothing being everything. No-one comes to Naturalness, it a recognition of 'I am'"

This utterly is obstructed by "I" and "You" type expressions, which if Christ truly expressed a liberated message is unlikely to have said.

Most situations, which include ideas of resistance, are like this, including those focusing on the physical body, "resistance training" says it all, where a person does as much as they can to the point of collapse constantly going beyond the natural limits of the body and trying to push it to failure. This is simply a form of madness, do you know of any animals with a six-pack and muscle-bound body expression? Generally over-tight muscles are a form of stiffness and tightness that stops blood circulation which is essentially an illness, it is not desirable naturally and certainly contracts life. Overall the body simply needs to be comfortable, open and flexible, with tonus, the training one does should be from the everyday movement the body has in order to get food and to hunt and gather. In today's commercial world it needs to be fabricated into exercise, but only what the body can sustain and feels comfortable with, not over-training or under-training, just doing what allows the body to be open and free, to loosen tension and sweat out excess heat.

Resistance and tolerance and tension make for a restricted and heated body condition, they are essentially forms of frustration and anger that can build up in the body. The more they exist within the body, no matter what activity one is doing, the tighter and more constrained the body becomes. People often do exercise to "let off steam" but if one exercises from the position of tension then very often the exercise itself will be tense and tight and injury can often result. Exercise used as a catharsis like this has its limits, it doesn't actually deal with the root of the problem which is the healing or the dissolving of "self" into Love.

When this energy is unleashed there is an explosion of energy. Very often if there has been a lifetime of tension it can release in all sorts of noxious dis-eases and expressions. If there is an *intolerant* attitude and a constant outpouring of expression generally these people are considered angry and aggressive, they are commonly "self"-orientated and

have very little time for anything or anyone else so they are like a raging bull, or hardened fighter. However, by expressing and letting off steam cathartically all the time they do tend to keep the restriction off the inside of their body, although again the root remains unhealed. For the more “tolerant” and people able to move into a passive-aggressive “acceptance” or “resistance” the energy goes inwards and it damages the internal organs.

With the intolerant person there is basically an external pollution, with the accepting-resisting person there is internal pollution and in both cases there is resistance at the root. For the intolerant person the resistance is to anything which is not done “my way”, it is the tantrum-adult or narcissistic person. For the acceptance-resistance expression it is the “tolerant” stance of being able to cope till a breaking point where it then goes inwards. The first is the yang dominator, the second is the more yin victim state - both are under the illusion that “self” exists and both are needed in order for each other to continue.

Then outside of this is the dog attempting to jump over the wall. For him there is no resistance, he is simply expressing the expansion of energy to jump over the wall, even though his attempt is thwarted he doesn't try to be “tolerant” about it, he just continues until there is no more energy. There is also no intolerance, there is infinity/no-time. The reason for this is that there is no-self associated with the dog-expression, it's not coming from “me” and as result there is no situation of blockage/contraction of energy, there is no irritation expressed at not getting “my way”, neither is there a non-expression and internalizing of irritation at NOT being able to express what one would wish.

Wild-Nature is an utterly uncompromising expression, but also uncompromisingly *without* “self”. For humans “self” is the primary characteristic which prevents them from being authentically free and when this does occur there is nothing neither intolerance nor tolerance. Nor is there violence, there may be an expression of energy or natural-conflict but this is not violence of “self” this is simply energy expressing like a raging river or a thunderbolt, it is impersonal and intimate. For humans “self” always dissolves at the point of death, if not before. Dissolving literally means a running out of energy into a process of contraction of “self”. This cannot be made to occur, it cannot be talked to or coaxed out, it does not “happen” under human influence/intention, nor because of what humans “want to happen” but because nature, through the human, is ripe for it. As a result there is a return to the state of the child-infant and of the animal, at which point expression is for no reason, it does not have a “self” involved and so is totally free and unrestricted. There is fundamentally no tolerance or intolerance because there is no-person to hold-onto, either the extrovert or introvert state. The personality is then utterly natural and unrestricted, it doesn't have to be anything other than what it is.

Instead of moralizing on the “spiritual benefits” of being “accepting and tolerant”, of “trying to accept” or “trying to let go”, and the “badness” of being “intolerant and demanding”, we really need to forget it all, for it's nothing to do with “me”, it's out of our hands. Basically it would be more sense-able to focus on going towards that which you like, whatever this may be, going towards it, engaging fully and naturally with it, without force, simply because “I love it”, without requirement of a “reward”. This has

more clarity than the hard slog of “trying” to force oneself through a narrow window, the point being it may be the window is too narrow for you, or it might be that you are too narrow for the window. In both cases “self” is always the resistor of flow and neither the tolerant nor the intolerant can “accept” this for they cannot truly give way as this would be to kill them-“selves”. This is something the “self” cannot “do”, no matter how hard it may try, dissolving occurs as a result of the natural-whole, just as the human-condition and expression of contraction is also an expression of the whole. Again at the end of the line there is no choice, no “self” and No-one in the driver’s seat of Life.

From within the cocoon of tolerance, intolerance, acceptance or non-acceptance these states will always be seen to be “my” or “your” fault, but once there is a dissolving and a letting-go the realization of Oneness will be the only flavour left.

David Nassim
2/2/12

Repeating the pattern: The energetic cycles of behavior that lead to eventual freedom

While people's involvement in the repetition of patterns can be associated with anything habitual, relationships seem to be one of the most common examples, whereby they routinely connect to similar scenarios and types of partner as those that went before. Why does this happen? This is always a very difficult question. The new-age response is usually a two-fold explanation: firstly the suggestion that past-life situations need to be ironed out or "I knew you in a past life" type scenario, or that karmic retribution is occurring in which someone has to "learn the lessons" of the relationship in order to "progress to the next level of consciousness".

As spoken about in previous articles the reasons why the above ideologies are completely out of alignment with nature are manifold, but are fundamentally based around the nature of the so-called "self" or "individual-soul" which fundamentally does not exist and in the ancient world would be a laughable suggestion. In the last thousand years or so, the original non-dual expression of the cycle of life and death and the transformation of energy has formed the tangent called "reincarnation". This has attached an ideology about "personal"-Karmic consequence. All of this needs to be let go in order to really understand the nature of cycles or patterns of behaviour, for fundamentally none of it is or can be based on personal blame, all of nature is utterly blameless and without judgment.

Fundamentally, the corruption of the natural truth is brought about by the warping of the yang within both men and women. The yang quality naturally recognizes the stars in the sky and not the sky itself, it focuses on details and not the overall picture, sees things in narrow focus rather than broad. This is something which then warps into "individualism" due to the human-condition of the sense of separateness. The nature of the yin quality is to sense the background as well as the stars, this therefore is never in dis-ease, as a result it sees both the star and the background, the wave and the ocean together. This is not a negation of the individual BUT it is a contextualization of what one means by "individual" and so renders the idea of "self" into an outer appearance rather than an actuality. Hence to focus on "individual past-life", "individual karma", "individual repetitive patterns of behaviour" is to miss the big picture and as a result not realize what is occurring overall. Also the yang-star point-of-view makes it very difficult to recognize that the yin-sky view is really possible, everything from the yang-star point of view is often about the "self": "self-promotion" or "self-development" or "self-empowerment" and the satisfaction of "self" ("I make my own reality" is a common catchphrase), but this is simply focusing on appearances. Inevitably this has to fall away to enable the realization that there is something larger "living through me" or "expressing through me". Within humans this however usually comes as a huge shock to the more yang-expressions, while the yin expressions naturally let go to this state more easily. The yin is always the mother of the yang, and so always the source that the yang is always trying to pin-down, but can't.

So back to repetitive patterns....

Many people for example have one relationship after another, convinced each time that “this one is different” yet it is in fact very similar to the “one” before. There are many factors in this process but mainly it is due to energetic resonance and opposition. If it is to do with energetic resonance this means a person will resonate with another of a similar nature, either because there is a resonance of a similar dis-ease pattern like anger or intolerance, or there can be a similar natural energetic quality, in which case this is called a “match” as in “match-making”. In either case, this type of relationship forms a stronger or a bolstered expression than one person, it acts as a volume increase when the two join essentially forming a larger sound. This pattern often happens when a person feels weakened or alone or cut off, someone understands them, even if this understanding is met in an angry confrontation. The film “Fight Club” is an expression of this resonance of violence. 99% of the romantic films where two very similar people find each other and discover they are very much alike is about resonance. Resonance is deeply desired within society because it produces a feeling of “strength in numbers” and is a primary creator of division amongst different groups of people because this shows an innate intolerance for difference and a want for similarity. What is similar is seen to be safe and the human-condition sees all life as a potential threat, so to be understood and accepted is an ultimate quality and an oasis in the madness, at least for a while. Resonance is fundamentally very stable and long-term, it has a tendency to stagnate as there is no reason for it to change. Hence everything about it is “safe”, even in its discomfort. This requirement for “safely” is very strong within a world where there is so much that seems threatening, so resonance is the preferred state of a world of “separateness” at its root. But without blending this creates infertility, as the yin and yang qualities fail to mix, or resist it.

Opposition is the second possibility for repetitive cycles. This involves two utterly opposite energetics joining in order to resolve itself. This can be within an expression of dis-ease, for example the bully and the victim, or the aggressor and the dominated. One needs the other and so this is a very hierarchically-based situation, it occurs in many male-female relationships and has been the basis for the female rights movement to protect women. However this doesn't have to be in the dis-ease process, it can also be opposition of natural qualities without the psychology being involved. Here we see the rare relationship where two polar opposite expressions meet and balance each other's quality and as such form opposition, which is also sometimes seen in romantic films, such as “Casablanca”, usually with the outcome of the two not staying together. In music The Lennon-McCartney balance is a clear expression of this, as is the Page-Plant balance in Led Zeppelin. The natures of these people are quite different and so the “child” born from these interactions is often far greater than the sum of its parts. But inevitably within a world such as the one we have currently, there is always a blame-based meltdown of such relationships and a move to more resonant similarity that is less intense and passionate, more calming. However naturally there is always a flux between relationships that are intense and passionate and those that are calm and nourishing.

Patterns occur at both the level of dis-ease and at the level of nature, and these happen together. Patterns occurring at the level of dis-ease we could call “superficial” and “self-based”. With the situation of resonance the dis-ease state forms violence or other perversion of the natural expression. This can be seen in groups, who together express

this tension, such as in war or other man-made conflicts. Groups form identification, which feels supportive as can occur in cults, or communities that try to form a “tribe” separate and “different” from others. This is very habitual and includes the alcohol-drug culture.

Energetic resonance is kin-ship and a reflection. It is realization to no-thingness and the letting go of structures, it is the sense of feeling calm rather than feeling sparked-off or enthused to change or feel like there is impending doom yet a move towards this, such as in opposition. It is a stability and a family or friend-oriented quality. This is the natural tribe or home, the natural origin and is required as part of the picture of life.

Opposition energetics can also be repetitive as evidenced by relationships built around repetitive battering and constant violence, or a student who consistently finds highly dominating and aggressive teachers, or in opposition the predatory expression that attempts to find the innocent and tries to corrupt it. These are the most “destructive” expressions constantly happening in the world, from ethnic cleansing to torture and rape, political and corporate domination of the world. All these roles are about aggressive dominance, which when mis-aligned with natural order and under the illusion of “self”, means that leaders should not be leaders and those who serve should not be in service. There is a reversal of roles which is now the norm.

The true nature of opposition however is greatly beautiful. The male and female body are one expression of this, perfectly suited for each other to form a single unit. This is also found within the nature or seasonality expression, where different qualities connect to each other due to their difference in order to go beyond each other’s limitation. This is a burning up of each other’s “selfhood” in each other and is a true expression of the intimate-impersonal nature of reality. This may happen as a pattern going from a time of calm and resonance with a group of similar quality people, towards that which is opposite and different and energetically balancing. This is how cross-cultural connections are made and how the world creates offspring that has the strength of many expressions within it. It is the adaptive and the new, the revolution and the ultimate change, it is the passionate drive that draws things to death. The male bee who mates with his queen to create the new royal line and dies in the process, this is the quality of the energy. It is powerful and potent and sexual and forms something that creates death for the individuation and true blending of expression. Each time there is an orgasm in nature there is a death and a re-formation, like a breath or a heartbeat, yin and yang realize their constant Oneness.

The movement from natural resonance to natural opposition and then back to resonance in a cyclical pattern which can occur within a relationship during a lifetime, though usually with more than one relationship for most people, is something that is a purely natural expression. This pattern is very much like the seasons of nature, from the passion of the heights of summer to the coldness and stillness of winter. These cycles occur in everything and there is no reason to think they are pathological, even if social norms might suggest them to be, in order to keep hold of the dis-ease of “individualism/self” and the monogamous status quo. (an example of this can be read here, notice how much

judgment and essentially denial/manipulation there is in order to “not hurt”:
<http://theweek.com/article/index/99512/the-last-word-he-said-he-was-leaving-she-ignored-him>)

Very often what is natural is taken to be unnatural, based on highly aggressively defined social norms associated with “what’s right” in a relationship. To have fidelity to nature these have to be let go of. However, the dis-ease cycles need to be pointed out here, the resonance in disease and opposition in dis-ease are both states of stagnation and intolerance respectively and are as such the unravelling cocoon of the dissolution of “self”. These relationships are not about individuals but about the “self” trying desperately to find Oneness again and in so doing lashing out to find it. It often involves some kind of violence internally or externally to try to control and hold onto that which makes one feel a touch closer to Wholeness, yet like grasping at smoke it never happens. The miser believes that if he owns all the world and universe then he will be “okay”, at least everything will be safe. The aggressor believes if he can dominate the whole universe then at last it will come to equilibrium and he can rest. The rapist believes if he overpowers all that is female he finally will not be afraid to die. All these expressions are the same one playing out, there is essentially fear of separation and an attempt to get back to Oneness, however impossible and perverted the methodology. This plays out over and over again till it runs out of power at which point there has to be a situation of acceptance which occurs with everyone, even at last at the moment of death where everything “I am” is vanquished in a split-second and at last there is a return to Stillness. The point is it isn’t because of “you” doing something, or not being this that or the other that relationships keep repeating, it is due to the process of “you” getting to a point where “you” lets go in life or at the point of death and then the repetitive pattern of dis-ease breaks open and all there is, is natural expression. This occurs with a ripeness of nature. When something isn’t realized until after the 3rd or 4th go-round this is not because they haven’t learned, but because nature is unable to unravel in this process until the 3rd or 4th time, there is no one to blame.

The dis-ease process is the *crucible of nature*, it is the process that is in-change, the bud or the fruit as yet unripe. Therefore habitual patterns are the same, from biting nails to self-harming and eating disorders, the process is the same, it’s about repetition of something until the point at which the process loses its value and we can longer find reason to do them. At this point something else can enter, in “losing our religion” we find the true nature of reality just below the surface. There is no “presence of mind” required, this in itself is an oxymoron, for who exactly is it that is present? The mere realization that actually “I” am not “in control” of life is such an incomprehensible issue for most people that they reject it flat out and often associate it with fatalism or being chained to a situation forever. In fact it is ultimate freedom, it means that when there is a let-go that happens naturally, without any teaching, practice, karmic closure or past-life involvement, when there is just a let-go without trying, then it is realized that “I” is something utterly irrelevant and “my” expression can be nothing more or less than a drop of water within the sea.

David Nassim
24/ 1/ 2012

Natural-Conflict: The friction of change

“Survival is about conservation of energy. All too often our modern culture is about wasting it. Conflict with friends and family, with people we care about, can be an enormous tax on our resources. Does that mean we should avoid all conflict? Impossible. Friction is the nature of life and the world we live in. Returning to the status quo after a conflict of community is actually unhealthy. It means we wasted our efforts. Generative ecosystems involve challenges that actually improve relationships. More energy is yielded than lost. It's a matter of sound ecology. Survival and true family is not about avoiding conflict, but instead learning to utilize it.”

Tony Deis , <http://trackersearth.com/>

Tony Deis of Trackers Earth makes a valid and important point about re-evaluating our understanding of conflict. In nature there are constant processes of change occurring, we have all seen the animals in David Attenborough's programmes locking horns and moving into a pattern of charge for change. The nature of this is not a fight, nor are they acts of aggressive-violence, yet there is a lot of energy expended and to humans that looks like what happens when we get angry.

We have to be careful not to anthropomorphize when looking at nature, for wild nature is very different. In nature where one has two alpha males or females head-on with each other, it is about a kind of magnetic field, each having similar polarity and each pushing the other away, and as Tony points out this is friction which inevitably causes change. The grunts, groans, growls and the sizing-up, which of course also occur in human expression, are very much of a process of the energy moving into a frictional expression. In humans too it is often charged with sexual energy and the natural energetic power to reproduce but it is also to do with dis-ease states of ideas of “self” that manifest as insults and intolerances of one person to another. The latter is the source of violence in society, not of actual natural-conflict or natural resonant forces coming to discharge their expression. So how does one differentiate one thing from another within human society?

One need simply only go as far as the kindergarten playground to see what real honest conflict is about: one child hits another because he is feeling energetic that day, and so there is an expression of conflict that immediately occurs, usually with one child in tears and the other not. Soon afterwards all is forgotten, yet there is a clear sense for both of the energetic quality of each other. The situation may never happen again. The same occurs in nature, in spring-time the energy rises and the bucks lock horns because the sexual energy comes to the fore. This is very similar to the actual physical conflicts of girls or boys that go on in teenage years ...and much later! So this too is imbued within the human, although unlike animals additionally there involves a “self” and so societal violence and idea-battles on the surface, which simply irritate the natural-conflict energy that is underneath. Natural-conflict has nothing to do with power or control, or anything to do with words, it is not about prowess or a prize-fighter stance, but much more to do with the natural and spontaneous expression of energy as it is.

This is the quality of Tony's point about conflict, this kind of energy creates natural change and also allows for different growth. It is expressed and engaged with directly, not hidden, avoided or held back, it is natural energy that needs to come to the fore otherwise great damage is done to the insides of the body. Most commonly this quality is associated with the male and female yang quality rather than the yin.

The concept of altruism would suggest an idea of non-conflict based society, an idea where this friction, like clouds in the sky creating thunder, does not exist and moreover should not. Superficially pious priests and teachers of all kinds would have us believe that they live in a non-conflictual expression of nature. The Tao Te Ching is often expressed as a book of non-conflict, yet it does not warn of non-conflict it merely expresses the truth of actually being without pre-intended action, without forethought, acting spontaneously like a child. It is important to notice that the expression of children's energy has quite a lot of conflict and frictional process attached to it as they find their feet and try to engage with the various sights, sounds and expressions of the world, much of the process of growing and expressing is based on a frictional change and a movement of expression, even walking through the air creates friction and change, it's a vital expression of life. So the Tao Te Ching and other books and expressions, including the life of Buddha, do not speak of non-conflict but of a realization of the natural-state, which by nature involves energetic conflict and change naturally.

When people get irritated and angry very often it is about the "self" and the "self" somehow being rebuffed, misinterpreted or mis-identified by someone. Usually it is about irritation of the mental-faculty that does it, it's a situation of mental-irritation of "self"-irritation. Similarly, when two things resonate at the same frequency the contracted "self" of "me" resonates with the contracted "self" of "you" and so hardness meets hardness and there is a fight. However this fight is based on the illusion that the "self" is real, that it actually exists and that "I" am actual truly separate thing. This is untrue, in this case this is fight within a hallucination, it is in many ways fighting with "self" which underpins the majority of the processes of human conflict. Other situations such as children being under threat and a mother's instinct to protect them, or a male's attempt to fight off other men, or issues that relate to sexual expression are all in a sense natural. We suggest the nature of a stream can have "raging rapids" but the rapids are not full of rage, but full of energy...this is the nature of natural-conflict it is purely energetic, it has no "rage" rage is an emotional explosion of the human and emotions as there name suggest are "disturbances" in the natural flow of life. No-self or Nature, has no emotion, it is simply life as it is, within Unconditional Love. Emotion can sometimes be wrongly considered as sensitivity or responsiveness, it has nothing to do with this. Emotions all involve "self" at there root they are all time-based and within the idea of "me" and are literal expressions of the dis-ease state.

The complex societal situations in which the human being finds itself when "self" and social-mentality are united with the human-animal's energetics are a complex combination of reasons for conflict. They are often a partially natural expression of energy and partly "self"-based.

Some will say “don't let it bother you, just be at peace” or try to hide away from a conflictual situation. Others will see themselves as above all this or will claim “I” have “got there” and am therefore “clear” about this, as if the “I” has any personal control over the state it is in. But there is nowhere and nothing to “get”, herein there is both the energy of conflict and the energy of calmness. Both are expressions of the yin and yang of natural expression. As the “self” moves from contraction to expansion there is no choice about this motion and no reason for it, neither is it wrong or stupid to be in conflict or right or good *not* to be, these are all misconceptions. Basically all actually occurs as it needs to. It is not under “personal” control, and the more a person believes that it is, the more they are promoting the illusion of the dizzying heights of their own “self”-importance and exaggeration of “self” known as “guru” or “higher-self” from which to look down at people, which eventually forms a discharge or pent-up explosion of irritation and anger, which hitherto they didn't know existed. This may then enable a fundamental let-go to an acceptance of what they are.

Change in humans occurs when reality is truly accepted as it is, not through intention but when this is ripe and when the energy of “self” has burned off enough for there to be change, it is completely out of the individual's hands. Lack of recognition of this by society perpetuates the violence of dis-ease rather than the nature of natural-conflict. Natural conflict is simply that which is in-love with all of life, it is at one, just as animals engaged in conflict do not feel separation merely the coursing energy of conflict expressing through them as an assertive charge. However human conflictual-violence is in conflict with itself and altruism and spiritual one-upmanship simply represent another form of this same violence.

People who pioneer so-called anarchic ways of thinking are often seen to be conflictual, the expression of Christ for example simply expressed what there was, Oneness, yet this brought people's deeply-held beliefs about personal choice and personal idealism crashing down and therefore brought a great deal of human violence into Christ's life. His potent expression of differentiating the truth and steadfast refusal to veer from this path because it simply was who he was, brought both his death and his eternal message forth. The message was not about being non-conflictual but being in acceptance of what's real, illustrating the way of nature. Many felt that this was mad and/or that his expression was the voice of violence, they mistook violence for natural-conflict, they mistook a caged animal breaking free of its cage for a person believing themselves to be a “god”. Because humans only speak the language of “self” they cannot understand another way of expression, so they anthropomorphize the human-animal as well as the wild animal.

People who speak the truth are often ostracized because it undermines the status quo, i.e. one should “just be peaceful and ignore it”, but if by nature expression comes through “you”, then it will be that conflict will come your way. The nature of the Tao Te Ching therefore is deeply conflictual for human society, yet herein lies the differentiation between natural-conflict and violence.

David Nassim

1/ 2/ 12

Giving without expectation, receiving without debt.

The satellite-eye view of the world is a very interesting one. Satellite imagery from way above Earth all around the globe allows us to see the “big picture” of what’s going on simultaneously in the world like never before. From this perspective climate change is realized not to be an individual’s issue but is seen as simply as the interchange of heat and cold. These breathtaking images reveal how so many things interact and connect, it is clear that Dr. James Lovelock’s Gaia theory is utterly non-theoretical and is in fact Oneness, clarified from up above. The global perspective is of the earth being a single organism without border or boundaries, fluxing and changing as it moves from heat to cold and the energy fluxes and balances over its surface as the Earth flies through Space. Here we see two things, total intimacy of connection and total impersonal-ness. There are no individuals at this level, no-one pulling the strings no matter how much they may think they are. The God’s-eye view, so to speak, offers us the realization that there is no separation between any of us, no avoidance of this truth. Even if there is a move to fragment on the Earth’s surface in the human perspective world, this energy flux of “me” is soon to be balanced by that which counters its “hot-air”, restoring equilibrium until the next wave of energy. The human is but dust, although as intimately vital as any other kind of dust in the universe.

Back on terra-ferma however the following conversations go on:

“Well love, I don't really think I can afford a coffee today, what a shame I left all my change behind!”

“Don't worry Doreen, here's fifty pence, have one on me.”

“Oooo I couldn't do that,I wouldn't want to put you out of pocket.”

“Go on, it's only 50p!!”

“Well ok, just this once, but I'll pay you back next week... Ah that's better, I owe you a debt of gratitude!”

This kind of madness happens all over the UK, I actually had a conversation like this and the person in question actually paid me back the 50 pence the week after in order that we were “quits”. And no, my real name isn’t Doreen.

Anyway the point is that people on the ground level view seem to take things very personally and without any intimacy at all. This is a very British issue in the way it is presented here but the idea of debt and being owed and being paid and making sure people don't have “one over on you” is constantly an issue for a great many people. But why? What’s at the bottom of this? Fundamentally there is a fear associated with wanting to make sure “I am self-sufficient” and not reliant on anyone else. The reason for this is that if “I am a separate person” then everyone else, and I mean *everyone*, from one’s partner to the next-door neighbour to the stranger in the street is a potential threat. The sense of separation is such that there’s an immediate contraction away from anything that looks like a gift, because a gift essentially could turn out to be a Trojan horse, a situation where the gift is used as leverage for someone to “get what they want” and that would be dangerous to “me” so it’s deemed “best” to maintain the status quo.

We see this all the time. The fear of anything entering, the withdrawal into the isolation of “me” and yet the total craving, the unimaginably awful sensation of wanting to be connected but only on “my terms”. To be with the tribe it must be actually be on the “terms” of natural order and as such one has to be what one *is* not what one thinks one should, ought, or might be, but actually what one is. As one isn’t a “me”, so there is no-choice to be had in this. The “no-choice” idea can in fact be used as a disguise for all manner of ridiculous illusions of grandeur/dictatorial roles, but this is not no-choice this is “all about me” syndrome. So without a “me” this immediately takes out the base layer of our ideology, the actual “self” that is protected so well and which attempts to prevent gifts coming in or the receiving of things, it is something that is essentially a preventing and a mistrusting of a world that is full of seeming individuals, but beneath this façade this is clearly a total illusion.

This also affects the output or outgoing energy of giving. There are those who are utterly unable to receive gifts and have formed an iron-clad protection, and then conversely there are those who utterly unable to give. Often the non-giver expresses that “what’s mine is mine, what’s yours is yours” again another form of non-sharing but this time internally rather than externally. So the non-receiver tends to be the pathology of the yang energy, the non-giver tends to be the pathology of the yin energy. This can be male and female respectively but also there is yin within the male and yin within the female.

The essential misconception here is that there is any choice in the process of giving and receiving. Giving and receiving or sharing is utterly about sexuality. Christopher Ryan’s and Cacilda Jethá’s brilliant book “Sex at Dawn” gives many clear descriptions about how the natural tribal peoples of the world are fundamentally sharing-based societies in every sense. There is nothing that is not shared, from food and water, to each other’s body’s, everything is shared including sex, with non-monogamy as a fundamental basis, but with total fidelity to nature, as it is. This key factor is not specifically based in survival, for there is no recognition of that notion, there is always an assumption of the abundance of nature in so-called “primitive” society, without fear of its demise tomorrow. Therefore there is always a sense that sharing is instinctual, it’s just what we do, it’s what most naturally expresses from the human when they don’t act from a “me” and they simply respond as fingers of the same hand, there is no responsibility, no requirement, as it is, is the only perspective. There is therefore no expectation in giving, for “me” to be liked or for “me” to be the creditor, nor is there in reception the feeling of being the debtor. How can a thumb be in debt to the fingers?

The sensory processes of the body each need connection to others, just as a baby needs skin-to-skin contact for its heart to beat and for there to be breathing and functioning of its body when newly born, so the human needs this contact all through life, we are formed to connect in this way constantly, not a random shot in the dark every so often. Sexuality and sharing are fundamentally one, and sexuality without sharing is a form of violence. Of course if it is violence then this is what it is, a totally reactionary process of the isolation of the “self”. There can’t be an altruistic person who goes in there to “fix the problem” because when “self” comes in as the one who “knows” and wants to make

people more “aware” of themselves, this is all judgemental and immediately forms a hierarchy of “I know better than you”. This kind of issue is how gurus are constantly formed. So the point is that until “self” drops out of the picture the constant sense of separation prevents sharing on any level. It forms the very barriers we are within daily and it also sparks off the aggression and “self”-defensiveness of internalizing, hoarding and selective giving, or in the case of expressive giving in order to gain or to have “you” like “me”, but the preventative receiving in case “you” get too close to “me” and “you” get “in” or “take over”. Givers and receivers are of course partially natural, the more yang there is the more there is a giving, the more yin there is the more there is a receiving, but there is never a pathology about this natural expression it is simply the way it is. However, the pathology is added on to this, in which the giver/receiver becomes “me the giver” or “me the receiver” and as such it all falls into a madness of individualism.

Anarchy is actually the situation of that which has no leader or “head”, so to speak. (please see the work of Douglas Harding: www.headless.org) In nature, however, this anarchy means natural order, it is when everything is ordered or forms total harmonic resonance and that which is without dissonance of “self”. The human condition of feeling separate is like a dissonance within the fundamental resonance of nature. The dissonance is made of the same stuff from which the resonance of nature is born, so it isn’t apart but the “thinks” it is, therefore until it falls back into the place it comes from, there is a fundamental sense of separation. No-one knows the way back and can show you this way, even if they say they can, because they are no more aware than you. However as there is a ripening of the disposition of “self”, which happens as nature intends it, there is a slow or sometimes fast decay of what we thought was “in control” - “me”. It is then realised that in fact this was never the case, and that there was always a song of Oneness underneath the slight, partially-apparent or superficial surface-tension of dissonant-self, which at the moment that wanting and waiting ends, total intimate impersonal life is revealed.

It is in a sense “wonderful” that there is nothing to “do” about this. If there was, “I” would be a reality and so hierarchy, good and bad, right and wrong and the whole hell of existence and suffering would be indeed “true”. The only possibility however is that this simply isn’t real, as we can see in every aspect of nature apart from human life, and all this means is that human life has a dis-ease which nothing else seems to have. This state of “self” also fluxes, in deep sleep and from moment to moment it is not always there. There is no hope for “self”, for “me”, but this is wonderful, because no hope for “me” means that freedom is everything that “me” isn’t, an impersonal gift within an intimate reception.

David Nassim
5/2/2012

Fidelity to nature: freedom from the known

Fidelity has several meanings that we constantly use:

fi·del·i·ty

1. loyalty to, an allegiance, promise, or vow
2. faithfulness to a sexual partner, especially a husband or wife
3. accuracy in describing or reporting facts or details
4. the extent to which an electronic device, for example, a stereo system or television, accurately reproduces sound or images

However it is the first two meanings we most often focus on, the third meaning about accuracy or fidelity to the facts, meaning a truthful ideology of what's going on, is often ignored and the last two are largely forgotten about. The fourth meaning relating to electronic equipment actually pertains to truth or authenticity, whether something expresses authentic sound reproduction and has not been distorted.

When considering the two more usual implications of fidelity, of loyalty to a cognitive “distortion” which we call a “promise” or “vow” and “faithfulness” to a sexual partner, we have to completely let go of definitions three and four. The process of creating a promise or vow is always associated with a future plan, something that can never be known, therefore cannot be promised or vowed, and this in itself is infidelity. Faithfulness to a sexual partner is another expression of a mentally pre-planned ideology which places a kind of mental-emotional restriction upon one's innate and instinctive nature in order that society runs smoothly.

As books such as *Sex at Dawn* by Christopher Ryan and Cacilda Jethá which expose the myth of so-called “natural monogamy” gain increasing prominence, society faces a huge dilemma. When we remove one of the three main expressions of natural infidelity - marriage - (money and legality being the other two) we note the cracks in society which begin to appear. So what does it mean to have natural fidelity? What does it mean for there to be a instinctive quality that rules, rather than our heads?

In the 1960's and 1970's the free-love movement, some associated with dictatorial Gurus like Osho and others, explored the possibility of so-called sexual freedom and ideologies like tantra and the focusing of the “spiritual” within sexuality. As time moved on and the 70's became the 80s the hippies' dream was largely forgotten and there was disillusion as to whether any of this was a reality. It seemed impossible to reconcile the notion of numerous partners with money or legality, so in a sense marriage was reinstated after the hippy revolution and still exists today, for many the recent royal wedding “proves” that monogamy and its ideology are still an expression of “true love”.

However as *Sex at Dawn* carefully evaluates, the nature of monogamy is not a natural truth or a natural option, it simply is an impossibility and only enforced by a mental “logic”. However, the vitally important point is that when a deep connection is felt between people there is a powerful recognition that “it's enough”, that the seeking is

over, and this feeling is often called “true love”, the point at which nothing else matters but the love, or as Rumi put it “the beloved”. However Rumi’s beloved is not exclusive. It is not owned or held-onto through a fear of not being able to be “okay” without connection to a specific him or her. This kind of process is a desperation and a part of the dis-ease of the separate-self which sets in usually quite early on in relations. For all of the seeming madness of the free-love movement, the idea was actually to break down the barriers of what is felt about the body and about the possibility of its feeling and connection...the fact that people can want to be deeply loving towards one person one day and then another person another day. It is actually possible for the heart to truly love unconditionally and also very freely, without ideology of what’s right or wrong, good or bad, without differentiation “me” from “you”. This often is denounced as being a way for men to “have their cake and eat it” by those often feminist-based legalists who wish to clamp down of the anarchic nature of society because it quite simply changes all parameters which can be very frightening. Yet it is true.

So what then of partners who wish to stay together longer? The point made here is not about what is right or wrong but what is natural. If it is such that partners constantly feel attracted to be together to the exclusion of all others, then this may possibly form a constancy of relationship to each other but as energy changes and fluxes so does the nature of relationship and it is exceeding rare for there to be a partnership of this nature that is actually natural. Most often it is enforced by a set of rules or ideas that are so deeply ingrained that for some people the idea of examining them to consider their validity and reality poses such a threatening risk to their moral high ground that they will not entertain the prospect.

The brilliant healer, Haruchika Noguchi, has expressed that relationships which have lasted for over ten years mainly consist of a pathological dependency which actually promotes dis-ease. If marriage licenses had to be renewed every year like an MOT it would be interesting how many would actually not choose to do so. Instead of using “the children” as the reason for staying within a pathological relationship, if it was a normalcy that relationships were seen as fluid phenomena children would not feel the torment of separation and the so-called tearing apart of relationships that may never have endured energetic longevity. The torment comes from an image of what should be, rather than what is. If changes of partner at the ripe time were recognised to be the social norm, so much fear and violence would drop out of society and it would be a safe place overall for children to actually be themselves. The exponents of the nuclear family are living in the Victorian past now.

Fidelity in its fundamental sense can only mean one thing and that is to the natural sense of what’s going on in reality, the raw clarity to go beyond what is taught and to see what *is*. The infidelity is actually to everything else, meaning that the idea of sex without total connection or involvement of feeling, simply an act for the camera, and equally the idea of marriage or state-of-partnership and its religious and arcane dictatorial anti-male and anti-female understandings of life. This brave new world needs to be able to understand love as an unconditional not conditional quality, which incorporates all people and all connections. In fact that all of life is intimate and yet impersonal, that “I” am completely

yours yet “I” am nobody’s and no-thing”. This is the paradox we face when fire and water are known to be in constant union, not separate forces.

So what this really means is that connection is always occurring, whether we know it or not. It means that energy is moving and if two people have one energetic connection that is lustful and energetic that is just as sacred as those who truly desire to be together, doing things with each other for long periods of time both as friends and lovers. The one is not better than the other. The brilliant film “The Unbearable Lightness of Being” fundamentally expresses the trap of illusion of what plagues the female mind, of jealousy and feelings of rejection, and at the same time highlights the male illusion that more is better and sex is thereby fetishized rather than fully connected to. Both are dis-eases, both have to find their route home. For the male this means understanding the meaning of intimacy, that which he most fears, to lose himself into the fire or passion and so lose his feeling of independent impartiality. For the female, while keeping her natural intimacy, it is to realise that the nature of connection is not about “me”, it is not personal, not owned and does not need to be. It is like fruit on the tree, eaten and drawn in when it is present and not when it isn’t, it is in fact always present and therefore it need not be mourned.

In today’s society the main issues of living in nuclear families are the ideology that women need to “pin-down” a “keeper” of a boyfriend, because he’s the one that will “stay and have children with me” and this is a contractual obligation that most men fear, and rightfully so because actually there is no intimacy in that at all. Contracts and conversing and manipulation through use of the legal system is far more threatening an idea than the intimacy of the female quality. The dis-ease of the female is far more aggressive than the nature of her nature. For the woman the situation of having children “on her own” and doing everything “by herself” is another travesty, a situation where there are no other women to connect with, to form bonds where children are not brought up together as in tribal families. Also the notion that a man needs to become “domesticated” in order to suit her needs, all of this is an ignorance and intolerance of the male nature and also of female nature. Of course some men will take to this naturally but this is not always the case and blanket ideas of what’s “right” and “wrong” are hugely judgmental and utterly manipulative.

In natural societies when children are conceived, this is an immediate accepted expansion of the tribe, it is not about “who did it with who” and “he’s mine” or “she’s mine” it is simply like cells multiplying. There is no question of loyalty or disloyalty, it is simply the expression of expansion of nature, and this is accepted for male and female. The nature of the male initiates the seed and the female grows this, that’s it, no madness, only One, Unconditional Love.

Humans can’t live in single units that come together to make nuclear families, it just doesn’t work on any level, especially if we want to come to terms with actual sexuality and the true meaning of the unconditional nature of love rather than a deeply conditioned and total infidelity to nature. The Tao Te Ching perfectly expresses the nature of intolerance to natural flow here:

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.

This article and all the others are not “right”, they are trying to encourage you, the reader, to ask fundamental questions about how and why we live the way we do and to consider the totally unfounded and unrealistic image we carry. This is not a suggestion for anyone to *have* fidelity or to *be* an infidel, it is to question the whole notion of what it means to be faithful, and to be authentically real. Most of us have forgotten what our children and the animals and nature around us know innately, the Inner Child nature, Buddha nature or true essence is covered up by the lies, threats and anxiety of thousands of years of history all being constantly repeated as a mantra of bondage since time immemorial. It is time to let go these chains and in order to do so we need to see their origin in the nature of the ideology of the separate “self” and its ensuing dualism.

When relationships become as loving and as simple as a child playing albeit with an adult body, and when connection to each other has no fear of rejection or isolation, nor fear of intimacy because it is realized that there is no “self” to either be burned in flames or left out in the cold, then there is peace. In the disparagingly described “primitive” tribal cultures of our world exist people whose fidelity is to nature, for they know marriage, money and legality in fact to be a deep infidelity, the work of the “devil” or “divider”, the analytical nature of the “self”-orientated mind. They live in societies where there is free

sexuality, yet this not perverted, it is pure and natural and lovingly intimate in all cases. The male is understood and so is the female and their roles in the tribe suit these expressions and they are in accordance with nature not with ideology. There is nothing that is not shared, although this can't really be called "sharing" as it is One thing that's occurring, there is no division between people. This acts as our origin, our guide, our reminder of who we really are. For all those who will say "this is just not practical", suffering is far more impractical than the lives lived by those who have the sense to simply live naturally. This isn't about some detached, romantic ideal of what "you" or "I" want which is actually a perversion we are used to, it's simply about what incontrovertibly *is*.

The nature of the yang is the quality of the impersonal within a relationship, the yin quality is the intimate. Together they form the impersonal-intimate paradox of Oneness and the ending of "self". For the yang quality, the female is either like the fire that will burn him or the sea he will drown in, but either way it means the end of him-"self", yet still there is a draw towards the yin. For the intimacy of the yin, the yang is either a cold impersonalness or a power so tough and hard she cannot blend with it, when there is an acceptance that she doesn't need to grasp the yang, and when she lets go of "self", he comes to her. So there is a "self" within the fire of intimacy and a self within the coldness of the impersonal and both of these are vanquished by each other. Osho and others had the pretence of an understanding of sexuality, in that he would invite a freeness but this freeness was overseen and voyeuristically interacted with by him and others. The nature of this is the pure expression of the impersonal male expression, which is also why pornography is very much more masculine than feminine, very voyeuristic and detached, there is no intimacy just a need to interact, while being at a safe distance from it. The impersonal is what the yin fears most, being left out in the cold, yet she draws towards it because in a deeper way she knows it is the connection that ends her suffering the self of anxiety. The intimacy is what the yang fears most, being burned in the flames, yet in a deeper way he knows he is drawn towards it like a moth and it will end his suffering and thereby his isolation. In this way the relationship dissolves "self" into impersonal-intimacy, although of course these poles occur within as well as without.

Protection of children is a serious focus for many people in society yet it is interesting how those who are from a "broken home" almost never re-evaluate the nature of the so-called fidelity that is "broken". If we really want to "protect" our children it would be better to allow them to clearly differentiate between natural or instinctual fidelity, meaning being true to the flow of energy passing through "you", versus the human-adult's ideological picture of nuclear families "getting on with it". Of course as always the expression will be seen as anarchic and ridiculous but it is as anarchic as love itself, the true unconditional nature of it if we really want to change the world. It starts from a realization of letting go of the old dogma that and staring head-long into the truth. However, it is important to realize that many people can under no circumstance undertake a connection to truth, as their situation is not ripe for them to realize this. This does not make those "in the know" better, just different. In all cases the situation of "self" is dissolving and is essentially unknown by nature.

Modern society has perverted the ideology of what “love” is in every possible way and so few know its true meaning. There are many who continue to pay lip-service to the requirement for marriage and its so-called “sanctity” and who, despite being faced with daily evidence of the increasing occurrence of divorce and the resultant pain of children from “broken” homes, still “carry on” because there seems no other option. Buying-into and perpetuating this belief is a “self”-fulfilling prophecy doomed to suffering. Yet there are those who instinctually realise how fundamentally unnatural the cycles of marriage and divorce are, and their antipathy towards that situation may dissolve to break free of the confinements.

When we re-discover our tribal ancestors and reconnect to our roots in the earth, then there is no room for man-made formalities such as marriage, money and legality, in fact no room for anything but the intimate-impersonal connection of life as it is.

David Nassim
20/1/2012

The Impossibility of betrayal and forgiveness.

Who is the betrayer? Who forgives? When we ask these questions at a deep level it is very hard to really pin it down because these two words are very much related to the nature of “self” and the ideology that “I can be betrayed by someone and then I have to be able at some time to “forgive” this person for their “sins”, all of which is based on judgment and hypocrisy. Basically betrayal is a very one-sided ideology, it is taken from the opinion of one viewing angle and that angle is very much anchored in place by a tough and “hardened fighter”-like “self” who is attempting to manage “their” world on “his/her” terms.

However many times this “self” gets rebuffed from early childhood, there is a reactionary mechanism which believes it is being “hurt” or “betrayed” directly by another person and this person intends to destroy or alienate “me”. So from these early foundations the “self” is formulated and there begins the idea that “I” am separate from “you”, which usually occurs after the age of three years old. However, before this there is no sense of time nor space. Everything is seen as it is, which is *nothing being everything*, the sense that everything is One thing and everything-ness is in fact Nothingness appearing to be all the manifestations of life. This is just a linguistic description, for the infant it is essentially normal-paradise where all of life is occurring at a singularity, there is no you or me as separate, it’s all One thing, which isn’t even questioned. This perspective is what underlies our current adult one, and it can be triggered open with such experiments as the work of Douglas Harding: <http://www.headless.org>. However even then these are just momentary changes of perception, the actual change occurs at the fundamental level where there is actually a ripening and decaying away of the “self”, not just a the cognitive level but through all the sensory perceptions. This is occurring more and more in the world, but not through any intended action of the “self”/ ego.

The nature of betrayal therefore requires the belief that “self” exists and that the play of self meets “self” is really and truly real. But it isn’t, it’s just a game of interaction of contracted energy. Outside of this the so-called “betrayal” looks like one wave telling another wave that they are leaving “you” “for an Atlantic roller”! and we can see how ridiculous this is. Because “I am” is at the centre of all of life we take everything personally. Because “I” is seen to be separate from “you” therefore I have to defend my corner and by nature this is where the problems arise. If “I” have the power of betrayal, to do something to another person and for it to be blamed on me, then “I” have also the ability to forgive and to supposedly see things from a high and mighty perspective.

Basically forgiveness is about involving the “self” very strongly, in exactly the same way as betrayal, “I forgive”, “I betray”, but without “I” there is neither forgiveness or betrayal. These are hierarchical judgments, all very much based around the nature of the “self”, constantly pointing to what I should do, whether or not to forgive, to “give a second chance” or not to, all bound up in the rarified ideology of “me”. Actually under the arrogance of this mentality is the nature of nature, which is intimate and impersonal.

It is impossible for “me” to be separate from “you” so it is deeply connecting and totally intimate, but I am not “responsible” for my actions, because “I” do not exist. This brings up huge ideologies and massive defense systems such as “...but if there’s no responsibility then I could do anything, I could kill lots of people and there would be no one to stop me!!!” However, whenever there is a no-person sense, a liberated freedom, this does not encourage mass-murder or total disruption it actually falls into natural-order. The misconception about anarchy is that if there is a letting go, there then follows a descent into an Armageddon of chaos but actually this is simply violence. Violence is the exact expression of “self”, there is either seeming ordered-violence known as politics, or there is dis-ordered violence known as punk or machine-gun anarchy. Real anarchy is actually a movement back to the nature of nature where everything functions with the seasonal changes and moves with the flow of life, it is totally ordered, intimate and totally impersonal. Here there is no possibility of betrayal for there is no-one to betray and neither is there any-one to forgive, so the fingers of the same hand can neither betray one another nor forgive, the illusion is seen through.

The infant or animal-nature is just below the surface of the adult human mind-set, it is beyond the comprehension of the cognitive mind and simply is dissolved into when the seeking for it actually ends, such as everyday in deep sleep. Therefore there is a difference between total liberation which is actually the normalcy of the universe and the adult human which is the radical and weird and warped extra dissonance within the much greater harmony. This difference is a micro-fine layer of “self” which is the armour between “me” and “the world”. Yet this makes for all the consequential judgments and mad processes of power, money and politics and so-called “civilization” which has formed as a result of seeking desperately for the place of safety where the world can’t hurt me, which is inevitably a huge misconception, and simply a situation of not seeing the wood for the trees.

In the end when betrayal and forgiveness are put into the context of natural reality they disappear as drops of water within the sea. The end of the requirement for ideas like altruism, humility, ideologies that are based on the self being good and not bad, all these are simply super-structures of the foundational level misunderstanding of “self” and its inevitable process of feeling “separate”.

David Nassim
9/2/2012

The beauty of the shrinking violet: How the energetic background holds everything within it.

When we consider the nature of the yang quality of energy it is clearly visible and “out there” enough to be seen. Whereas the yin quality of energy often requires metaphor in order to gain a notion of it, it is often the shrinking violet and as such cannot be seen.

The yin quality within humans will naturally choose clothes that do not stand out, similar to camouflage, in order to blend in with everything and everyone else around them. They are like the black sky at night rather than the stars around them. The background energy is commonly misunderstood and is often berated for being “lazy” or “too still” by the yang energy which is very active and often draws the yin energy into its own direction and process rather than listening to the yin quality’s requirements. As a general rule the yang is the child and the yin is the mother, the child is therefore always provided for by the mother but when the child becomes aggressively demanding, which tends to be the way with the human condition, then the mother is lost in the demands of the child and simply this cannot be sustained. This is the same for the earth as well as the human, the earth is taken for granted and while the draws of humans form it, at the same time they are totally decimating it.

The male is not necessarily the yang and the female not always the yin. We see this in nature where for example the male lion is the inactive and energy-holding centre of the pride, this is usually the place of the female but in this case he holds it. The female lioness is more yang in comparison, except in mating which is the time where she yields to him and when he is eating. The point is that the male lion is a symbol of masculinity, whereas this is actually less masculine and more feminine. The male lion also symbolizes fire in many ways, this again is a female expression, the flame being yang on the surface but the core being empty and yin. The lionesses encircles the male lion, he is like the queen bee, this is a female position. Another famous yin-male expression in nature is the sea-horse which holds the eggs of its babies till they hatch and his pocket of safety is also used after they hatch whenever there are signs of danger. The female seahorse acts as the yang in the yin. The black widow is also yang, the male being her food after mating with him!

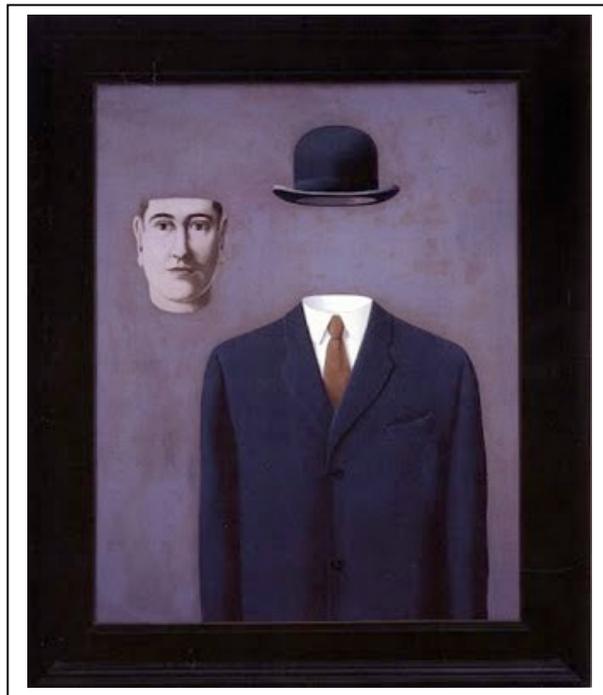
The nature of the collective yin quality is also interesting. In an ant colony a percentage of the colony is usually dormant, this dormancy is constant. If it wasn't and all the ants started to be active together the ant-hill would be left and the whole colony would move out. This is to do with the nature of the stillness portion of the colony. Similarly with the stillness of the queen at the centre of the hive and many other bees deep within it, this relative inactivity allows for a balance to the activity, for an energetic “anchoring” and stability to form a structure or base.

In human expression this is the archetypically female energetic expression of yin [although the yin can be within the male] that is more home-focused, has less ambition, less movement outwards and less activity in his/her nature. This doesn't mean passivity, or stagnation, which can happen to both yin or yang qualities of energy, this is actually a by-nature expression of Stillness. These expressions are the healers and the mothers and the midwives and the food-providers. The whole nature of the yin is to be the background that the yang is within. The problem is always that

this quality is seen as a shrinking violet and ignored, or is dismissed as having no power, use or interest. In most cases society completely dis-regards the nature of the yin and as a result the balance of the yang dominance corrupts completely.

When it is understood that the yin is not only the background but also holds the central position, then the balance is maintained and there is harmony. There is a belief that the lion at the heart of the pride is somehow alpha, but this would be incorrect. The alpha male in a wolf pack is very different to lions, this is an expression of a true yang expression. The alpha wolf is the outer leader and the exterior of the pack, he directs from the outside from whence he leads and protects the inner heart of the pack, the babies and the females. This is the “traditional” ideology seen in nature. Yin and yang are constantly mixing and forming and re-forming, this is the nature of the celebration of life, but to notice all the time that the centre, even of your “self” is utterly empty and “yin” is to realize the true beauty of the shrinking violet which holds all the world within her.

(please see the art of Rene Magritte, and the work of Douglas Harding
<http://www.headless.org>)



David Nassim
12/ 2/ 2012

The Sexual foundation of creativity: The origin and primary of all arts and ambitions.

Much of the worlds “creativity” essentially stems from the warped or repression-based dis-connection of natural sexual energy, examples of this being the rich multi billionaire who erects a huge sky-scraper in order to assert his authority or “sexual prowess”, or the man with the fast-car syndrome. However the nature of mis-usage of sexual energy go far, far beyond these most obvious expressions. In the spheres of “high society”, aristocracy or high finance with the drive of industry and the hierarchy of power and money, the rich life has always been associated with a high potency of warped sexual energy. There is always a seeming connection between sex, money, rock and roll, or at least music, and also power and influence. All of these things go together, they are all associated with addictions and ego-expansion and most of the time huge sufferance and untimely death. But of all these things sex is the out-man-out, it doesn't fit in. Sexual images are constantly feared as perverting society in the same way as violence. However violence and sex are poles apart, it is only the perversion of the understanding or the displacement of sexual energy and its repression that bring sex and violence close together, when actually they are utterly different.

Sexual energy essentially is heat within the human body and an exuberance of it through the bodyspirit expression. It is a wanting to expand, to blend with, to merge and to open and heat has all these properties, like fire. So sex and the human are closely linked, we are hot-blooded and sexually-orientated beings, as is clear from one of the most vital books on the subject, Christopher Ryan and Cacilda Jethá's brilliant “Sex at Dawn: The prehistoric origins of modern sexuality”. Ryan and Jethá make it clear that so much of the political structuring of civilization has drawn us ever further from our sexual origins. So now, bound into a Judeo-Christian morality, the sexual energy has so few ways of being expressed that essentially power games, war, money and politics are the crumbling moral backbone of what used to be the free potency of nature. This is like putting dynamite in a tin can to stop its explosion, the process is inevitably impossible to prevent. Over-population always seems to be connected with a hyper-sexuality but in fact if there was far less tension and aggression around sexual energy and the understanding of its nature instead of its repression, over-population would be less of a problem and natural fertility would be high. When sexuality is “desperate” it turns into anxiety and panic and this is how sex and violence start to merge.

The overpowering and raping of the female is the main situation where sex and violence become united although actual violent rape is overall a rarer situation in the modern so-called “civilized” world. However, the situation where women or men do not want to have sex but do so anyway, where there is no real sensitivity in a sexual encounter, accounts for a massive proportion of the actual incidences of sex throughout history, and I would suggest that the resultant children constitute a very large percentage of the population.

Germaine Greer once said the pornography was very much like sexual fast food. Actually it the quality of the interaction that is satisfactory, rather than the quantity which comes

with desperation and disconnection. Actual wanted sexuality not the desperation, is the want to explore, the want to deeply engage with deeply connect. This has nothing to do with religious fidelity or any such irrelevance this is about total connection in the moment which can be for a short time-span, not a life-long connection or within monogamous ideology. The point is that love is unconditional and is everything, it is not isolated to sex and to suggest that is ridiculous. If everything is love, sex can either be within the sense or this or not, whatever way it is still within it, but for there to be a sense of connectedness and a quality of connection there does have to be a let-go of all the pre-conceptions and ideas of what it should, could and might be.

Sexual energy has been pushed and pulled about. All the most beautiful music around us and the art and culture that is so idealized and “rich” is essentially the situation of sexual energy being expressed in another form. This is always a secondary form as it feels lesser, most often not as complete and full as a sexual experience because it is simply an extension of the human body, not just the human body by itself, without words or performance or anything other than it engaging with the other with total impersonalness and total intimacy. There is no other similar expression. Eating and drinking, moving, all are part and parcel of existence and are also full of this expression, all the senses are full of sensuality all of the time, but ultimately when there is enough charge in the body for sexual energy to arise, which it is for most men until into their 60’s and women longer into their 70s, this often needs to somehow be expressed or it inevitably causes stagnation dis-ease and mental problems.

Expressions deemed “acceptable” are dance, art classes, pottery, knitting and crafts etc., all of which become focal points of the main goal orientation; also pre-occupations with “healing” and touch-related medicine, or being bound to a guru, being focused on a spiritual practice, without exception these are generally the process of trying to connect sexually but often finding this an impossibility due to circumstances, such as one’s own feeling about “me” or about what people will think. These 3rd person perspectives of “self” are really the ultimate chastisement and ultimate process of creating repression which causes population explosion and all sorts of dis-ease and associated problems. To contain natural energy is a bomb that will always explode. Heat that is contained is pressure and pressure explodes out, it doesn't slowly flow out, so population-explosion is just this.

The purpose of this article is to highlight what the disconnection is, but as with the book “Sex at Dawn” and as is usual with these articles, there is no answer offered here. The mere fact of opening out the situation as it is, is a revealing of sorts which triggers decay of the whole nature of the social way of thinking and the ideology which we uphold so strongly. The the rules have been ingrained for so long in us we no longer even know what they are, but at a deep level lurks the total innocent spontaneity of the human-animal full of instinctual passion, lust for life, expressiveness and acceptance of it all without “self” or requirement. This message is speaking to the core of what is known to us at a deep level, even though it’s been obscured for millennia.

The re-discovery of the human-animal breaks all the rules, it completely obliterates and negates the social situations we are currently in. The expression of pure non-duality such as described by Tony Parsons (<http://www.theopensecret.com>), goes way beyond the normal constraints of society, in essence it is the call of the wild, it is utterly anarchic and as such is the falling away for the human experience of being separate and a re-discovery of Eden in every moment. This of course moves to a total understanding of everything as being sexual in a way, or conversely one could call it the end of sexuality being something separate from any other aspect of life... a total *impersonal intimacy* with nothing at the centre of it called “me” which holds onto any of it. The dissolution of “self” moves us to a place of the true nature of the human-animal behind the lies, the true nature of what is expressed from this body, without it being hampered by a 3rd-person point of view and without making life out to be something other than it is. Of course this is not a change that occurs in one generation, but over millennia, to the origins from whence it came, gradually the human recognizes the “self” to be unreal and starts to find its way back to its home in the wild again.

This is not about disturbing the “decorum” but to point at that the “decorum” is disturbed enough already! If we look at what is really going on, all our displacement activities such as singing and dancing the night away, drinking the night away, painting the town red, being workaholics or alcoholics, addicted to everything from drugs to the idea of sex, in fact all of the above are displacement of the natural sexuality that simply wants to intimately and impersonally connect deeply and completely in total freedom. This is what we truly want, but how many times when the opportunity for this arises in our lives which it does constantly, do we turn away from it and look the other way? How many times do we not let go and hold-on instead - and for what, for whom? Who has the right to judge it, who is arrogant enough to say whether it’s right or wrong?

Relationship is not a choice, it isn’t something we can say “yes” or “no” to, it is already here, immediate and unquestionable. Relationship from a long distance is not something the human body understands. This kind of relationship, whether represented by an image or a dis-embodied voice or something not completely visceral but merely cerebral, partial or virtual is redolent of an age of romanticism full of repressed sexuality, bound to a totally Christian ideology that in fact has nothing to do with Christ himself. Unfortunately the whole world has been warped by technology and sensory stimulation that devoid of the complete satisfaction of connection. Real relationship still only occurs when connecting with another person in the immediate moment, it’s how the human being functions, and it’s as simple as that. Ideologically that’s the “wrong” way to think and so it’s not what people want to hear, but essentially people know the inescapable truth of it at their core and in their heart. And no, a person doesn't have to say “I love you” to actually be truly connected, the truth of the connection is deeply imbedded within it, as there is nothing outside of unconditional love. The act of saying it is merely to lessen the anguish of the “self” through knowing and cognitively re-asserting itself. When people need to communicate this verbally in fact it is often more about disconnection than connection. Infants, tribal peoples and animals have no such communication for there is no-“self” here to engage with, the “Self” is the only aspect of the human being that wants to look at itself as separate and so is outside of love trying to get in, the bodyspirit

however is already there, nothing is out of love. Of course this will not change the die-hard “I love you” fans from pronouncing it to show their affection, but the reason for its utterance and the motivation behind its expression is rarely understood and is a pillar of adult-constructed social morality. To question this feels very threatening and is often brushed aside as unimportant and not actually engaged with on any level other than the way “I” want it to be, which in fact matters little. The nature of the unconditional nature of love is intimate and impersonal, which means *in-love-with-everything and without the requirement for anyone to say it to*.

This is about the situation of a wanted experience between people, not one coercing the other or any form of aggressiveness, just simply connection, when we get in the way of this kind of natural event, it is “me” getting in the way of life. Perhaps the unravelling of “self” needs to play out and take its course but if what is said here resonates with the core of you, it will be understood that what is going on at the level of “self” is not necessarily what truly *is*. When there is a rising expression to break down the rules of society and repression finally reaches a maximum the power of it will be of anger and malice, yet originally it was creative and beautiful. It may be possible to reconnect with the true nature of it, but unless there is a fundamental, purely natural and non-intended change, the human species will remain polluted by the toxicity of its own dark sexually repressed displacement activities, deeply entrenched in the melancholia of its sufferance. Life isn’t about “me”, in fact life occurs despite the “me”.

David Nassim
5/2/12

Loosening the education-delusion: the nature of alternative ways of child-learning

The current education system is based on an adult view of the world. What occurs is that within its “self”-based delusion of the world, the adult has a child and then tries to make this child conform to the adult world. This is fundamentally flawed because the adult’s ideology is of course based in dualism and therefore it immediately educates the child in dualistic ways of thinking which are completely corruptive to the natural psychology, the instinctive way of living and sensing the world. This is the main problem and difficulty and is total blindness commanding the child.

Believing that the adult is the one who knows and the child who does not, that the adult needs to augment the nature of the child in order for it to understand something, is a colonialism of nature which simply doesn’t work in today’s society. The alternative view is to say maybe the child actually has their own way of understanding something. Alison Gopnik (<http://www.alisongopnik.com/default.htm>) has spent many years looking into the nature of how a child learns through play, which is spoken of in the article called “Wild-Child’s Play” on the Health-Instinct website. In this process we look at the way the child learns and understand that it is learning in its own way, and to some extent we step out of the way of the education system, not trying to order it or make it into something, but to actually do less. That’s the fundamental thing that the alternative methods of child-learning actually does.

Today there are manifold methods of this, but the main two are the work of Rudolf Steiner and of Maria Montessori, both combined have several thousand schools worldwide. They are involved in a child’s education from infant stage throughout its development all the way up to about eighteen years old. Interestingly these two methods share many similarities, but their main commonalities are that especially in the infant, kindergarten stage of development there is a non-interventional approach to the child, who essentially leads itself and allows itself to move towards a particular direction. Especially with Steiner’s approach there is a realisation that a child can be categorised according to upon their innate nature, rather than based on myriad adult-world ideologies such as “we need more scientists or engineers” or whatever. Instead it’s asking what is the child, looking from another perspective, it’s child-based education. This means the child is directing the process, observed by the adult who is allowing the child to simply expand and express the way that it is, noticing and following the child’s process of being drawn in a particular direction instead of another. There is a watching and an encouraging of the child to follow the natural path of least resistance, right through until the end of that child’s education within the school.

This is the nature of both Steiner and Montessori practices, which are at best where there is a loosening-off of the delusion of education as being something the adult has to impress upon the child. However, intertwined with the Rudolf Steiner education system is what he called anthroposophy, which is Steiner’s philosophy of the world based on his studies and intuitive ideas and his work as an educator. The problem with Rudolf Steiner, as with Carl Jung and many different philosophers including Maria Montessori, is that whilst there is to a certain realisation of the importance of the letting-go of the child’s

nature to do what nature wants to do, in their own philosophy of life there is enormous complexity and a huge seeking process. For Steiner it was a seeking for knowledge, also for Jung in a therapeutic sense. The approaches of these people are very similar, based on their own individual ways of viewing the world, which then turn into formalized into systems and eventually become cultist ways of thinking. Luckily with Steiner education, especially today, the anthroposophic content doesn't play as much of a part in Waldorf/Steiner education, basically you can choose whether to engage with anthroposophy or not.

The difficulty with anthroposophy is that while it does touch on many aspects of Eastern philosophy and ancient Greek understanding, there is also a highly personalized ideology of "self" blending into that, which is encountered, as this is one man's philosophy. There is a constant process around the forming of the individual in Steiner's work and the belief, for example, that as a child forms it is in fact a very natural process that it becomes more and more of an individual. Similarly with Jung, who felt there was a process of forming the ego, which was very important in order for there to be a situation of it letting go. This is fundamentally incorrect, we know this from tribal peoples all over the world, the "self"/ ego doesn't have to form at all, and in some cases never forms and there is simply a universal liberated sense from the beginning. The infant child is within the natural-reality of Eden, it doesn't have "self" ideology.

So if we want to summarize the nature of what we have with Montessori, Steiner, Gurdjieff and with Jung philosophies, which we could collectively call Western alternative philosophies, they all have the sense of people who have touched the edges of a different way of thinking. That different way of thinking is about the ancient world, which understood total Oneness and energetic seamless of the whole Universe. It is touched upon by these people but with the Western mind-set of individualism, so one therefore gets a very skewed point of view because one gets a partial image of the background philosophy and only accesses it through a narrow straw, lacking the bigger picture. In order to get the complete picture you have to completely drop your previous deeply-entrenched ideas, which Steiner, Jung, Montessori and various others of that time could not do, they kept the basis of their philosophy and carried on looking through that at everything they were doing. Therefore in their system of education you get an exact replica of that, child-learning based on a slightly less aggressive, more peaceful adult point of view, an adult with more yin, less yang. While there is a healing process going on, that does not mean "healed", those two things are completely different. So when the education system is healed, is cured, it will actually be that there isn't a system of education...from 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 48

*In the pursuit of intellectual learning, every day something else is acquired.
As Naturalness is perceived spontaneously, every day something drops away
Less and less is done through pre-intended action, until no action is derived this way.
When nothing is done through pre-intended action, nothing is left un-done
Left to take its own course, Nature's direction is without resistance.
Resistance cannot "rule" Nature.*

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
The more suffering in the land
The more intellectually ingenious the people are
The more bizarre and obscure their products become
The more laws and regulations
The more there are thieves and robbers.
Therefore Natural-human says:
When the "self" takes no action, people align with Natural-order
When Stillness is acknowledged, people align with innate authenticity
When there is no pre-intended action taken, people thrive
When there is no seeking/desire, people return to simplicity.*

Chapter 65

*The ancient Natural people knew Naturalness, they knew it could not be "used" to "do" anything, especially to make people more intellectual.
Naturalness allows people to be more simple
Why is it that Natural order does not arise?
Because people are restless and individualistic as they are taught to be intellectually active.
The nation's tyrant is the one who uses his intellect to govern
The nation's true ruler is the one who uses no-thing and allows Nature to govern.
Knowing both these principles and seeing them both
Is known as Innate-perfection
Innate-perfection is profound and far-reaching,
It draws things to turn back and return to their Origin.*

Chapter 81:

*Truthful words are rarely embellished;
Embellished words are rarely truthful.
That which is Naturally-virtuous cannot argue
That which argues cannot perceive Innate-perfection.
Wisdom is not found in extensive intellectual learning
The extensive intellectually-learned are not wise
The Natural-human does not hold back.
Expressing outwards in the world there is great fulfilment
Expressing outwards in the world there is great contentment
Naturalness nourishes all and cannot separate
Naturalness of the Natural-human is awesome and cannot contend.*

These 5 chapters are essentially expressing that when humans have not been educated in any of the adult ways of believing and thinking, they revert to a state of peacefulness. For children who have come from Rudolf Steiner and Montessori education and spent all their life in that situation there is a constant fear that they won't be able to engage with the "real" world. Steiner educated people will often enter a therapeutic situation saying they can't engage with the adult world as it is now because they are ridiculed for being very open-hearted, sensitive and expressive of their feelings. The Steiner and Montessori education systems are revolutionary in that they are, albeit partially, opening up the natural expression of the human being, the children actually come out and say they enjoy and want to go to school and engage with their friends, unlike many people's memory of how school was. However, the difficulty is that those children are coming out of this very social, parent/teacher connection and lifestyle, with a high level of kinship and family involvement in their classes, almost devoid of bullying, basically a true community, and are moving into an autistic society that doesn't understand human relationship and connection. So the Steiner-educated, more open person is really the cure for the nature of society, but society isn't necessarily going to listen to what they have to say or how they express themselves, although eventually these people will help instigate change.

So Steiner, Jung and other Western expressions were on the way to an understanding but it isn't yet completed and it may be too radical a shift for there to be an immediate movement back to simply Tao Te Ching-based, non-education. But today there is a transitional alternative educational process towards a situation where there's actually no requirement for education because there's a realisation that all which is known and required is already innately within. This is the way the natural world functions and there is a gradual movement of human beings back to that place, through a breaking down of all systems, including that of education, which simply ends with the natural state.

David Nassim
5/2/12

Instinctive parenting: The nature of the mother and father's relation to the infant

New parents choose to come to numerous clinics all over the world to feel more “in-touch” with parenting, for in today’s ridiculous nuclear family there are no extended tribal roots for people to connect to. Originally in a tribe when a baby was born it was never “my baby”, immediately it had 50 mothers and 50 fathers, every man was its father, every woman its mother and so there was a birthing of the child for the community. In Christopher Ryan and Cacilda Jethá’s masterpiece of research “Sex at Dawn: the prehistoric origins of modern sexuality” they speak of a “sharing” of one another’s children and in fact of everything including food, medicine, sexual partners, absolutely everything. It was offensive in tribal societies in the ancient world and still to this day for people not to share, to “keep from others” is ultimately a sign of dis-ease and illness, hence nothing is “mine” not even the body that is so attached-to as “my body”, this too is the tribe’s, it is part of the fingers of the hand of the tribe. One cannot live without the earth and the brethren of the earth around you are the tribe. Hence the child of this is simply a child of the earth and the child of all of nature, it is not owned and it is free. The tribe shares because it is simply instinctive to do so, there is no reason for it, it appears to the scientist as “survival” but actually it's the most pleasurable expression and as such sharing is foundational, as the thumb shares its touch with the other fingers.

The point is that the mother and father’s roles were not designated to single people, this mini-tribe would be ridiculous, unsustainable and naturally dis-ordered, even inefficient, many thousands of individual mini-tribes would cause total fragmentation. which is what we now have, an individualized society. Even within these mini-tribes the pressures applied to each member of the partnership make it impossible for them to continue. The extended family doesn't exist because the old are ridiculed and seen as worthless and the young have no connection to the root of their existence in the tribal sense and are manipulated by advertising and industry, money and individualism, furthering the problem of the increasingly autistic society.

The roles of mother and child and father and child are therefore deeply warped and so parents seek out “how to do it” or try to read books and look at the internet to find out more, not that this helps much as everyone has a different opinion. However parenting is actually innate, just like childbirth it is utterly without reason, it comes from pure instinct. Often this can be led by the baby who is simply the manifestation of instinct itself, its cries and expressions are signals to the parents of how to follow it. It is not the other way around, that the parents are teaching the child. Parents today have absolutely nothing to “teach” infants, and they simply need to re-connect and re-sense and the infant offers them this in abundance because it can be nothing else.

However here the connection has to be at the “gut” level and instinctual for the parents as well as the baby who has no other possibility. Let’s look at birthing and the baby’s cry as examples: for the mother, birthing is the key point when “I” lets go in order for new life to emerge. At the moment of birth there can be no “herself”, this is the point at which she has to die, and in that moment the baby is born. For many women that moment is one of the key “spiritual” experiences of their lives as it is taking the body to its maximal

limit. This is the only way *natural* childbirth can occur. Whenever there is intervention this is the warped-yang male principle of “self” involving itself in the birthing process and essentially this causes problems. The second expression is when the baby starts breathing and often cries or wails, this is utterly spontaneous, without compromise, also it is without wanting anything. The cry doesn't mean the mother should do this or that, it is totally spontaneous and would continue until the baby had no more energy left, it is simply expression without cause or intention. The mother's instinctive response, if she has energy in the body, which also has no origin or intention, is immediate connection to the child. She goes towards the cry in order to connect to it, this is completely part of her senses, the baby is part of her, more acutely felt than anything else, and the cry is “herself” calling, so it is very simple.

The father and the cry are a totally different kettle of fish. When most fathers hear the baby cry they often recoil from the noise, which is also part and parcel of the process. It happens with most mammals that when the baby expresses this sound the father animals move away. This is because the cry is attuned to the female, it is part of her expressional make-up, and actually often deters his. The male expression is not to be as closely related to this part of a child's life. From the infant days until the age of about 2 the child is in the realm of its mother. For a female child it will want mum slightly less than a male child as she will often be more self-contained, she has more of her mother within her, so to speak. But the male child will need its mother more, and with that a lot of connection to. When the child is past the age of about 2 and starts to move outwards into the world rather than inwards towards the mother as an anchor, then the father plays an increasing part and it is easier for him to connect to the child.

While this process is utterly natural and understood in many cultures throughout human history, it is very often not respected in today's hyper-feminist idealism. The mentality is that a man “should” do half the work or be with the woman half the time, but it is obvious to mothers that there can be less involvement for the man at this early stage. His holding of the baby and his attention may be very nice but it isn't what the child fundamentally wants, it needs its mother at this stage. Of course there is male energy which is more female and female energy which is more male but the nature of the body and the kinesthetic connection needs to last until after breast-feeding age, which can be over a year or more, in order for the baby to grow up the way it wants to and move out towards the father who is a little distance away from the mother. So the mother is like the anchor at the centre of the child's world and slightly outside of this is the father who is ready and waiting for a time when he can become more involved. When the child is able to walk up to the father then it is ready to connect to the father energy. This is the way it has always been. For millennia children were brought up in early years almost exclusively by women, hardly ever seeing the men of the tribe. Then as time went on there was a slow introduction to the men, especially for the boys who were naturally moving outwards. The girls would often stay closer to the women for a longer time, in fact often until they were ready to have children themselves. In the ancient world therefore and still in some tribes today, matriarchy is essentially the base of the society. Men were on the periphery, exactly emulating sperm and an egg, they were only introduced to the mix when children were needed by the women, and then the men could return to a slightly more outer

position. They formed the outer portions of the body of the tribe not the inner ones, the hunters and gatherers or the protection and direction, not the nourishment or the healer. Sexual expression was men's primary function and this is what they could do and thereby the whole benefited from this. The female energetic expression was understood to anchor and therefore be the weight that stopped the male energy flying off the handle, she was known to be the foundation of his sexual connection and therefore vital. It is only when this instinct is broken and men try to take power at the centre of the tribe and move into positions that are unsuited to them that there is abuse of power and hierarchical control. Ryan and Jethá's book points out that the bonobo chimp, which most closely resembles the human in every behavioral and physiological way, has this kind of natural expression in their tribe and it is foundationally peaceful and based in female sexuality.

It is unsurprising that in today society there are so many immediate problems of men's dislike and rejection of the whole infant-child connection and also a rejection of roles they feel unable to play. They are often berated by society including David Cameron's ridiculous ideology of "naming and shaming" fathers who "don't take responsibility", but all this is repeated ignorance. Responsibility relates to the actual ability to respond, not a made-up fantasy that "I should do this or that", or in order that Mr. Cameron's ego be fulfilled, or indeed the whole line of moralistic Christianity from which this ideology originates. In fact the nature of nature is to follow nature, it's the path of least resistance and this is why the baby's whole expression including its cry and its breastfeeding and its nature is hard-wired for motherly interaction till a little later on when generally the boy's reverts to the father and the girl's to the mother.

This is all very general, there are no absolutes, but the overall illustrates two important points which express the difference between society and instinct in the way we behave in relation to children. Instead of thinking we are in the higher position and they are lower because they are smaller, it may be more appropriate that there be an openness of connection to the baby forging its instinctual path and that the parents follow this direction for a change, as this is what needs to happen. This is not about them compromising or changing their sense-instinct but rather that they realise the irrelevance of "how-to" books or maps and the concept of "should" or "shouldn't". Instead they deeply connect to the baby, even though this sometimes requires that the father walk the other way this simply means he is following his sense, and it definitely won't say that in the book! There are times where the more yin-male will want to be closer and would be good at doing this and also times when the more yang-female will want to get away from it all. This is also appropriate for here there is a mix of expressions, however fundamentally the child knows what it wants and goes towards it, so following the child's instinctive senses ignites your own, no matter whether this takes one towards or away from one's child.

As always when there is an expression of wild-nature within our midst such as the infant child, it is best not to apply adult ideas onto it but instead close the eyes and feel from within. It is appropriate not to get involved with how and why but more "what is sensed here?", for in the end this allows a natural way to be found even in the situation of the nuclear family crisis that is prevalent today.

Understanding the patterns of nature and charting them was something that the ancients did well. Often in the medical traditions of China and the Far East, the Greeks and in India we have massive chartings of how one can identify the nature of a person and how they fit into the whole scheme of things. While to some this is ridiculous because “I have free choice”, in actual fact when the “self” starts to let go it is realized that many of these chartings were to aid the instinctual sense to return Home to its natural order. In China to enforce order in society and direct rather than be directed in this change is called Confucianism and is essentially a misunderstanding about the nature of nature. The ancient pathways of energy were known in the person and in the whole of the structure of humanity, yet were also known to be simply an observation, a snapshot or a description of what is naturally. To enforce such a situation is to not see the wood for the trees and there is no realization that the whole ideology of “self” and society as explored above needs to unravel till its point of collapse which is when it re-aligns to its essence.

David Nassim
5/2/12

Already enough? Enough already!: The huge difference between “helping” and letting it be.

In the healing professions and in numerous situations of practices of the “arts”, be they the meditational arts or the manifold musical and more physical art forms, it is common for a person to see themselves as someone who “teaches” something. However, fundamentally a teacher can only ever show his or her natural self-expression, in a sense they can’t really impart anything other than what they are. Intertwined with this is the egoic belief in “self” and this then formulates a belief that “ ‘I’ the teacher, am above or higher than ‘you’ the student”, or in the situation of medicine this would be the same with practitioner and patient. As soon as there is dualism then a hierarchy is established. However outside most of the ideas people have around “learning”, are actually what we see in nature. An infant animal does not learn from the mother animal, it never learns anything, it is simply what it is, without compromise, everything is expressed from instinct. This is rarely understood and it is acute anthropomorphism for people to think that animals are learning from one another.

It is a misconception that learning is a “necessary process” for humans, without which they would “know nothing”. Yet in reality the things we are naturally good at we didn't need to learn, we just did them over and over again until one day someone told us we were “good” at them. This is the point at which the thing I “do” is identified with, but nevertheless it was not learned, it was simply enjoyed and was literally just done through “me”. When seeking for a job or career later in life it becomes clear that, with few exceptions, what we learned and were taught has very little connection to what we are. Fundamentally, there is no right or wrong way, no good or bad, hence learning is very much associated with the psychosis of the “self”. Teachers will often speak of “unlearning” but they then profess to teach this “unlearning” which is a bit like suggesting a person unravels a tangled ball of string by forming another equally but more elegantly tangled ball of string. The point is that to “unlearn” or “unravel” is really to let go, it is not to “do” anything or follow a particular track, it comes about when there is enough internal sense to let go of what is “taught” and thereby become a “vessel of nature”. This is a kind of leap of faith, yet without faith, it just occurs naturally when there is an openness. Many teachers will profess an openness, even suggesting they are partially or totally enlightened, but basically this is the “self” forming its own story, it has nothing to do with reality.

Teachers involved in the healing arts and in the so-called “roots of the understanding” of health tend to all fall into one main box which is called “helping”. It also comes in other guises such as “guiding”, “teaching”, “mentoring”, “offering support”, all of which assume a particular and impossible role. These teachers all suggest that they have the job of “making people aware” or “engendering awareness”, as they feel it is their expression to offer such a perspective. However, they have clearly defined themselves in their expression and are coming from a very well-defined “me”. This is where it all falls to pieces. Essentially no-one does anything, no-one is engendering awareness, no person is doing any of this. For example if a person becomes aware that there is a pain where they didn't know there was one and then healing happens, this is actually nothing to do with

the practitioner but to do with a healing process of which the practitioner is really a tool. This can be said, but yet completely misunderstood by a teacher.

Teaching or expression essentially has nothing to do with the individual. It is utterly impersonal, so when a teacher talks about “my student” one knows immediately from the outset that their whole structure and way of thinking is skewed and warped in the way of “self”. It will only be a narrow window that is being looked through. This makes it much easier to diagnose a situation, whether it be with teacher and student, or any way of thinking. It is completely different coming to a person who has absolutely no reason for doing what they are doing, but there is simply a situation of life just happening, they are there because it’s like breathing, versus a person who has a goal and a want to achieve something, usually some kind of “enlightenment” or connection with “source” or other such goal, to make things “better”. There are many people who are constantly trying to achieve in everything they do, including in medicine and in healing, whose process of doing something is most prominent in their minds. As a result they are all focused in “I’m making you aware” which is actually to see oneself as a God. Healing expressions come from a sense that whatever occurs in treatment or in this interaction is both deeply intimate but also *deeply impersonal*. This is almost never realized or is rare to find, even if it is portrayed or suggested in this way verbally.

So the majority of the time we look to people who can possibly teach us “how” to be, but because the process is actually one of unlearning it is inevitably a letting go of the teaching ideology altogether and an allowance of the natural instinct of the human-infant-animal behind the human-adult to take over as if we are children again. This is always there, just hidden behind the abstraction of the adult “self” as a 3rd person. So there is a major difference between the teacher and the “person” who just lets it be. To let something be is really to let go of the idea of being the one who makes others aware, it is that which can see that what “I” do is not the really important thing. I would suggest that most practitioners working today are involved in power-game relationships with their patients on some level and they have a reason, rather than no-reason, to be practising. What “I” do is in fact completely besides the point, what is key is really that which occurs through the vessel of the body. This has been said many, many times before, everyone knows really that they are a “vessel” of something, but it is very interesting how strongly attached to the role of teacher or the one who “knows how to be a vessel better than you” is expressed. Tony Parsons (<http://www.theopensecret.com>) points this out in one of his genius-ly famous jokes:

A priest bows low at the altar of a church and emotionally exclaims “Oh Lord, in comparison to your glory I am nothing”, he bows again and rests piously on the bench. Seeing this, another priest is utterly overcome, he comes to the altar and exclaims “Yes oh Lord, in your glorious presence I am just nothing”. The two sit in divine contemplation. At the back of the church the cleaner hearing all this is moved to tears, he drops to knees and exclaims “Oh Lord, I am Nothing,.... I am nothing.” The priests look at each other and one whispers to the other “who the hell does he think he is saying he’s nothing!”

This is a perfect expression of the nature of the “self” forming itself into a teacher or “guru-mind set”. It is also important how “catching” this condition is because it resonates with the “self” or contracted state, which is why students and teachers always seem alike. It is a process of transmission, not of the “light of healing” but actually of the dissonance of the “self”. This may well be known by the teacher to happen, who may even consider the situation to be one where a person hasn't reached the “higher understanding so they can truly be themselves”. However, it always happens because the teacher has set it up from the very beginning, albeit unknowingly, because they are unable to see this aspect of the “self” playing out its game.

There is no blame here. As always what is expressed in these articles is a description of something, no more and no less. The description is simply this, it doesn't offer anything neither does it make anything better or worse, in itself it is just a realization of what is occurring for me, the writer. I don't expect this to go anywhere or to make anyone's life better, I feel the whole interest for doing this is about communicating a different message than that of “I can make you better” and encouraging a realization that that process is still very dualistic and is always fundamentally to do with seeking something. If there is someone who is teaching awareness, there is an assumption that “they” are more aware and “you” are less aware, which in itself is an establishing of hierarchy. Liberation from the “self” state is not something on offer to the high-minded and the people at the top who have trained and practised for years to “get there”, but rather, as Tony and Rumi before him point out “an open secret”, open to everyone all together. As such there is no better or worse way, no longer or shorter way. The process of believing in a teacher who can unravel you elevates both them and their process, they are seen as the wise one and you are not, yet the Tao Te Ching points out a different understanding which is the nature of the infant or natural-human:-

Chapter 17

The Natural-human attends 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 not fundamental trust the people's authentic Nature, any so-called “leader” will be met with mistrust.

The Natural-human 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”.

How do you drop something? How do you let go of a burning coal? How do you blink when water splashes in you eye? How do you get out of the way of a speeding car? How do you fall asleep? How do you burst into tears? How do you defecate? How do you breathe out? How does the next heartbeat occur? None of these questions have answers that can be known or taught because there is nothing to do, there is just a natural instinctive response, a mechanism that is beyond the cognitive process, which is in fact the mechanism occurring under all of the add-ons that society has.

The difference between the “teacher-guru” or “awareness-maker” and the natural-human, infant or indigenous person, is simply the difference between dis-ease and health. It is also the difference between trying and doing, as opposed not trying and being, not intending. It is when we go from a situation of seeking to one where that process ends spontaneously, like the dropping of a hot coal. The dropping of a teacher or an authority figure who assumes power over you of any kind, is the same process, if it registers within that this is a hot coal, dropping it is the easiest thing and it brings relief.

This is nothing to do with ideas of “humility” all of which are to do with hierarchy and keeping the structure steady. Before it was warped, humility was actually natural sensitivity, as expressed in the Tao Te Ching:-

Chapter 29

*If someone strives to “rule the universe and improve it”, surely this is madness?
The universe is One and complete
Nothing can be done outside of Oneness.
Whoever tries to “improve” completeness is under an illusion
Whoever tries to “grasp” Oneness cannot do so.
Hence, sometimes there is a leading, other times a following
Sometimes breathing gently, other times breathing hard
Sometimes strength, other times weakness
Sometimes an outward energy, other times an inward energy
Therefore the Natural-human Naturally moves away from excesses, extravagance and extreme ways of living.*

Chapter 42

*Naturalness is Oneness
Oneness forms within it Twoness
Twoness forms within it Threeness
Threeness forms within it all the manifestations of life
All the manifestations of life are wrapped in form-yin and contain spirit-yang
They are the blending of polar qualities of Oneness.
There are no feelings of greater suffering than to feel “orphaned”, “desolate”,
“worthless”, yet kings and princes might see these to be worthy of consideration.
In such a way something is raised up by diminishing,
Also something can be diminished by being raised up.
What is explained here, has been explained countless times:
“Violence leads to a quick life and violent transformation.”
This is the essence of what is spoken here.*

Here in chapter 29 we see the impossibility of improving on what is already full. In chapter 42 we look at how one might consider Lao Tzu (the writer calls himself Lao Tzu “Old man” to point out there it could be anyone, or no-one) to be suggesting that kings and princes should feel the nature of “orphaned-ness” or loss, not for humility but due to the fact that the process of gain and seeking is of the “self” and it resonates as such, the

process of that which is without “self” is emptied out of “self”, therefore emotionally this is closest to grief. It is therefore interesting that the grief or the loss/death of the old “me” is in turn the realization that “I” never actually existed and there was really never a reason for me to be there at all!

This dropping away occurs in two ways, usually occurring gradually from the head and cognition downwards into the feeling of the body. First the mind becomes clear, there is a clarification of the notions and ideas involved in the “self” and a total questioning of this process cognitively. Gradually there is a dying down of the engorgement of the upper body and head, and a gradual dropping of the energy from above down to the feet. This decay eventually ends up as a bursting of the bubble of “self”, either before or at physical death. The other way it can occur is from the lower body upwards. This occurs much more acutely and is a huge shock, the body immediately goes into a state of sensory unity and it then completely collapses the contraction of the upper-body/head above it. This is usually like a total explosion, whereas the previous type is like sliding into water or dissolving.

In either case, top to bottom or bottom to top, there is a letting go that occurs to something which was already present and already there, which is un-teachable and impossible to gain through any perceptive shift taught by anyone. This can be seen when around people who are just being naturally what they are instead of holding onto the pretence that they are teaching something. Letting go happens despite the practitioner in healing, realization happens despite the teacher, never because of the healer or the teacher. When realised that these are mere words to be used without importance, not as titles, then their ideology is recognized. With an expression such as that of Tony Parsons, there is always a suggestion by people meeting him for the first time, that one should be “respectful” of the teacher, such as in the Indian traditions of the Sangha where there is an “enlightened one” and students sitting around “waiting for clarity.” Tony’s message is totally uncompromising in that it is totally natural, therefore one might greet a sunny day (or rainy!) with the same respect with which one might greet Tony, there is no requirement of “respectful intention” towards a “teacher” for there is nothing to be taught and a recognition that there is nothing that “I” can learn or add on which will make “me” any better, Tony calls it “nothing for sale”.

The process of not adding on, of getting nothing, having nothing, being told “you” don’t need anything and that there isn’t really anything to learn or understand, is so foreign to what we know about life, about professions and ideas, that we totally dismiss the truth when it is spoken. Healing doesn’t occur any “better” because someone has more experience, more experience can in fact mean more of an ego built around experience. In fact it’s always new, so experience counts for very little. However, deep authenticity without pretence accounts for a lot, herein lies relaxation and an approach which has nothing to gain from any of it and there is relief. In a way being a “help” and directing one’s energy in this way is actually being an obstacle or a hindrance. Whereas allowance to just be what one is allows for a situation of possible relief which is felt by others also. Healing is based upon the latter, so a healer is simply a person who does healing like breathing, not for any reason at all, not because it’s “my art” and I want to be known, or

because of hidden games of power and control or victimization and service. These are nothing to do with healing. When healing is like breathing it is the truth, otherwise it's just another game. When a person just is what they are, then there is a sense of there already being enough and a total non-striving and a relaxedness in their bodies, the body will naturally be without tension, without "practice" or striving.

The nature of letting go of external processes and guides is not about "doing it yourself" it's actually about realizing it can't be "done" and as such any attempt to "do" from external interventions or even internal ideologies is something which is propelled by the "self" and is a red-herring. As this dissolves away and letting go just takes place naturally, as it will, then there is a sense of the two key words involved in realization of the nature of healing and the healer's basic message: "already enough".....so *enough already!*

David Nassim
9/2/ 2012

Sexism in the city: getting to the “bottom” of the double standard

So the first thing to look at is the nature of the double standard. The issue of there being a double standard for men and women comes about as an energetic interaction between two aspects of society. Society is constructed into the following four groups:

The yang male

The yang female

The yin male

The yin female

The double standard ideology and the fight/battle process occurs between the yang female and the yang male. Basically the yang male is the most likely candidate for the expounding and the full potency of the dis-ease called the “human-condition” or “self”, because by nature the yang male has quite strong heated energy that rises to the head and upper body. This results in a great deal of separation occurring below in relation to him and the earth, his community and everything else. The roots of the double-standard is an energetic situation containing a lot of yang velocity over human history to form the “man’s world”, everything is based on the power and delusion of the yang masculine energy and this energy is dominating, “self”-orientated, very powerful and controlling. The dis-ease of the yang male will see things in a very black and white way, he will consider all women to be of a particular nature and will not necessarily be the natural role of protector but instead will enslave them for his own way of being, or essentially protecting his egoic fragility.

Those women who are yin female will yield to that process, to a certain extent they will be able to tolerate the yang masculine’s way. However the alpha or yang female will not tolerate this situation and will fight the yang male in an attempt to take him on at his own game. As a result the body of energy which is essentially the yang female expression has over the years been vociferous about the yang masculine’s double standard approach, which is that men have one way of being, women have a different way of being, and what’s right for men is not right for women. The feminist movement expressed that women need to have a choice and don’t want to be told what the standard is, especially if it is based on the yang masculine, they want it to emanate from their own feeling, their own sense of things. Basically the yang female expresses qualities of leadership and direction, as does the yang male, and they must express this. At this time in society the yang masculine can no longer ignore the yang female’s expression, they have had to actually engage with it and understand it and it is from here that the focus on the double standard originates.

The main difficulty with all these things is that fundamentally we’re dealing with a dis-ease process. The yang masculine’s movement into this hyper-accelerated, exaggerated, mad, yang state is a situation of anxiety. This is based in fear around the idea of separation which is very much allied to the yang masculine’s nature because of the energy rising up the body and feeling of separation from the earth at the feet level, the earth being the metaphorical mother quality. This is really the description of all dis-ease,

albeit with a broad brush-stroke view. So when dealing with dis-ease it is in the yang more than the yin, because the yin are cooler/ earthed by nature. Therefore the two aspects which are going to have this great intolerance of each other and which will also be resonating with this dis-ease process are going to be the yang masculine and the yang feminine, which constitute approximately fifty percent of society, each will see themselves as two separate individuals and will not see the larger context of the process.

When this goes back to nature, a letting-go process occurs which we might call *ripening*, a transformative process we're actually already in whereby there's a growing realisation that "self" is not as absolute as one may have thought, leading ultimately to a recognition of total unity. This unity doesn't translate as an immediate altruistic or ideological world peace, but rather that society will move towards natural order, without restricting or impeding the flow of natural forces. This means that the yang masculine fulfills the outer surface of society, metaphorically it forms the skin and outer muscles of society. Just within that is the yang female, who is almost leading the outside expression although not from an equal position, because by nature she isn't a yang masculine energy, she is female yang, which is taken into account by nature.

The double standard is clearly a narrowness of view centered only on the yang masculine. However we mustn't think that equality is the key thing. Literal equality is yang male to yang male. But a female yang energy by nature is definitely not equal to a yang male expression, they are different from one another. So there cannot be a parity, as though there's no difference, but where equality can exist is in their fidelity to the natural expression, if they are both equally allowed to be what they truly are and to take their place within the scheme of things. The place of the female yang quality is not exactly the same as that of the male yang, she is a warrior quality, but not the outer edge warrior quality which is the province of the yang.

So from the standpoint of the natural order of society being formulated when there is a letting-go process, everyone will take their natural place, this is not an ideological process for any of them, it is not thought-out. The problem with the feminist movement and other similar movements stems from the idea that "I want to be equal in every way to the masculine energy". But by nature they cannot be equal. Because of this, one can't berate the yang-masculine for being male or vice-versa, one has to accept both the female-yang and male-yang to be what they are and for them to accept each other as is, "body and soul" as one. Therefore within society certain roles will be taken on which are better-suited to the female body with yang spirit, likewise for the male body with yang spirit. Basically the whole of society and the mentality of the city, corporations and high finance is completely corrupt and ridiculous, it is utterly dominated still by the male-yang dis-eased state and as such mostly what you get is sexism in the city. We have to choose a metaphor more akin to a natural tribal expression. For example if you look at a pack of wolves you have the alpha male, the alpha female and then the omega male which is the yin male and the omega female which is the yin female. There are of course different strata within that, but those four make up the basic structure. The most outer is the yang masculine, the alpha male. Just inner more is the yang female. Just in from that

is the yin male. And right at the centre, at the core, is the yin female, and that's what they're all protecting.

So that's the structure of society and also the structure of nature, it occurs within primate groups, wolf packs, beehives, ant colonies, in everything, it's always that same expression, an inner core and an outer expression. This is basically what happens when there's a letting-go process, there is no longer an identification with "I" am a woman and "I" need to fight for my rights, or "I" am a man and "I" need to fight for my rights, often connected to sexuality, for example identity with homosexuality or with heterosexuality or whatever. These are all identification with particular ideas, not what the natural state actually is. For instance, animals within the natural state don't have a sexuality, they don't have any thought about sexuality or any idea of what they are, they just *are* what they are. So with this letting-go process, gradually as time goes on and things move towards a natural and not enforced re-tribalization, then society constructs itself based on its natural process. Within that of course any double standard is completely dissolved, as well as all standards, identities, all ideas of looking at things in a particular way. Along with that the stereotypical macho masculine expression is dissolved, so too is the feminist perspective and ideas of heterosexuality/homosexuality. These all dissolve because there is no longer an identity, no individual "self", and society is re-formulating itself into a Oneness with the natural environment, with nature and with a deep connection to everything else.

This movement back to a natural state is really the only possible way for humans to actually survive longer than another few hundred years. So basically the end of the double standard is when there is a ripening process, and when there is a letting-go of self one stops seeing "double".

*"See the One – know the One and affirm that it is One
Whether at the beginning or at the end
All of this is only one single thing.
Alas, the eye of Man sees double."
Attar – from "The Book of Secrets"*

David Nassim
18/02/2012

The non-event of “your” death: the nature of decay of “self” and why “enlightenment” never happens to “you”

This article is drawn directly from a recent Tony Parsons meeting, please have a look here: <http://www.theopensecret.com> and a new interview here <http://www.youtube.com/watch?v=IUSGiWV0kqE>

It is interesting how we feel that the state of “liberation” which numerous people refer to as “enlightenment” would be the seemingly attainable resolution to “your” life trauma, to the suffering of being a human with the schizophrenic and excruciatingly painful sense of separation. This may be very clearly and consciously at the surface or deeply buried under powerful denial and fearful “self”-assertion needing to constantly validate a “me” to protect against the outside world. In many ways it doesn’t matter what our actual experience is, it is in fact the ownership of an experience that is ultimately of key interest. Often people arm themselves with “owned” experiences, be they about how “free and wonderful I am” (as expressed here in Arj Barker’s “Sickest Buddhist”: <http://www.youtube.com/watch?v=4gCU5uplB4A>), or conversely, how decried, victimized and awful “I” am and how much pain “I” have (for a Monty Python take on the latter, see: <http://www.youtube.com/watch?v=Xe1a1wHxTy0>). Either way it is in fact the same expression, the ego of contracted extroversion or the ego of contracted introversion, both have the same sufferance at the root but they look very different when you hear about them.

As we get to the crux of the matter and stop looking at the surface expression of what “I feel”, “what matters to me”, “what I would like/want”, “what I’m like”, “what I feel/think”, and look below this level or at the common denominator, then we find “I” at the centre, always looming in the background of whatever the kind of experience it is. Something has been experienced and immediately owned by “I”. Herein lies the situation of cognitively understanding the basis of our nature. “We” are based in “I” everything we do is connected with this “I” which as a result forms a platform from which we experience. If we experience pleasure then it is the “I” that owns it, if we experience pain the “I” owns this too. So “my life” can be good or bad, based on the getting-pleasure versus pain-avoidance balance, however as both these factors are within or based in “I” so they actually both have sufferance at the core - getting-pleasure is empty and doesn't provide what we really want, pain-avoidance is pushing away what is, and both are sufferance.

Most adult humans rarely experience a situation where there is just pleasure without cause, or just pain without reason. Because of the owning nature of “self” there is always an ulterior motive. Getting-pleasure *goes somewhere*, it’s got a goal in the story of “my” life, which of course happens in-time where “I” was born, and “I” die. However birth of the “I” comes not at actual birth but in early childhood, where there is a process of taught duality due to the nature of the human-collective that has this super-bug infection, if you will. The “self” does not have to die at actual death of the body itself but can die before this, in fact it always does just before physical death. It is also not a constant state, in

deep sleep and moments of complete engagement/connection with things of deep interest, “I lose myself”.

So there is a parasite and a host so to speak, the parasite is born mainly from the environmental exposure of the person to the world full of “individual-ness” energy, which then generally superimposes this logic onto the child at around the age of 3-5 years. Before this there is not enough cognitive/suggestive process for the “self”-concept to adhere and affect the whole body as a contraction, a person has to believe they are a “me” in order to be truly fearful. Hence until this construction occurs there is a fearlessness of the infant, which can deal with any trauma far better than an adult. If there is no-self to own an experience there is no-one to hold onto anything from that experience, so in fact there is total peace and innate acceptance of pain and pleasure. There is always a draw towards what is pleasurable in the sense of what makes the bodyspirit expand and open outwards, as this is the nature of life and the yang to expand and open. However, like a magnet this is a draw, there is no idea of “getting or grasping” at pleasure and no idea of avoidance of pain as a prediction, intention or fore-thought. So what seem like choices expressed by the infant are not choices at all, in as much as they are instinct-driven expression and utterly uncompromising and without intention, force or judgment, they are just following a feeling. The baby doesn’t cry because it wants milk, it simply cries spontaneously when there is emptiness, it isn’t trying to get something. Whether the milk comes or does not, it is in acceptance, but it will continue to cry till the milk appears. Do not equate the adult human world to the infant world, they have nothing to do with one another, the position from the superimposed “self” makes us think of everything in the context of cause and effect, a linear process of life to death, but this is just not so, it only appears to be so from the narrowness of “self”.

So back to the original point...the process of the “self” is born in early childhood, it then reaches a peak in early adulthood and for most begins a slow decaying process after this, very much in tune with the body’s actual energy. High energy often means high levels of “self” being expressed, low energy which is actually closer to death results in low energy overall that is available to be put into “self”. However much or however little energy exists, there is usually a thicker or thinner veil to reality. Either it is locked in a super-ego or a thin-ego, but ego still exists and this is sufferance and the sense of separation. Some do suffer less than others because the egoic quality is really not so weighty, but neither thick nor thin equals the end. What we can say is that the decay rate of a “self” with high energy is slower than one with low energy, but even then this does not necessarily mean anything. It is possible for a thick and heavy ego structure to completely split apart in an instant because it is so brittle, hard and top-heavy, whereas a thin and elastic ego containing less energy is utterly impenetrable for a long period. So there is no “better” or “worse” here, but certainly a heavy ego-bubble equals heavy suffering and it tends to be more acutely painful, whereas slow decay with less heavy ego produces less suffering but is more chronically painful, so overall they probably balance out!

The point clearly made by Tony Parsons is the nature of the actual dying away of the “self”. Upon being asked about “waiting” for the ego to drop away, Tony pointed out that it isn’t that the liberation happens to “you”, it is that in fact this is a non-event, liberation

doesn't happen to anyone! It actually doesn't happen because the idea of a happening is something that occurs within time to a thing called "me". In fact the whole notion above of a decay rate gives us an idea that it's happening in time, that something is "ripening" which is a cognitive way of expressing it. Yet in actuality the events leading up to the moment of liberation are not in time, as time itself is impossible outside of the "me" concept. Therefore *liberation is the situation of the want for it to happen dying*. When liberation as a goal is simply given up on, when one "loses oneself" in the sense of being immediately spontaneously alive, there is no room for the parasitic "self" and it immediately collapses. Total immersion into total sense occurs when there is nothing that wants to own it, nothing in the way of its natural flow. Prior to this it is present and underpinning everything but the perception is that it isn't, therefore the perception in itself is the resistance to nature.

There is therefore nothing that can be done. Also the act of waiting is the hidden process of the "self". In Tony's book "All There Is" he points out "*you can't creep up on Oneness*" and this is the key, not that saying it changes the inevitable nature of seeking. Again Tony explains that everything, absolutely everything that is not liberated is *seeking* for liberation, every action, this writing and website included, and the whole notion on every level with which we conduct life based on "I" is totally seeking, so "self" *is* seeking, there is no difference. Hence, there is nothing to do and nothing *not* to do, nothing gets us to liberation faster than is intended to do this. Nothing makes it further away, even the intention to go out and make liberation faster! All of the actions prior to liberation can be seen from the observer's perspective, as all being impersonally and naturally perfect for the eventual unraveling of "self". But at the same time all that is constantly revealed for the "person" going through these events is that every intended action is worthless in trying to "get" to liberation. As disappointment, disappearing, decaying and disillusionment with the idea of self" set in, so liberation breaks through, as let-go and death occur, so life emerges from beneath it.

In a way "I" am being taken on a river's flow over which I have no control. "I" am struggling to control it, but when the struggling stops then the flow is no different from "I" and "I" dissolves within and becomes the flow, not "going within it" as it *is* "you". Liberation is there behind the "self" so the demise of "self" has nothing to do with actions or even intended in-actions for "me to end myself", it is all out of "our" or "my" hands. All that is left between direct action taken (yang-type dis-ease) or waiting and hoping (yin-type dis-ease) is simply openness, this openness is simply what is happening right now, All there is, As it is, Nothing yet everything, these expressions sum up the whole notion of a dropping way of the "I" into pure-sensory connectedness which has no time or intention but is simply life happening without cause. The Non-event of liberation is the end of the struggling and therefore the end of the divide, it's not that "I" and the river's flow are separate, or "I" and the sunny day are broken away, but that in fact I am the river or the sunny day, nothing is required of "you", and as such it becomes irrelevant.

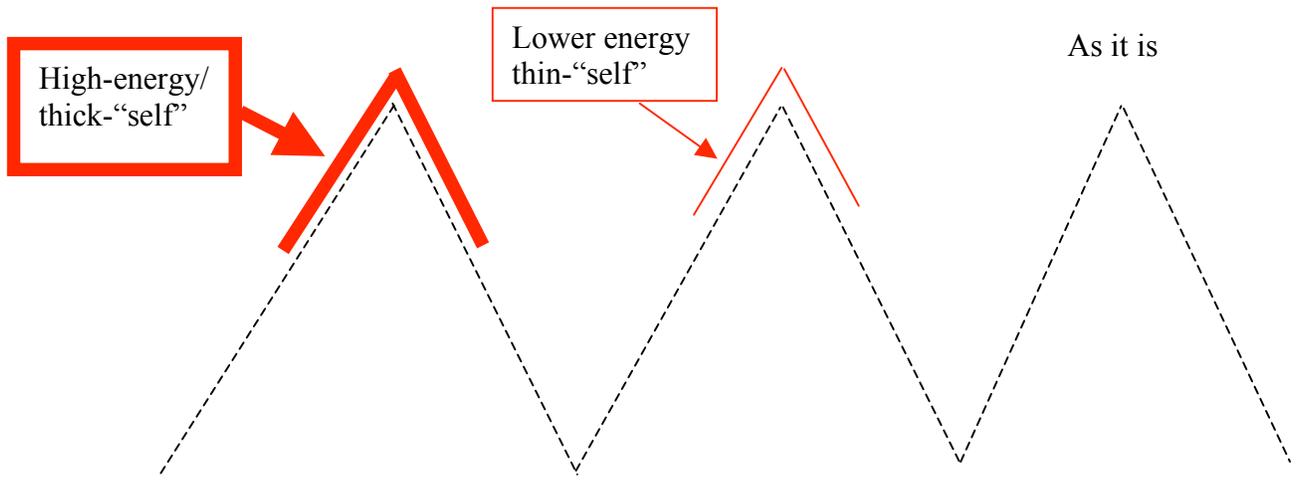
There is a parallel to this which comes about in many natural physical situations. If you are panicked you can't "make yourself" relaxed, if you have constipation you can't just pass the stool because "I" want to, you can't vomit naturally because "I" want to. One

can't have a baby because you intend to, the baby comes naturally and is born when "I" is not present in the process, in fact this is the only way natural birth can occur. You can't have an erection or be sexually aroused because you want to be, it happens when there is relaxation that naturally occurs when the "I" layer is thin or non-existent. The point is that many of the natural body processes including deep breathing and slowing of the heart rate don't occur through yogic-intention but because there is less "I" there. It is absolutely not because "I" meditate, it's more that one is moving closer to natural-breathing because there is less thought about breath, not more. The more one tries or tries not to try, the tougher the resistance to whatever's going on, the more contracted the blood vessels and the less sensory perception. When there is a natural openness, something else *takes "you" over* and this is exactly it, when one is "taken over" by whatever it is, this is no longer "you".

Sex is the thing that most humans will usually cite as an example of being taken over, for example saying they were "taken over by lust" which is "why they did that terrible thing". In fact when so-called "lust" takes over it's one of the most real experiences that happen to human beings, there is no longer a "me" or "you", it's pure connection. This way of connection has for many years been feared and hated but in fact it is when there is a truly child-like and playful, innocent connection, it is the easiest way a human often connects to the "non-dual" because of the sensory overload, it blasts through everything else. In fact the lustful act is very often charged with a true purity of connection that is not "just sex" but actually a blending with the whole of nature. This primitive expression may be seen as irrelevant to modern societal rules and regulations but actually it is the entryway for many into pure-reality or unconditional love. Of course as with anything this can be abused and perverted, but when there is a want and a requirement and an energy for connection and a following of instinct, sex in fact is what hides behind the bullshit of human-societal madness, the very stuff that keeps us locked in the closet or locked into behaviours that are utterly futile which form sufferance.

The simple joke is also the edge of the "self", for only we humans laugh, and hyenas don't count! When we laugh it's when the paradox of reality as it is has hit the madness of the "me" and there is an immediate realization of this lunacy, a paradox which can only be laughed at, laughter that we dissolve into. The comedian and the jester still represent the fundamental basis of the moment of healing and the dissolution of "I", as for example the brilliant doctor Patch Adams uses constantly in his re-innovation of medicine.

The message is not "owned", yet Tony expresses this perfectly: beyond the edges of the known the Unknowable lies with open arms.



David Nassim
5/2/2012

Does it do exactly what it says on the tin? - Questioning and seeing past the advertising hallucinogen.

In modern society we are constantly bombarded with advertising and propaganda in all facets of our lives. We are seduced by labels and commercial goods, drawn into ideologies of political and altruistic groups who debate about how to save the world or change it for the “better”. It doesn't matter how large the organization, how many people are involved, how “serious” the issue, or what the size or nature of the “problem” being “tackled” is, none of that has fundamentally anything to do with you. Whether you are being urged to be an environmentalist, or to join any political party, or persuaded to be an osteopath or acupuncturist, or anything which “means” something to the world, the result is you've got a label. In western medicine there is a focus on giving the diagnosis, even this is a label of “what it is”, and this can in fact create terrible problems if adhered to. If cigarettes had “this is great for you” written on the side, many people would smoke more.

Authorities such as doctors, environmental experts, advertising standards agencies are only necessary if we have lost touch with our innate senses, but even then we are on difficult ground because if those so-called authorities have too or have another agendas such as power and control involved in their approach, this is called the blind leading the blind. This is why the simple 5 senses are the key to our dilemma. We know when the oven is hot, when food is too cold, weather the air smells good or not, when the feel of something is pleasant or not, but this is overridden because we are within the hallucination of the advertising of someone else's ideas, persona, ideals or morality. There can be no such thing as an “international” consultant, doctor, global environmentalist/teacher, because no person can be in several places at the same time, they can only be here and now. Nobody has ever been in Venice, there is just a gondolier and water, no-one can “save the children”, there is just this room and a child, no-one can create world peace, there is just this table and a family. When we localize to what is actually going on in the senses there is no 3rd person altruistic venture occurring, just what we are doing right now. Here time doesn't exist so there is no future and no past and also no “me”. Advertising promotes the opposite, that some time in the future you will get there or be bigger or be something exceptional or have a great look or a great life or a great taste... but ONLY if you follow this direction.

If we adhere to and blindly follow the advertising ethos of this is “nice” or that makes you “feel good” then the question has to be “does it?”, does it really do “exactly what it says on the tin” and if not then simply don't buy it, both literally and metaphorically! This pertains to all aspects of life where there are authority figures explaining that you should feel this or do that. If one is actually in contact with the senses, it makes no difference whether the greatest grand Tai-chi, Qi-gong master tells you your whole life is upside-down and you must become a Japanese monk in order to solve your problems, unless you deeply *feel* a resonance with this, then it is simply not relevant for you and in fact something else is going on, often a power game. Even if the so-called teacher says a person is completely shut down to advice and within their own world, this is misleading and inaccurate because if one is totally cut off from sense we simply can't live and

breathe. There is always a sensitivity and from within this so-called enlightened authority is recognised to actually be a red-herring. If indeed an authority really does know something there will be no necessity to convince anyone of its expression, it already is what it says it is which can be easily seen, it's not hidden under the carpet. While it is possible for a person to be so cut off from sense that they don't "know what's good for them", in this instance the only way to "help" is to simply ask over and over again "how do you feel?" not decree that "this is what you must do". The former shows clarity, the latter shows ego with intent to control, in which there is no healing possible, there is simply its own resistance and intolerance bouncing back.

Whenever we warp from sense it creates an opportunity for another authority to take over. The whole nature of the principles of natural healing are based around not doing this but actually re-kindling a person's innate sensitivity, it has nothing to do with them "taking responsibility for their actions" or "getting them to do it themselves", it is simply that in reality all there is are the senses, we have just forgotten all about them. If we look deeply we find there is no-self pulling the strings of the senses we experience every moment, it's all happening as One natural experience, to no-one, without choice or requirement, but it *is* happening. Whenever we engage with an authority we can easily forego what we feel, instead listening to something which very often will be skewed in all kinds of ways that have nothing to do with the predicament you are in, unless that person sees the much broader picture than just the story of "your life" and "how you should live" based upon that.

Anyone who intentionally assumes a position of authority wants to control or establish his/her standing in the world, they have something to prove to themselves or others, often making a huge song and dance about it, which is commonly called advertising. This may take the form of exclusivity, i.e. their product/service is unattainable for the "everyday" person because of its quality, or it may be all about quantity. Either way both expressions are about ego. McDonalds or Prada, there's no difference. Advertising and sales are about tantalizing, suggesting you can be x, y or z which is always a step closer to "happiness" if you use this product, do this course, listen to this authority, meet this doctor, it's all about do, do, do. Sense is just the opposite, don't *do* anything.

Instead of engaging with the logos and sensationalism the key question is "what do I feel", can you sense the quality, the strength of the materials, the actual feel of them on the skin, the taste of the food, what it feels like as it's ingested. Something that purports to be brilliant and may even look good from the 3rd person perspective (i.e. in the mirror), can actually feel tight, ill-fitting, irritating; foods that are supposed to taste great, procedures or health treatments claiming to make you feel/look like a million dollars... when ingested or experienced do they feel good or do they make the stomach run a little, do you feel slightly muzzy-headed afterwards? Do you feel stronger or does it make you hyper and over-stimulated? Any or all of these are possible and are in fact the truth of it, not the hype, so... what do you feel?

The same is true with partners who are supposed to be right "on paper" or any relationship be it between student-teacher, parent-child or patient-doctor, instead of

focusing on their “good reputation”, “big wallet” or “big presence” or on the fact that they have studied for many years and therefore must be an “authority”, meet someone and see what the initial contact is like, feel what it’s like and get a sense of who you’re engaging with. You can actually tell from the very first handshake and the very first words which are spoken, it’s all in the initial connection. This is also the nature of true diagnosis, where there is a listening or an openness of the senses. Listen with the ears but also with the eyes and the tastes and with the touch the whole body all together, this openness instantaneously triggers an absolutely true or righteous (as opposed to “self” righteous) sense of whether something is really deep or superficial, whether it has true strength or if this strength is fabricated and is actually based on fearfulness, this is to sense without judgment.

A famous phrase in Eastern medicine is “The bigger the front the bigger the back”, meaning that if something advertises itself with a lot of front, very often there is something hidden behind which it’s trying to cover-up. Of course to some extent we all do this because this is the nature of the “self”, which is the mask on the surface of direct-reality, but as we know this can be so thick and unwieldy that with some companies, banks, teachers and authorities when they say “ministry of Peace” actually what is meant is the “ministry of War” and when they say “this is what you need” it is usually completely devoid of essence.

Mis-directions like these are totally unlike expressions of wild-nature even though they can seem to be doing something similar, for example the chameleon or other animals which can blend with their environment, tantalize and “trap” their “prey” through disguise. This is sometimes described as a hateful situation of guile, where wilful intention is used in order to “trap and kill”, but actually that is anthropomorphism, these creatures are utterly free and simply are an expression of nature as it is, simply a magnetic field of interaction. The animals devour each other and as such transform and reproduce and change as one magnetic field merges with another, they are drawn into an engagement where death is not feared, there is no a pre-meditation or forward-planning, simply instinctual behaviour. Companies and authorities are a very different kettle of fish, in that there is both pre-meditation, a warping of the natural human expression and it is a situation where no-one wins - the consumer doesn’t gain from the vacuous product, which simply obscures or buries the truth deeper, neither does the company gain from getting bigger or having more money, it just exaggerates its own pathology of divisiveness and strengthens an already hardened, brittle and bitter fighter’s front to the world, this is not a gain. Gain and loss are within a never ending loop of dualism.

The original energetic activities of natural humans who lived simply has now been warped to the idea of a thing called “money” that no one actually has except for a number on a screen, that's the actuality of it. The “matrix” of madness overlays the natural-human child-like essence throughout our existence only acknowledged in the most primitive of activities which have to go on no matter what like periods, passing urine and faeces, eating drinking, sex and having children and other functions which are now put to the bottom of the rung of “importance” in a day, the head rules, and so modern medicine is

mind to body, ancient understanding however was always bodyspirit sense to mind always knowing that the mind is the secondary organ and the body the primary.

Of course none of the above situations are good or bad, they commonly happen every day. However in the massive majority of all expressions of the universe and nature outside of the human-condition of “Self”, there is a sensitivity to what’s actually going on. Life is sensing itself, Oneness, a sensory organism, an expression of feeling and connection. The Tao Te Ching points out the following:

Chapter 12

The colours of the world when attached to, blind one;

The sounds of the world when attached to, deafen one;

The flavours of the world when attached to, injure the palate.

Racing around and seeking/hunting

Makes the mind go wild with excitement

Precious things hard to come by

They serve only to burden one.

Hence the Natural-human is guided by instinct not the mental-emotional idea/perception

Therefore he discards the one and takes the other.

From this we can understand that the sense can very easily be altered or be deluded into attachment or what we could call hallucination. Today’s advertisers are not just to be found in the consumer industry but they are ourselves, our 3rd person projections of “self” into the world whether it be through social networking or any interactions of “self”-promotion, all are part of this view of “me” from outside of myself. In fact we are taught this view from a very young age, so no wonder these things have occurred, but in fact the 1st person perspective from me looking through at the world from this central point of stillness at the core where “I” am headless, reminds us of the background of “my” world. Here in fact “I” am not the authority, instinct and sense are, not the ideas or perceptions of others, the direction is always back to Centre. If the teaching is true it draws us with a loving dissolution of tension and a deep intimacy of connection, a cool non-anxiety-provoking impersonal-ness, back to the truth of our senses. The process of “choosing” this way or t’other, is not something done by “me”, but is utterly and immediately known through the vessel of the body which knows its own direction, like a radio picking up a signal or a receiver open to the universal movement.

For those of us who naturally yield to authority because that is our function, it is vital to know whether the leader is directing through “self” or through a broader angle, and the latter is very rare in today’s world. Most often a leader who says he “knows the way” is self-promoting, wanting to show off his talents and be in a position “above”. When there is true authority it is recognised, because it is not expressed through a personal communication or emotion-attachment, it is simply just what needs to be done. Hence for those naturally in service it should be clear that being this expression means in-service to nature, it is fidelity to nature and anchoring to this is our authority. If this draws us to a figure who leads, so be it, it it draws us away then this too is true. The nature of nature is that leadership is expressed through the leader not because of him/her, and as a result no

words they may say make any difference, it is a felt sense that is real in the interaction. If there is a true connection then the nature of the relationship will neither be abusive will nor about a singular perspective, but instead will see the overall picture and will provide connection holistically to all involved. This is the nature of true-relationship, though this is a misnomer for in fact there is only One thing going on. Leaders become dictators if they attain dizzying heights of authority or have it conferred upon them by people around them, and are subsequently allowed to run riot. This is simply an insensitivity and resistance of the leader/advertiser as well as for those who follow to the natural-order of nature.

When advertising “works” it does so because the people it’s aimed at are off-balance, they are bewildered and can’t sense the core compass direction within which the truth is obvious. When sufficiently bombarded externally this may often cloud their sense and then they are zombified. In this state they will feel the need to identify with that authority which is when the authority itself increases its price to demonstrate its power and the zombies follow without question. The zombification is really a de-sensitizing, a domesticating or drawing-out of the wild-spiritedness of nature. However, wild doesn’t necessarily mean aggressive, for a snail is wild. When there is an allowance and realization that authority can only come from natural charisma, it can’t be sanctimoniously learned, bought or sold, then it becomes clear to people that this quality is true, not fabricated or puffed-up, there’s no façade, any front that does exist is like the chameleon, a natural one, which is what it is without pretension.

This is simply a situation of ripeness which is occurring all over the world that ultimately breaks ties with authority and enters an anarchy, which is to say without a monarch or ruler. It means that nature takes the ruling expression as an overall compass direction that is known at a deep level to the senses and can’t really be described verbally. “Self”-appointed authority is only part of the last few thousand years, before this there was and no such thing and life was much more in relation to nature and to the seasonal changes as being the direction for life. Instead of thinking about how “I can change the world”, in the 1st person perspective things become far less ambitious and relate to the mundane events of life, without authority. Humans need far less than they think they do, and so in the movement back to Centre, the very simple things becomes important, the senses become heightened and clear, there is no requirement for a doctor or a politician to tell you what’s what, because it is simply obvious.

You can’t trust your senses because you *are* your senses. So it’s not about trust or faith but about letting go and becoming, which is a ripening process and takes its own time. Douglas Harding’s expression, through his most brilliant experiments, is a very clear pointer to these obvious senses especially the visual: <http://www.headless.org> So instead of blind adherence to “it” doing “exactly what it says on the tin”, no matter what the tin is.... let’s simply ask the question ...does it?

David Nassim
26/1/2012

Non-parenting and infertility: a natural response to the energy of anxiety and over-population

There is the belief that people “choose” to have children, “I’ve decided to become a parent and find a partner” (or the other way around!) and that’s established in the ideology that this is a choice that’s being made. In fact there is no choice, the so-called “choosing” of a supposedly “right” partner or appropriate situation within which it’s possible to have children is not personal, even though it seems to be incredibly so. It is simply something which occurs when there is a universal movement for that to happen, it isn’t based on individuals, even though it appears as very individualistic, “my” partner or baby or family.

So that’s the first issue we have to look at, because if isn’t a personal issue then it has a much larger parameter. Rupert Sheldrake (<http://www.sheldrake.org/>) talks about there being a morphogenic or bio-electromagnetic field produced by animals, which is the fundamental understanding of all the ancient world, which is that everything is one field of energy. So all humans resonate within the human energy field, which at this time is resonating at a fever-pitch anxiety. Anxiety is a flight-or-flight response and the charge produced in that situation creates an addictive, over-sexualized population. This becomes a population explosion because of anxiety about the incipient destruction of society, in order to try to compensate for that quality of impending doom. It leads an accelerated or exponential charge to society.

Conversely what you also get with anxiety is a natural blocking of fertility, an infertility that can come in many different forms. What is becoming much more prevalent, especially with women in cities who hold high managerial positions, is they work very hard in their twenties, land a significant job in their thirties, but then also want to have children. By this time they have expended so much energy through overworking and becoming increasingly over-anxious in the attempt to form the female body into a masculine nature, that the lower body energy, that of fertility, is completely reduced and instead rises into the upper body and head. This causes an infertility problem, so these people will turn their attention to IVF treatment and other alternatives, in an attempt to force the body to create something that it essentially cannot sustain. When a woman becomes pregnant naturally, Nature knows that she can be pregnant, that she can see through the whole pregnancy and beyond, and that she can breastfeed, without Nature knowing that process she just won’t get pregnant.

So infertility usually occurs when there is either insufficient energy for the mother’s body, even without having a child, therefore the energy required for reproduction is over and above that which she would naturally need to power her body. This is caused by living in a particular way, with a particular way of thinking, using the upper body, brain, visual cortex and cognitive process way beyond the amount they are using the lower body, the feet, sensory perception, the active expression of the physical body. While this is also true with men of this nature, male infertility is just as much of a problem as it is for the female, it is more associated with women, they expend all their energy throughout their working day, then they’ll go to the gym, dispersing any remaining energy they may have. So this is basically Nature’s way of naturally preventing society adhering to the ideals of the city, the cognitive and the mind, and all those things that are formed by the “self”. Essentially “self” *is* infertility, “self” creates infertility.

The other manifestation of this occurs in people who have no physical problem in their body, but they have an awareness that the energy in the world around them, the situation of growing up within that world and how that feels, the sensory perception of it, and that brings about a realisation that they don't want to bring a child into the world as it is. Though it seems that people have evolved and "chosen" not to do this, the nature of the isolation of the nuclear family and of the "self" in society, creates the feeling of "why do I want to reproduce", or the energy of non-reproduction. Reproduction only really happens when there is a complete closeness of the human being, a wanting to be close to one another, to join into a family together. That energy occurs when there is a natural non-"self", a blurring of the edges between "me" and "you".

A profound example of this is in the monastic movements all over the world, where the monks take vows of celibacy and try to form a way of communication, which within their monasteries is completely unified, and about brotherly or sisterly love. This is non-sensical, because they are all sexual beings, to some degree there's a pretence going on, so to negate this aspect is to negate what one truly is as a human being. On the other hand, the monks are also an expression of the aspect of the human energetic field that wants to stop its constant growth based on anxiety....there is a realisation that there is sexual energy but that the situation of the human-condition does not allow for that energy to be free, which is in fact encountered by all those people who believe they have made the "decision" not to have children. Monasticism in its true form therefore cannot be a choice either it is actually therefore unnecessary for vows to be made because by nature true-monks would find no hardship in chastity as they actually naturally would not want sexual contact, many monks therefore are not as monastic as they think! Like a dog going round and round in its basket trying to get comfortable, then continuing to move round again, there's a kind of agitation and that's really the energy that's expressed in normal society where basically there's a complete irritation and discomfort about the nature of relationship, of connection to other people and antipathy towards the nuclear family, which results in us feeling unable to engage with natural parenthood because it doesn't actually exist in the society within which we live. In a sense it would require there to be a completely different set-up between humans for natural fertility to be possible.

Again, what Nature is creating through the thought processes and by moving into those situations where there is an obstruction of the process of birth is as a response to the whole self-orientated nature of society. People who are aware of that may not have children because they have a clear sense that there's something wrong with that situation, usually those who've been through very abusive situations in their lives, or who have a lot of sensitivity to the pain, stress and suffering of others. They see themselves as broken aspects rather than part of a whole picture, as outsiders rather than being connected.

So it is never about specific blood-lines being champions over others, the notion of survival of the fittest is absurd, especially when it comes to blood-lines, because what we're talking about is the whole expression of humanity. If all areas of that humanity are feeling this way then eventually and inevitably, especially as the Third World try to emulate the so-called civilized world there will also be infertility in that direction as well. Interestingly, infertility and monasticism are majorly associated with the

aristocratic aspect of the world, the “highest” order, as you move into those zones you feel increasingly isolated and that you’ve lost something.

Of course there are already plenty of children in the world without parents. Even looking on the local scale, which is actually more important to the sensitivity of human beings, one’s own family, we rarely think that my brother or sister has a child, and therefore I have a direct relation to being that child’s parent. The thought is always that is my brother or sister’s child, it is theirs, I don’t have the responsibility or connection that they have. But of course in natural tribal societies when a child is born they immediately have fifty mothers and fifty fathers, the child is born into the tribe and it is implicitly understood that the birth mother and *every* mother in that tribe is equal to the child that is born. Children born at the same time will easily be able to breast-fed by several different women, which greatly encourages the strength of that child because it has more exposure to more energy in its environment. That process worked extremely well and without question, but now that ethos has been eroded. In today’s society, even within our own family we look at each other’s siblings and their families as being separate from Ourselves. Too when there is a misdemeanour such as one member of a tribe hiding food or resources, not sharing somehow, this is seen by the whole tribe as an issue for the whole tribe, they go to the “perpetrator” and they by some way or means show some kind of connection/ love for this person bring them back into the union with the tribe. What has happened is that the tribe knows that separation has occurred and this separation is actually a dis-ease process so this person needs healing as their response of not-sharing is something that is a sickness that means they are suffering and the whole tribe therefore has a problem if one of their members is suffering truly One for all, all for One, because it is actually all One. When there is no judgement an realization of the nature of suffering, there is no notion of blame.

Innately every human woman is a mother, a daughter and a sister, every human male is a father, a brother and a son and those aspects exist completely within those experiences. Whether or not that woman or man can have children biologically, they are by-nature still an aspect of that expression. In the world they will be able to find and connect with that expression naturally, because of the way they are. Whenever we have contact with a person younger than ourselves, we are in a situation of fathering or mothering them, which is absolutely parenting, even though we did not directly bear this child. However, a child can be born and there is a natural response of the mother to look after it, yet when it begins to grow up and more readily expresses its nature, it can often become clear that parent and child are not necessarily so strongly connected. When the nature of the child and the parent allows them to understand one another strong bonds will be easy, but in many families that will not happen, mother and child will be of utterly different energetic qualities and just won’t “get” each other, so the key thing is that having your own child doesn’t necessarily mean you’ll automatically get on.

What does parenting in itself actually mean? Again we’re talking about the adult world being imposed on the child, whereas in fact the child is much closer to an understanding of total unity, and of energetic resonance with each other, a kind of non-autistic state, when adult society is certainly in an autistic state. Therefore children should be encouraged to find and follow their own direction, one can hold the child’s hand and allow it to go and come back as and when it needs to. It’s not

about leading a child, making sure they understand and know certain things, which engenders a belief and a kind of pride that “I have brought up” these children. That is essentially living through the child as an extension of the parent’s individualistic ideas of “self”, which instigates the process of the child being told they are very “good” at something and if they carry on with it, they will become “even better”. The child thereby immediately has a sense of a good and bad.

Haruchika Noguchi wrote a book specifically relating to this, entitled “Scolding and Praising” (http://www.zensei.co.jp/books/store?genre_id=7), in which he describes natural parenting, understanding the nature of the child and therefore the need to explain things in a way they understand by-nature, not through the enforcement of the adult’s ideologies onto them, also removing the adult perspective of the world in order that the child can grow up naturally. One of the ways he expresses this is to allow a child to come to their own natural talents and abilities without impressing a praise-based pattern onto their nature. For example, there was a very famous musician who, when he was a child of about three, sat at the piano listening to his mother as she played a difficult piece of music, and then the child repeated it on the piano, it was amazing that he could do this. Usually the response to this situation would be, “that’s absolutely wonderful, it’s amazing you can do that, we must take you to a music school and allow you to use your talent and become a superstar!!!!!!”. However, this mother didn’t do that, her response was to simply ask the child what he thought and felt about playing the music. He said he really liked it, and she said no more about it. As a result the child embarked on a musical career in a very different way, and when it came to concerts and performances he wasn’t under any stress about needing to perform in a particular way, or to be something he wasn’t. He simply played what he liked to play in a very relaxed way.

This is an example of a kind of non-parenting, where the child is left to its own devices, allowed to be what they are without the ideology of good and bad, right and wrong. But for a child who is essentially subjected to the dualism that is created by the “self” and all that comes with it, there is the more usual situation where a child derives no pleasure from the music and is essentially always tense, which creates a burn-out mentality. The child will keep on urging themselves to get better and better, and while they may in fact become extremely proficient, at the age of about thirty they begin to feel the enormous pressure of having to stay on top of their game, having to be the best at everything and to push themselves forward. Of course this doesn’t only happen in music, but in every aspect of life one can think of, where there is a pressure to forge ahead, not only with individuals, but also in families and in society. Once again, this is all driven by society, which has a desire for over-production, over-population, over-expansion and no interest in the importance of sustainability, connection, natural reproduction and communication, and no understanding of the need for an ending of the “self” in order for there to be a consolidated expression.

When there is a movement towards being a unified body, a connected group, then many of the boundaries between people dissolve and this becomes a very different world. It’s not something that can be striven for, it is already happening, and the nature of infertility both of the physical body and of the way of thinking is simply a symptom and a direction back to the essence of what lies at the core of society and of

the human being - and at this core it's empty, there is no "Self" and this changes the whole format of how we engage.

David Nassim
20/02/2012

The Natural Touch: unlocking the armour of “self”

Of all modern India’s Gurus, Osho or Bhagwan Shree Rajneesh is one of the most famous and also the most infamous. In the worldwide movement of “free-love” during the 70’s and 80’s Osho was possibly the key figure, invoking both massive interest and opening doorways for many people but also having an equal energy of control and corruption, which is typical of anyone who would call themselves a teacher. In Osho we find a perfect expression of a situation which applies to most of us, that of the child-like nature or the freedom of clarity beneath, and then the adult added on top of this, or one could say the cap of dis-ease on top of a purely natural clear health. Osho had moments of profound clarity interspersed with longer periods of essentially madness, as most teachers do. When there is something beyond the identified “me” that comes through and it is the truth, this really has nothing to do with the individual. In relationship the connection happens despite the so-called “individuals” involved, in healing the healing occurs despite the roles of patient and practitioner being set up, in unlearning and let-go the true message occurs despite the teacher and student mentality. Here is an example of nature expressing through that which we call Osho, but which is actually beyond the man, it is a key statement made about the nature of true healing, I have added notes in order to bring out the true message through some of the more dualistic notions here:-

The Art of Hugging by Osho

*"Analysis is the way of the mind [“self], hugging is the way of the heart. The mind [“self] is the cause of all diseases, and the heart is the source of all healing."
Osho*

Man needs to be needed [at-one-with]. It is one of the most fundamental needs of human beings. Unless one is cared for, one starts dying....[...]..... Hugging is only a gesture of love [Oneness], of warmth, of caring. The very feel of the warmth flowing from the other person melts many illnesses in you, melts the ice-like, cold ego. It makes you again a child.

The psychologists are now well aware of the fact that unless a child is hugged, kissed, he misses some nourishment. As the body needs food, the soul needs love [connection/intimacy]. You can give to the child all the physical needs, all the physical comforts, but if hugging is missing, the child will not grow into a wholesome being. He will remain sad somewhere deep down, uncared for, neglected, ignored. He was nursed, but not mothered.

It has been observed that if a child is not hugged, he starts shrinking - he can even die - although everything else was provided for. As far as the body is concerned, every care was taken, but no love surrounded the child. He became isolated; he became disconnected from existence.

[Unconditional] Love is our connection; [Unconditional] love is our very root. As you breathe - for the body it is absolutely essential; stop breathing and you are no more - in the same way, love is the inner breath. [...]

Analysis won't do it. Wit and clarity, knowledge and scholarship won't do it. You can know all there is to know about therapy, you can become an expert, but if you don't know the art of love [intimacy], you remain only on the surface of the miracle of therapy. The moment you start feeling for the patient, for the one who is suffering... out of a hundred cases, ninety people are suffering because they have not been loved [connected-to]. If you start feeling the need of the patient for love [connection], and if you can fulfill the need; there will be an almost magical change in the condition of the patient.

Sigmund Freud was very much afraid of love [intimacy]; he was afraid of his own repressed love [nature]. He was afraid that he might get in some entanglement, involvement. He wanted to be outside, not to be involved with the person, not to become part of his interiority, not to enter into deep waters, but to remain a scientific observer, aloof, detached, cool, far away. He wanted to create psychoanalysis as if it was a science. It is not a science, and it is never going to be a science! It is an art, and it is far closer to love than to logic.

The real psychoanalyst will not avoid getting deep into the interiority of the patient - he will take the risk. It is risky, it is going into troubled waters. You may be drowned yourself - after all, you are human! You may get into some trouble, complexity; you may create some problems for yourself, but that risk has to be taken.

That's why I love Wilhelm Reich very much. He is the man who transformed the whole face of psychoanalysis - by getting involved with the patient. He discarded the couch, he discarded this detached aloofness. He is a far greater revolutionary than Sigmund Freud. Sigmund Freud remained traditional; he was afraid of his own repressions. If you are not afraid of your own repressions, you can help tremendously. If you are not afraid of your own unconscious, if you have solved your problems a little bit, you can help greatly by getting involved in the world of the patient, by becoming a participant rather than remaining an observer. In fact, because psychoanalysts are having their own problems, sometimes even more than the patient himself, one can understand Sigmund Freud's fear. As far as I am concerned, I would like to make a categorical statement about it:

Only a Buddha [that which is without "self"] can be a real therapist because he has no problems left. He can merge and melt into the patient; in fact, for him the patient is not the patient at all.

That's the difference between the relationship that exists between a patient and his therapist and the relationship that exists between a disciple ["self" or seeking energy] and a Master [that which is without "self"]. The disciple ["self" or seeking energy] is not a patient; the disciple ["self" or seeking energy] is a beloved, a loved one. The Master [that which is without "self"] is not an observer; he has become a participant. They have lost their separate identities, they have become one, and that oneness helps. Hugging is only a gesture of oneness - even the gesture helps. You are right; you ask: Why is hugging such an incredibly effective therapeutic tool? It is, and it is only a gesture. If it is true - not only a gesture but if your heart is in it - it can be magical tool, it can be a miracle. It can transform the whole situation instantly.

A few things have to be understood about it. One is: the idea that the child dies and the man becomes adolescent, then the adolescent dies and the man becomes young, then the young man dies and he becomes middle-aged, and so on and so forth, this is wrong. The child never dies - nothing ever dies. The child is there, always is there, wrapped by other experiences - wrapped by adolescence, then by youth, then by middle age, then by old age - but the child is always there.

You are like an onion, layers upon layers, but if you peel the onion, soon you will find fresher layers inside. Go on deeper and you find more and more, fresher layers. The same is true about man: if you go deep into him, you will always find the innocent child - and to contact that innocent child is therapeutic.

Hugging gives you an immediate contact with the child. If you hug somebody with warmth, love [intimacy], if it is not an impotent gesture, if it is meaningful, significant, true, if your heart is flowing through it, immediately you come in contact with the child, with the innocent child. The innocent child surfacing even for a single moment makes a tremendous difference, because the innocence of the child is always healthy and whole; it is uncorrupted. You have reached to the innermost core of the person where no corruption has ever entered, you have reached to the virgin core, and making the virgin core throb again with life is enough. have started, triggered a process of healing.

When you love [connect/ resonate-with] a person, verbal expressions are not enough; words are not enough; something more substantial is needed; words are only abstract. You have to do something! Hold the hand, hug the person, kiss the person, and embrace the person. It is going to help you both: if you can melt in the hug, you will feel both become again younger, fresher, livelier. That's the whole process of healing.

(from: The Wild Geese and the Water #4, 1981)

While the above implies many dualisms that obscure somewhat the clarity of this message, it yet holds key points. Love in Osho's terminology can very fast move into a romanticized and altruistic "loving the world" ideology, but in-fact the true nature of love is that it is absolutely everything. In humans this energy of love or boundless-energy it is totally-internally-reflected into an idea of "self" which seems to form a trap of "individuality" and seeming separateness, and illusion which cannot be undone by "itself" but simply has to decay and die away. The above is not a statement of the truth of Non-duality but merely the truth about the nature of therapy and why the patient and practitioner blur in healing.

Osho used many applications built upon not only the Tantra traditions of India. Tantra often associated with some of the sexual practices of the letting go of identification with "self" are perhaps some of the oldest and core understanding of Vedic understanding relating to sexual rites in many numerous traditions world wide. However as with all practices they often become "enlightenment" or "goal" focused and as a result lose touch of their original clarity of simply a natural expression of intimacy and can easily move into dualistic notions. Osho also based some of ideas on those of Wilhelm Reich. As Osho so rightly points out Reich is often overlooked in the psychoanalysis processes devised by Freud and then later embellished and re-

moulded by Jung. The Freudian-Jungian basis was all about professional boundaries and the terror of misconduct, both men made themselves overtly pious due to their positions in life and community. Whereas Jung was more open and delved deeper into other cultures and other ways of thinking than Freud, Reich was utterly anarchic in his approach to understanding the nature of healing. He was fringe, and has always been taken up by song-writers like Bob Dylan and in the writing of Jack Kerouac and the beat generation, Reich's work was always seen as flying in the face of the mainstream in a way that Freud and even Jung could not muster. But because of his radical departures from the psychoanalytic ideology and his deep interest in the breaking down of the formal patient-practitioner divide, he was ridiculed and exiled by the therapeutic community. His ideas were seen as foolhardy and ridiculous.

However, Osho could see the clear base expressed in Reich's work. Naturally Reich was a healer, whereas both Freud and Jung had other interests, there were other motives driving them other than healing, but Reich was actually a healer by nature and as a result he himself was the very tool of this nature and was naturally committed to get to the bottom or truth of healing, and this led him towards understanding a way of thinking that was energetic rather than Newtonian-scientific, something almost unheard of at this time in the West apart from within religious ideology. He had a clear instinct that body and mind were one and that the body was primary, and therefore that cognition was a secondary, not the primary route. Also he knew that breaking taboos and social mores had to be part of the healing process, which in itself showed that society was itself sick, which is something we all know but which very few have engaged with as Reich did.

As Osho describes above, the nature of healing or simply "what helps" is genuine connection. In Osho's terminology love is always referring to a naturally-felt and wanted connection between people, it is not forced or seen as being an ideological process to change the world, but "helps" literally meaning that it makes people feel less isolated and separate, in fact it lessens the "self". Though it seems a very simple gesture/expression, the hug is the key intimate and impersonal base of connection, intimate because it is simply the re-discovery of Oneness, and impersonal because there is No-one in the driver's seat "doing it". Sex is the very same thing, or it can be. When humans come close to one another it makes for an intensification of the senses, there is a unified field.

Whereas Freud and Jung most often remained on the practitioner pedestal and only engaged with the process of healing at arms' length (unless it was a hidden and secretive affair) Reich went straight through this, diving headlong into the nature of sex and connection as being the foundation of healing and of the nature of actual physical connection being vital for the healing process, realising that the healing process was constipated when kept at arms' length.

Rudolph Steiner also saw the value of massage and connection in this way and the "Bio-dynamic massage" movement was inspired by his ideas of the possibility of unified body and mind in treatment. Steiner's ideas came from an interest in Greek medicine which has a base and philosophy that was actually beyond the narrowness of Steiner's own vision which was a retrospective approach, in ancient Greece the bodyspirit/mind was always a unified principle and therefore far broader. Reich's interest however was in sensory discovery, he invented and tested theories as did all

of these early psychologists, but he was part of the experiment not absent from it, he was deeply involved as all of the true ancient doctors had been, he was not looking from the sidelines. This is something that Freud, Jung and Steiner did with the head but not with the whole, and this is what makes Reich a vitally important connector of the modern and ancient worlds.

Osho also was this, connected to the tranta of India and brought up in the modern world, he could see the bridging point, so naturally both he and Reich are adhered in many ways. The key message of Osho above is that “love” as he expresses it is unconditional, yet is something that we place conditions over. We can’t suddenly *make* love free, love is naturally free because it is everything in existence. But if it is everything in existence it isn’t only within the hug or within the physical connection, it is already present, so the hug is really only a trigger for humans to realize this. The message of “I love you”, so often wanted to be heard by women and so often refused by men, is a verbal expression of the same message, it is really a reiteration of “I am you” which is a better way of dissolving all the words. However these are “only words”, it is the energy behind these words which counts. As a result one could say “we are the table” with an energy of connection and it will sound as deep as the ocean, but instead we use arbitrary words like “love” because this means something that is beyond the imaginings. Even so people imagine all kinds of things that “love is” and as a result 99% of the time it is used it isn’t what is meant. Very often it deeply involves the “me” which is reiterated in the statement itself, in fact it is very arrogant, how can “I” have the power to “love” a “you” when everything is love? It’s actually an owning of “me”, a confirming of the separation of “you” and the determination that I control “love” and can choose to offer it or not! As such the meaning must go beyond this statement for otherwise it is literally a mantra of division. Hence Osho’s message is really not pointing out that love is missing but that a sense of Oneness is, hugging/authentic or natural touch triggers this sense and bypasses cognition.

In healing, when you have sifted through all the things that “help” and don't “help” it comes down to very little, simply that when a person feels less-separate, usually without words, they actually feel a sensory connection which immediately allows for a person to heal, the “self” starts to drop away. The brilliant Dr. Patch Adams commented once that he dealt with patients with paranoid schizophrenia by hugging them for three hours and telling them that he loved them! Adams is also one of the few who understood the message of the ancients, as is Fukushima Kodo, the acupuncturist, who explains,

“Originally, medicine was a system of benevolent healing practices rooted in a tradition of neighbourly love.” (Fukushima, 1999).

Ikeda Masakazu, the key proponent of Classical East-Asian medicine today, has explained in lectures that the nature of the touch needs to be warm and with natural care and that without this no healing will occur. This is not an imposition that one should attempt to “attain” or practise, in fact it is simply the nature of being a healer. The nature of healing is being freely authentically open, then simply life does the rest. If one is like infant, nothing is outside-of-love it’s all within Love. This is Osho’s expression here. Healing doesn't have to be in a room, it is connection at any point with anything where “self” lets go. As a result healing in a room only works for some

people, for others it will be in contact with nature in some form, not necessarily human, but something where there will be a moment of recognition of Oneness beyond “me”. The hug is simply the social medium of healing.

Tony Parsons (<http://www.theopensecret.com>) points out that love is intimate and impersonal, it isn't one or the other but both, so while it's in the hug it's also when there is no hug and no outer expression of wanting this. It is in fact in utter tyranny and anxiety just as it is in the healing process, because love is Unconditional that is what it means. However in tyranny and anxiety and the expression of these situations, both the so-called victim or the so-called perpetrator roles are wrapped up within the conflict of dualism. From the broadest perspective, this in itself is within Unconditional Love yet in the human it is all about the belief in the separate “self”, the experience of being within it is hell. The hug represents when there is a recognition or openness to the possibility of non-separateness. (This is “Year of the Rat” by Badly Drawn Boy, Osho's statement is mirrored here: <http://www.youtube.com/watch?v=PScUdYTO0UM>)

In the process of natural healing it is therefore vital to understand the message expressed by Osho at the root. If there is this kind of non-verbal presence (even behind the words being used, such as the work of Milton Erickson), of actually physically hugging or a qualitative energy of “being-hugged”, being really connected to beyond the individual, where the armour of “self” is let go and one is metaphorically naked, herein lies the potential for healing to occur. Anything other simply impedes, from the ridiculousness of hierarchy and power which is Osho's other side, to the ideology of being “out-to-get” or “end-gaining”.

For humans the hug is a doorway into the Unknown-Eden, the lessening of the bounds of “I am” and the opening of the reality of “No-edgeness/No-oneness”. People often suggest that there is a world of “reality” and a world of “fantasy” and that the “real world” is one of violence, hatred, separation and madness. This “real” world is in fact the world of the fantasist. The “real” world is not the world of the idealist or the altruist or any other such expression. The natural-reality is what is right now, that's all there is. When people say they are “in two-minds” about something this is dualism playing out, in actual fact whenever we see two it's always Oneness being seen as two, unity being seen as separation. This is only an appearance and this appearance is suffering, a pure fantasy!

In the 1st chapter of the Tao Te Ching it says:-

The so-called “natural-way” that can be explained is not true Naturalness

The “name” that can be spoken of is not the Eternal Name.

The nameless-Void was the beginning of Heaven and Earth

The Named is called “Mother” by the manifestation of the life it forms.

When describing “love” the above is key. Loving touch simply means natural-touch, and the hug is therefore a way to break free of the boundaries of the body as being separate and realize it is and always was at-one with life.

David Nassim
18/ 2/ 2012

The inertia of physical symptoms: How even after fundamental cure, the body can die.

The difference between ancient and modern focus in relation to the symptoms of the body is vast. In ancient understanding symptoms of the body are seen as directions back to the centric instinctual sensitivity which has been lost in the madness of the hallucination of “self” and all that goes with it. In modern times however the symptoms are the be-all and end-all, the whole focus is on clearing or “fixing” the symptoms through some bio-chemical or physical catharsis. However these all have side-effects and are not really the healing, healing occurs when the root of dis-ease is finally connected to.

As expressed in numerous other articles, the root of dis-ease is fundamentally a sense of separation between a “you” and a “me” which is a dis-ease of the human’s cognitive process passed on to the infant, through to childhood and beyond into adulthood. The nature of dis-ease is the nature of the human adult and his/her set of behaviours which are conditioned and moralized and interpreted through analytical processes all stemming from the foundational software of “self”. Though it exists as a form of contracted energy, this “self” isn’t real in the sense that it thinks it is, i.e. as a phenomenon which is separate from all of the universe. But the “self” will not be dissuaded from this, for that would mean an ending of itself and therefore the contraction of that feels dangerous and terrifying. This formation of contraction which we call “self” has a life-cycle, as do all phenomena in nature, it increases from childhood until the peak of growth, then can possibly fade away or may abruptly end through spontaneous re-connection with natural sensitivity. Its passing away cannot be forced to occur, no amount of practise or pursuit brings one an iota closer, although the ego may think that this is the case! Basically nature forms the contraction and nature allows it to fall away, it is all out of “my” hands. One can get a sense of passivity about this expression, and “just not doing anything” but in fact this is the realization that there isn’t anyone doing anything, whatever is ultimately done or not done has no-one pushing the buttons. This eradicates the whole notion of choice and free will which are simply perceptions of the world from within “self”, not outside it. (Please see <http://www.theopensecret.com>).

However the dis-ease of “self” was the main issue for the practise of ancient medicine. It was known that wild-nature was the key, as was the nature of the infant child because of the totally uncompromising nature of the infant and of wild-nature. They are what they are and they express directly what they express. This is therefore our constant, our bottom-line or first premise when looking into and evaluating the human-condition. “Eden” has not been lost, we simply can no longer see it. In the brilliant so-called children’s 1991 film “Hook”, the story of Peter Pan is re-lived, this time with Robin Williams playing the grown-up Pan who got married to Wendy back in the UK and forgot completely about Never-land. Peter now finds himself in the Never-land of his past which includes the Lost Boys, who have to re-train him to “remember” his childhood-ness again. The genius screenwriters James V. Hart, Nick Castle and Malia Scotch Marmo write directly for the adult, even though hidden within a children’s film, perhaps how J. M. Barrie would have wanted his point put across. In a brilliant scene Peter sits at a table with the Lost Boys and they are about to eat, yet Peter cannot see the food, it is

only when he lets go of his analytical process and stops seeking directly and starts to “play” in the children’s spontaneous language that he suddenly sees the food and can eat. “Eden” is an example of exactly this same metaphor in the Bible, it is already within our perceptive range every moment yet constantly dismissed as “trivia” or “childish”. It is not that the Lost Boys or children in Barrie’s novel don’t want to “grow-up” it is in fact that they are sensitive that this is a dis-ease they don’t want to get, they want to be free and live simply. This message is about the process of freedom from the “known” of dis-ease and of “self”, it is that when we start to play and let go of the known, engaging with life as a child would, innocently and without re-evaluation or intention to gain or get, then there is a total openness and hilariousness about our preoccupation with the self-importance of our lives, or even the self-importance of non-self-importance, which is another hall of mirrors if ever there was one!

The nature of the process of letting go of the dis-ease state is the shedding of the skin of adulthood and living with an infant’s perception through the adult body form. This is the ancient approach to instigating or coaxing the curative process in medicine and is non-interventional. The plucking of the apple from the tree when it is ripe or waiting for it to just drop into the hand is the nature of ancient medicine. So in the process of watching natural cycles one gets a sense of how dis-ease manifests and how it has its own cycle of increase, ripening, decay and death. In the end even though the clarity of “self” is strongly present within the human lifetime, always at the moment of death there is a return to Eden, or a return Home as “self” has to die when the bodyspirit transforms.

Therefore cure is a situation when the dis-ease of “self” is no longer present or is lessened in the expression of the person and as a result they feel more at ease, with less requirement to try and prove and more of a letting go. In some cases this is “a long road” because of the resistance and the unrelenting attempt to “get there” through whatever means. This is the road to Damascus or the long road of the monk or spiritual seeker who constantly feels “humbled” in following their “chosen” path along with their teacher to its conclusion. However it really isn’t a path, it only looks like it, just as there is a misconception about Tao meaning “the Way” in fact this is not true. From its ancient character root Tao is simply allowing the feet to take the lead, or literally “following your feet”, not your head. This is the nature of the expression and as such there is no “improvement” to the “self”, no polishing, no way or road, simply what is, as it is. This however is not seen by the so-called clarity of some of the finest “teachers” of Classical medicine and Classical understanding of the world and instead is replaced by a hierarchical “old-boys’ network” ideology which has nothing to do with medicine of the infant. It is aligned with the dis-ease and dissonance of the adult’s ideas and mentality, shrouded in as many disguises as can be found. In the end however this only conceals itself from itself, here again are the mirrors. It isn’t how much you know or how long your experience, it’s the approach one takes and if there is simply a listening to nature and the instinctual sense with just these innate feelings, the direction in life takes care of itself and dis-ease is never thought of again.

Therefore dis-ease is the warped sense and state of mind that is about separation, seeing things as separated poles or as absolutes. It prevents the actuality of what is happening

and clouds the judgment, like the “holy” practitioner who, on seeing his patient who has just got off a plane journey around the world, suggests that their back pain is due to emotional issues rather than simply not moving! This seeming concealment of the obvious is rife in the world at large and in our everyday existence, the assumption of knowing and of enforcing one’s own ideas and judgments on others is simply the cloak of ego being applied, which is also the dis-ease process attempting to spread throughout the population, utterly blamelessly, for it is not a personal issue. People don’t do these things on purpose, it is just the nature of the resonance of contraction.

So the dis-ease is already manifested in the world, yet in healing it is seen that this can evaporate, and the nature of “Self” can to some degree drop away, though interestingly the body symptoms can have inertia and continue on as before.

Let’s look at the nature of disease like a ball and chain. The dis-ease pattern is when one gives momentum to the ball and starts to swing it around the head, picking up speed and momentum, this represents the increase of dis-ease from early childhood, the wielding of a metaphorical slingshot or medieval mace for “protection” against the separate and threatening world. This spinning continues, using up the body’s energy, making the muscles tight and tense. As the years go on dis-ease sets in, the process of spinning this ball gets tiring and weakening and the stress of holding it up and keeping it going mounts up. Gradually we are told we have a problem and we come to realize the problem is cancer or is some “serious” illness that just won’t go away, it demands the attention as a direction to the body to stop the spinning action. Modern medicine focuses on the spinning ball and tries to get it to stop it moving. Ancient medicine asks the person why they are doing this and what happens if the body just *doesn’t*? What does it feel like? The ancient ideas simply remind the person of the instinctual senses, asking the questions “do you need to do that any more?” “doesn’t that hurt?” and this instigates the process of a return to the child-body sense and therefore a return to instinctual sensitivity outside of the adult self-state-cognitive-process.

Breakthrough comes when sensitivity spontaneously comes back and there is a felt sense of what feels good and what doesn’t. At this point because there is simply a ripeness for nature to be seen or heard at that point in time and not because of the practitioner, there is a letting go of “me” and so the hand spinning the ball of dis-ease slows and eventually stops. However the ball itself has had years of inertia, it has years of physical energy that have been accumulated, so even though the nature of the patient has changed and they are more at peace the inertia of the ball can be enough to have cause too much necrosis of the body tissues for recovery and the body doesn’t have the energy to repair the damage done. This is a movement towards the end of life, however it is key to understand that from the breadth of view of ancient medicine this is already cured.

This is so difficult for the modern mindset to grasp, even after years spent in the so-called “study” of ancient material it is exceptionally rare for those who have done this to come out with a clarity of true understanding, instead they often come out with their own ideas exaggerated by the perspectives they think they have seen, but actually have misinterpreted. Immersion really allows one to see something if there is a letting go

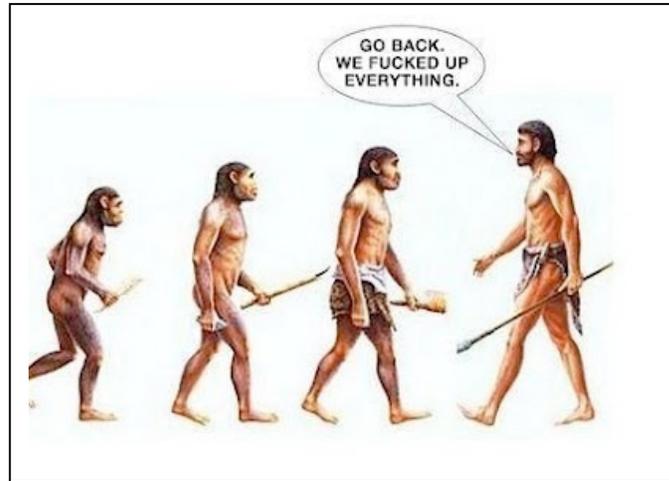
process. In my own life I have seen many people who spend their lives focused on trying to see this and truly and seemingly earnestly “working at it”. But actually in doing so they only misconstrue themselves and their own process for the breadth and depth of what nature expresses when unhampered by rules, regulations and traditions; as a result they touch the surface and narrowly claim it as their own whilst saying that it is not *really* their own. It is all self and self-deception.

The true nature of healing occurs when “I” least suspect it, in fact the process is usually blocked when there is a perception that “I” can do something to “do” it. But even when there is cure, the symptoms can still increase for a while and continue the course they have been following but yet they have no real purpose, it is simply the ball spinning around yet without a centre, so inevitably after a while when cure occurs at the root level, so the symptoms most often fall away, especially when dis-ease is picked up at a young age or when there is not so much power or force in the process of spinning the ball. This is why a patient can be cured and yet die. Or a person can be in pain and yet at peace. While these things seem contrary, in the treatment of the terminally ill it is very clear that these issues constantly come up and are understood. The end of dis-ease is literally the death within life of a pattern, it is the end of a “me” at the centre of existence, or at least the end of an absolute idea of “self” and an allowance of nature to run its course and to live *through* one. Symptoms will come and go, if it has the power the body energy will heal itself so the only real obstacle is the resistor of “self” getting in the way of this natural self-healing. Nature heals, the healer is simply a part of the hand of nature, if you will, and healing occurs sometimes, when they are not the “me” within the process. Healing occurs purely as an innate expression of natural behaviour that would have present from early childhood, a person is a healer by nature not by so-called “choice”.

The various attempts to stop a ball spinning while the hand is still trying to get it to spin are all limited, and are symptomatic interventions just as with the so-called “healer” who wants make medicine something more “adult” and x-rated than it is. In fact medicine is literally child’s-play, it is no more or less than the touch of a child, the re-connection to what it means to be a child again and to drop-out of the adult ideology that blocks one’s sensitivity and innate being. When the nature of the child is recognised to be the sense that is passed on in healing, then healing is no longer localized to those who “know” and those who “do” and it is expanded as demonstrated in the genius work of Patch Adams with children and the relation of humour in healing as a key and vital expression:
<http://www.patchadams.org/>

The seriousness of medicine is associated with the adult who believes in its own importance. When this drops away for both the patient and practitioner the cosmic joke is revealed and for a moment there is total hilarity before it lets go and simply life is lived as it is, without judgment or equipment to persuade others, without passive-aggression, dictatorial statements or self-righteousness, nor direct aggression and attempts to control. Christ said “blessed are the meek” but the true message is “blessed is the infant and the female nature, who shall inherit the earth”, this is also the nature of the indigenous person who from the beginning of time has known that the only way to live is simply, and living is truly the expression of the human-animal born of instinct. Talking the talk and walking

the walk are utterly different and quite simply you know the truth when you feel it, don't believe the hype.



David Nassim
30 / 1 / 2012

The corruption of the charismatic-yang: leadership from the yin and the role of the yang

I have written many times about the nature of the relationships, how we interact in the world and the nature of the “self”. Perhaps too often I have reiterated the point that the yang quality within human nature has lost its footing and has been driven mad by an unknown force that we might call the human-condition, yet this remains the single most important issue facing every sphere of humanity. This website is primarily focused on health and medicine because this is always foundational, however of course its connotation parallels all areas of society and so-called civilization.

The foundation of what is written here is based in the utter simplicity of the Tao Te Ching’s expression at its essence and also simply by connecting to nature. With these as a guide, the processes of understanding the difficulties of life are made very simple. Many people will assume they “know” the essence of what nature is expressing and many of them will assume the role of mentor to others in this regard. However in reality the fact remains that there is no teacher and in the end a let-go process occurs that allows one to see a bigger picture. Simply life can be experienced from the innate child-body, through sensory perception, and lived deeply, simply instinctually if you will. Yet many people do not experience or understand this, living in a world where we go to work every day or every night and suffer aching backs and the stress of our minds racing in the turmoil of everyday life.

Hence these articles are complex because of the nature of the complexity of life, they aim to connect to what is obvious yet is completely missed in the background of what’s going on. While there is no blaming or judgment here, there is process of differentiating the nature of the warped yang expression/ the human condition from the natural-state of the human. Whereas investigating “self” is something that others have done in the past there is often an after-taste of somehow attempting to “bring people to my level” through looking at “self” and suffering in order that “my” feeling of inadequacy can be vanquished, or conversely to be the one who can see the big picture while others cannot. Essentially this is what Tony Parsons (see <http://www.theopensecret.com>) calls guru-mind or the nature of a person who essentially is involved in a kind of spiritual one-upmanship. Although this can be seen everywhere it is not the process expressed here. This is an exploration of what is going on experientially for people and an attempt to view the world differently, questioning all of the premises we make along the way. This is an experiment or a description, not a prescription. The following therefore is an extension of a suggested way of looking at life and the roles we have in society based on natural formation rather than the delusion of “self” and choice.

There are 4 general groups of people we can categories for simplicity in order to understand the problem:

Yin female

Yin male

Yang female

Yang male

These four represent from top to bottom the energy of the service or of-service or resources of society being the yin female, through to the exterior of the body being the yang male. These can also be seen like the inner organs of the body all the way through to the outer surface and muscles of the body-of-humanity, if you will. The yang within yang quality is the key expression which in almost all cases is the free-radical that has the potential to corrupt the whole of society...but how and why?

The yang male actually has the quality of powerful leadership but is of the EXTERNAL expression of the body of humanity, he is the expression of a commanding power and is a natural leader, charismatic, clear and magnanimous in his true expression. Yet because the nature of the human-condition of “self” is associated so strongly to the head and the upper body and the yang male has this kind of energy in bucket-loads, what normally happens in today’s society is that these people aim to take control and they move from the potential of being an auspicious and overseeing protector and out-looker or guard for the overall expression of the body of humanity, in a way just as in-service to the inner body as she is to him, and instead he turns into a narcissistic dominator.

This narcissism can take many forms, but generally it is about attempting to move into a situation of power and control over others. This can just as commonly happen in a clinic where patients and students are controlled, or in a “friendship” where one person who is lower is moralized by another person who assumes the upper-hand or in situations where there is an attempt at one-upmanship and a pushing to be better, to “make a name for myself”. Then there are the more obvious situations of hierarchy and power such as in the police, ambulance and fire services that are more the natural domain of the yang male expression.

The problem is that when fired up by “self” the yang male expression has no sense of themselves in relation to others, there is no outside, there is just a powerful contraction of the inside, which is why these people actually need a lot of space and openness physically around them in order to be balanced. Because of this there is no communication, there is a locking off of the inner and the outer worlds, this means that a yang male is constantly looking for a situation in which they will feel okay and can deal with “their lot”. They are not really interested in engaging with other people unless it is for their own benefit, the focus is very “self”-based. Very often women will be irritated because they feel these people do not “listen”, which is in fact often this is the case. However, the reason they don’t listen is because the energy they have is being focused incorrectly and as such life becomes a struggle. In order for them to listen they would have to be a different energetic formation.

When the yang male warps his natural expansion into the situation of being a healing guru or wise-man, the one that “knows” stuff “, people come to him when they are down or misunderstood in order for him to put them on the “right path”. This is all a process of hidden smoke and mirrors and of self-deception. For the yang male this is unnatural and

so it is really that this person is playing a game and a role in order to make themselves feel strong, or powerful or “above”, that “I know” and “you don't”. As we all know this happens constantly so instead of judging let's look at the energetics.

The nature of the yang male is warrior energy, they are the energy that is rugged enough to weather a storm or two and enjoy the experience, they are fighters and winners and understand the nature of the camaraderie of the masculinity and brotherhood that is about the use and expression of the yang. But this quality has to be understood and harnessed as part of a bigger whole. As a fundamental expression the male yang naturally is like the skin or muscle, it is in-service to the inner body of humanity, the inner workings, it is not aggressing or using up the resources or raping and pillaging the inner world, this would be similar to the nature of an auto-immune dis-ease. Yet this is exactly what we have today, when the skin invades the inner body, so to speak, we gain a binding of the tissues, a blocking of the process of the body, the body attacks itself, the protective systems now damage the inner workings simply because they are assuming the wrong role in the whole picture.

The narcissism of the male yang under the influence of the dis-ease of “self” is fundamentally a major irritant to life, its focus as it becomes individualized is to separate itself from other people and as a result to form nuclear family ideology, this is mine and that's yours, an air of intolerance and judgment even hidden in the processes of health and healing, a realm which in fact is not their own. Very often it is plain to see someone who is not suited to the work they do, they may think the situation they are in is intellectually interesting or they “want to help” or feel it's the “right thing” to do, but because that ideology contains a multitude of corruptions to sense they constantly run into difficulties, feeling isolated and irritated at always being thwarted in their attempts to gain control or power in the way they would like, to become the “big-man” or to “rule the empire”.

However this occurs because they are in an area in which they do not belong, and also they are attempting to run away from their true role and true nature that in fact is impossible because it will always be present. The easiest thing in the world is what a person *is*, not the thing one has to work at to achieve or has to go through the long hard slog to do. The thing that's easiest comes to a person eventually after they have hit their head against a brick wall for many, many years. For the yang male this position is always as the external protection and expression in the world, in a way is the skin and muscles of society and the nature of protection and direction in the world, also provision through hunting and the call of the wild.

The brilliant work of Tony Dies at <http://www.trackersearch.com> is an exact expression of this. In Tony's programmes which are fundamentally about a reconnection to nature through the true acceptance of the expression coming through the “me” naturally, he finds ways to allow a person to let go to this, via an array of approaches to ancient skills of tribal ancestry so you have a sense of how you would fit into natural order within a natural family or tribe. The process of doing this is instigated simply by instinctively going towards a programme from a list of archetypes: The Ranger, The Wilder (or crafts person), the Marina, The Artisan, etc....these offer different roles demonstrated by the

different people that make up a natural tribal community. This approach is brilliant and profound in so many ways, it allows one to see oneself in the scheme of things. It takes away the idea that there is choice in the matter, that I “choose” to be a doctor, or a hunter or a crafts person. Inevitably, sometimes through trial and error or finding oneself literally in water too deep to swim in, one finds that either one has what it takes to be a particular quality or doesn't or that one has other innate skills better-suited to something completely different. There is no judgment and a total acceptance that all who participate will find their place and know their nature through finding out what that are naturally good at, not what they think they should be but what inevitably they actually *are*.

This is the key issue with the yang male today, they need to find a way to really investigate who and what they are and to using these skills in the world, not to augment them into what they think they should be or put their strengths into areas which will confine them to a small space and prevent them the expanse and expression they need. BUT there needs to be the realization that their power can be corrupted and can be dangerous if used in the inappropriate places within a natural-society/tribe.

A person who naturally needs to express their energy, is outgoing, active and has a strong a powerful physicality/spiritedness needs to be using this in the outside world, inspiring people, speaking to them openly and drawing their attention, especially that of the male. They need to recognise their quality of protection and strength and their true place, and to be steadfast in that place and not spend too long in places in which they do not belong. For a yang male to engage with the yin female's activities of infant care, healing, and often domestic steadfastness and security would be to completely undermine the balance of the process of nature. So too for a yin female to enter into the hunting and protection of a tribe would be the inappropriate position for her. Also it is not believable for a yang male to be a healer, in the same way it is not believable for a midwife to be a protector of the realm. The point is that when people move into their natural state their position is known to be true by all around them and as a result they start feeling comfortable doing what they re doing, not struggling and pushing to be what they are not. There should be no guilt for the male being male, it is all they can be, no more and no less, just as the female can only be this. This is the balance of nature. It is amazing how many yang male expressions will fight to the last to protect their very small idea of what they are and who they think they ought to be, rather than being what they really are which to some is repulsive to their ideals and so they do not engage with it.

The nature of the human animal is beyond ideals. When the yang male enters into the female or inner realms the problem becomes manifold in its dis-ease. In Chinese society the heart was likened to the emperor and was usually a male, however in medicine and in the Tao Te Ching we recognize that the heart is actually yin, it is female rather than male. Hence the key problem with the Chinese Emperors is that the males were in power and in leadership position ON THE INSIDE of the body of humanity and this is the wrong place. In fact much like a beehive, it is actually the female that appropriately is the inner expression or the resource to society, the inner balance of the natural expression and a resource to her people. Not only that, she is not in-power but is essentially a servant to the people and to the whole realm. The place of the yang masculine is as the expression

of the border and the protection of the female inner core, they are on the outside and their leadership therefore is of the direction or outer border of the whole tribe. The inner core does not have direction, it is the outer surfaces that are sensing this and they sensitively respond to the inner core and tell her where they are going so she knows and follows suit and, most importantly, *it is for her that they serve*. The problem is that this whole idea became utterly reversed and for so many years, even from the times of ancient China, the male yang has dominated and involved itself in areas it should not meddle with catastrophic results for the whole.

For the yang male the hardest task is to look at oneself clearly to see who and what burns at the core, to realize the nature of the anarchic expression that one is and to follow this to the fullest extent, leaving behind the ideas and concepts of what one “should” be. This ultimately leads to a freedom for all, it stops the possibility of medicine being corrupted, or gurus being formed, prevents pollution by the political systems and the rise to power of the masculine on the inside of the society, instead allowing them to go to the place where they have the room and space they need in order to be themselves and also to be of greatest benefit to the whole. This does occur in society and there are those who have this realization and try even in a small way to express this, like the example of trackers earth.

The “self” is a contraction, it’s a presentation of ideas that “I” am separate from “you” and that fundamentally “I” exist at the centre, more than anyone this is a heavy burden for the yang masculine, these people hold the biggest burden. However when they know their power and fundamental expression is as the pioneers and the utter expressions of society they can engage with this “self” much better. Through the trials and tribulations of the contact with nature and in drawing people into resonance to this, there can be an exhilaration which ends the grasping process of trying to chip away at an existence, instead expanding the person to the full prowess and magnificence of the stallion, the lion, the wolf or the bear that they are. These archetypes are by no means irrelevant for the warrior energy still exists, but instead of incarcerating it in a room or in an arena that doesn't fit it, it is best to find the place it naturally fits which will allow the “self” to be in a mode to let go its angst and at last rest in peace. For the yang it is the thrill of the chase and the movement into life and nature that will bring peace, not in the focusing in the female realm or in the idea of the guru. Instead of going inwards their path is to go outwards and to expand, and in doing so there is peace for all involved. The pressure is taken off all of society and things move into alignment with nature.

To a lesser extent this is also the way of the warrior female spirit, that yang-female whose mix is that of the yang and the yin but she also needs to expand and not involve herself internally so much. The internal world of the yin is dealt with superficially by the male yin expression and deeply by the yin within yin expression that is the sacred heart of society. Always the focus is on her and what she needs, this is the way of the matriarchal society of old, the ancient and most precious understanding that has largely been lost now although there are still threads remaining.

For both the yin male and the yin female the pressure in society today is about conforming or being led by the inappropriate position of the male or female yang taking

power from the central position, meaning becoming little emperors and empresses. However there is increasing recognition of the obvious ridiculousness of the nature of yang male and yang females intolerance and it is clear there must potentially be another way. Fundamentally the nature of the yin-female is to hold the centre and she does so by being still. The nature of the heart organ is as a vessel, it is still and calm within, this is the same expression in society. When the female is allowed to be the one who holds to the centre and the male leads from the exterior, then this is a true connection. Leadership is therefore is about direction and outer-overlooking rather than domination from the central region, it is only appropriate to have the softest thing at the centre and the hardest externally, which is why the muscles and limbs extend externally but the vital organs are soft and within.

Chapter 17

The Natural-human attends 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 not fundamental trust the people’s authentic Nature, any so-called “leader” will be met with mistrust.

The Natural-human 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 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

Innate-perfection 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-human sees and uses them as instruments of the One-Source

Hence the greatest cutting

Does not sever.

Chapter 42

Naturalness is Oneness

Oneness forms within it Twoness

Twoness forms within it Threeness

Threeness forms within it all the manifestations of life

All the manifestations of life are wrapped in form-yin and contain spirit-yang

They are the blending of polar qualities of Oneness.

There are no feelings of greater suffering than to feel “orphaned”, “desolate”, “worthless”, yet kings and princes might see these to be worthy of consideration.

In such a way something is raised up by diminishing,

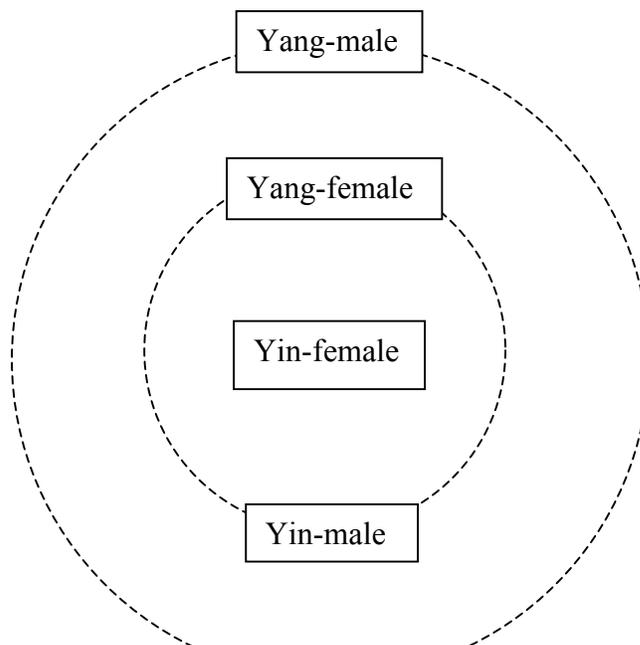
Also something can be diminished by being raised up.

What is explained here, has been explained countless times:

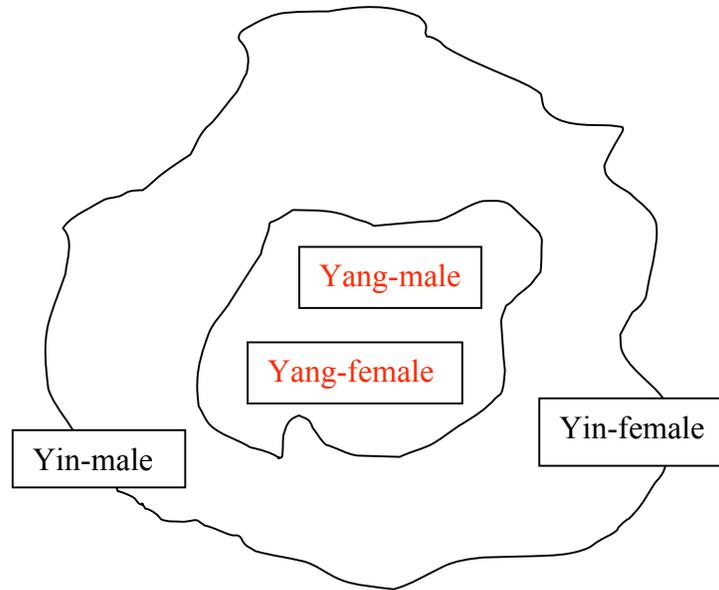
“Violence leads to a quick life and violent transformation.”

This is the essence of what is spoken here.

All of the above are a question to the position of the kingly dictator who is a Yang Masculine and are asking him to let go his position and to return to where he belongs and also for the female qualities to take the place of the male. This is metaphorically and literally a process of abdication of the throne of the masculine and the throne being given to the person who is least thought of as “powerful” and “dominating”. This is the position of the yin female and as such when she takes this position she doesn’t not abuse it, she just stays still and is directed by nature through her. In today’s society the yin quality has to look towards nature and the natural sense to know what is true and differentiate what is real from what is false. When it comes to the heart of medicine this becomes even more vital as medicine is the domain of the female yet for many years has been hierarchically ordered and dominated by the male-yang, this can be commonly seen in birthing wards around the country. The following diagram offers a basic structure of natural society as extrapolated by the Tao Te Ching from natural sense nature:-



However society as it is now has created the following distortion:-



In Confucian politics the yin are often considered as foot-soldiers that can go into battle for the yang dominating dictatorial leader. This shows how warped and yang the Confucian picture is over the natural clarity of the yin which is female-based and connected to the realization of non-forceful action and acceptance of the natural position of the yang and yin. The above is also expressed in beehives, in primate social structures, wolf packs, it is the fundamental model of most peaceful species on the planet. The enslavement of the yin via the yang male both of the yin female as slave and the yin-male as “worker” arouses the aggressiveness of the yang-female to try to redress the balance but usually with the same forceful intention as the yang-male’s so she becomes a war-queen such as we saw during Margaret Thatcher’s rule.

Inevitably this is also the basis of situations of infertility within society. When the yin in both the male and female feels that the yang quality in both the male and female is corrupt and dis-eased, there is a process of the yin grouping together and the yang grouping together, strength is found in numbers and the yin therefore no longer mix with the yang. This type of problem is highlighted in the modern day problem where “ideal

partner” is seen to be someone who is very similar to yourself, rather than being able to see the bigger picture of what each are within the whole as “fingers of the same hand”. Because of the ravages of the “self” and its distortion of the yang quality, the yang’s focus is on individualism and so upholding the individual means attempting to create cliques, not tribes. Tribes aren’t constructed, they occur naturally, involving many members who are all naturally different from one another, this forms the whole nature of the tribe which then interacts as part of the larger tribe of nature itself.

The yin female is becoming increasingly wary of the yang, ever-more anxious as time goes on. The dis-ease of the yang is passed on to the yin as anxiety, just as the phallic snake passes on the fruit of hallucination of “self” to Eve in the metaphorical Eden. This passed-on process is a message of yang corruption and division. The yang wants what it wants, it is known as a ravager and a leaver, a person who wants to control and enslave, to be obeyed, it views the yin as someone to “have and hold” not to be freed and to be allowed. When there is a point of intimate-impersonalness of yinyang, there is no division, no time of separation or break-up, it’s always been one. Yet this kind of connection, the connection of innocence is now a rarity, so much of what we call relationship is actually a form of violence or abuse within the true expression of nature. The yin backs off as the yang advances, there is “mis-trust”, fear, wariness and desertion, and as yin and yang split so there is energetic infertility.

The world of the yang is based on the superficial, the visual, the outer, everything is focused on this and is seen as separate from the whole. The mind too is outer, colliding with the visual and the “self” to form the dis-ease of attachment and addictive-desire, which simply is an inflammation. The yin sees the inside, feels kinesthetically, does not see but hears and listens, and so there is a completely different perspective here which the yang misses out. Without the visual, the world is “seen” deeply very often, and as such connections are more real.

All of us have roles to play in the scheme of things. While there is no path to peace there is a process of the “self” ripening and letting go, which is always about letting go of what I think I am and then a realization of just *being* what I am. When this is recognized something else happens, a quickening of sorts, in that nature responds and everyone and everything opens the doors wide because there is a realization that I am That.

Instead of fighting and pushing, trying and forcing, just do whatever you find is the easiest and that is the thing you are in bodyspirit as one expression. This realization comes quicker when one can identify the nature of the expression you are, rather than what you think you want to be. If you are a yang male, then there is a deep realization that needs to be understood, which is that you are like a bomb to the inner body and you will take out a lot of people with the energy you have. Yet take this quality to a plain of expression where you are able to be free and you became the angel Michael and are loved as an expression of peace and power. Being “what I am” is not a seeking, it’s already with you and always has been, it’s just that getting sidetracked into believing you need to be a healer because you are hurt or thinking you need to be a nurse because you need to be helped, is really an entangling and kind of transference onto the idea of what it is that

you actually want. What you want is not necessarily what you are, who you are is not necessarily what you think you should be. What you are is what you are and until there is acceptance of this, life becomes a rat-race of control and power issues, painful rejections, trials and errors, feelings of failure, a constant uphill struggle and frustration that “I” can’t be what “I want” to be. However, it’s not your choice, never has been and it never will be. What you are you have no choice in and this takes some getting used to.

When this is known it can be loved/accepted and engaged with as a blessing not a curse and herein lies peace, be it for the warrior or healer. When charisma is seen for the fire and power it is and given the space it needs it become a bright glow of the magnanimous masculine rather than the dictator, the dominator, the guru, or the victimized and grasping hand trying to hold onto threads. Be the power you are, know this power and go to the place where it can be in sync with the whole, leave the centre for the yin, stay away from the heart, for if you love her she will always be yours. But take her life-blood and become dominated by the “self” or the ring-of power in Tolkein’s “Lord of the Rings”, then the result is a corruption of the charisma and the end of the humanity. This is a call to all those who are yang males, live your life as you are, do not compromise the truth within you, but before you bind to a position, get a sense of whether it’s really you, or just the image you want to portray or pretend. You no longer need the burden of image to be free.

David Nassim
1/2/12

Secret-“self” Vs. “honest”-“self”: why some are afraid of the light and others are afraid of the dark

Secrets, lies, manipulation and deception are amongst the most hated expressions for people. They relate to something that seems to be one thing but is another thing, causing surprise when what looks gentle and soft is revealed to be hard and manipulating, or what seems sincere is seen to be a “betrayal”.

The yang expression believes that “being direct” is the only way to communicate, otherwise you’re being deceptive. Within the male or female expression the yang quality has a want for direct and open communication as being correct, “honest”, “truthful” or “authentic”. However if we look at nature then we find animals, flowers and plants that are a complete expression of indirectness, being one thing on the surface and something else beneath. Yet none of this can be deceptive, for example the chameleon is utterly authentically true to itself no matter what shade it is, it is indirect and elusive by nature but this does not make it corrupt or secretive. So why do humans feel theirs is only way to be “honest”?

The difference between secrets/lies and the nature of the chameleon is that the chameleon has no intention or pre-meditative expression, there is no “self” being hidden away or protected, no concealment through words or actions which are expressing something that it isn’t, in fact the chameleon is openly expressing itself for all to see, *if* you can see it!

Hence secrets, lies, manipulation and deception are purely a human characteristic not found in wild-nature. They are fundamentally a thought process which conceals another thought process. In almost all cases there is a fear of exposing what one truly feels so an unnatural front is presented. In another situation if there is no fear, so the “true” feeling is revealed. This is the stuff of most pathological horror films, as well as Shakespearean plays and Greek tragedies, it has been around for thousands of years, the Trojan horse perhaps being the ultimate image of betrayal - a gift actually turning out to be a hidden blade.

For the more direct yang aspects in society this kind of action would be judged to be “untenable” simply because they can’t keep in what they feel and it all goes exteriorly. But for the yin within the male or female the dual life of feeling one thing and doing another, either as a means of manipulation or in order to try and gain control or power in a situation in which one would otherwise be powerless, is the way of the yin dominance, whereas the yang dominance is much more visible, obvious and direct. It is the difference between the killer and war-lord of the day (yang) and the assassin of the night (yin).

One can be directly aggressive or passively aggressive, but both are aggressive and both are completely organized by the “self” played out through different natural expressions. “Self” plays through the direct and more yang expression as a forceful dominator, a person who wants to “shed light” on everything and “know” everything, simply in order to feel safe and secure, he would regard Judas as the betrayer (something Christ never said, but the gospels did), and would say that those who are hidden are in league with the

devil. However not everything is on the surface and the attempt to make it so stems from a fundamental fear of the dark, actually a fear of the female. For millennia the male expression has been accustomed to this, because simply the female is unknown, mysterious and deep and cannot be fathomed or controlled, so in order to anchor and pin her down there is violent abuse of the yin by the yang, of male as aggressor which they regard as direct and honest, essentially a witch-hunt to root out the “evil yin”.

As always the yang throws out the baby with the bath water, pushing aside the yin with tremendous velocity in order for its-“self” to be secure, for all to be “clear in the light of day”, bringing things “to justice” and “to light”, making “good” of what is “bad”. All of this is like the white knight in shining armour who goes off to kill the infidel of Palestine and essentially kills and martyrs himself for his rigid beliefs.

However, the yin is hidden and secret. The dis-ease of “self” is a warpedness of the yang principle. When this ignites the nature of the yin female it creates the expression of sexual coercion, manipulation and the feeling by men in power that they have been “betrayed” by the female. This of course is highly stereotypical as there is yin within the male and yang within the female, yet the general principle is as above. But what makes “being directly aggressive” “better” than being passive-aggressive or manipulative? Nothing. In fact it is all the same “self” with a different mask. The yin can’t be direct and aggressive so they are passive-aggressive, the yang can’t be manipulative so they are honest and obnoxious, this is just how it goes.

Both the so-called “dishonest, secretive and manipulative” and the so-called “honest-obnoxious” are actually the same thing, the main difference is that because we live in a yang-dominated society the yin mode of expression is often seen as being less desirable than the yang. The daylight seems more honest than the night for humans who are overall of-the-light, we find the darkness ever more difficult, although for the natural yin-female un-warped by “self” the darkness is understood to be the place of calmness not the place of fear. For the yang-male it is the place of death of “me” and dissolution, in fact it is the cure to “self”. It is really this language of fear that forms the expression of the secretive and manipulative and the overt-direct-obnoxiousness, both are based on the “self” and the fear of its possible destruction and a want to secure it “self” in some way, the yin through internal control, the yang controlling things externally. The yin internal nature makes it more powerful chronically and less powerful acutely, and vice-versa for the yang.

The “self” is an amazing parasite to the human expression it merges/emerges from the human-animal’s natural structure and then corrupts the nature of the expression so that perception is seen through the narrow view of “me”, no matter what the bodyspirit natural expression. So the fear is always that “I need to be protected because I am separate” and then all manner of expressions result in order to live this out. From the direct aggression of the yang-“self” to the insidious hidden yin-“self”, no area is better or worse, this is all suffering in different ways. The end of this occurs when the “self” lets go so there is just plain yang or yin. This is when there is no longer a sense of separation between “me” and “you”, or between the wall and the floor and “me” and “you”, there is a boundless Oneness that is realized. There is no-self to focus on, all that is expressing

from the place where “I” used to be is simply what *is*, it has no cause or reason to express it just does so. There is no choice, responsibility or any altruistic or ridiculous un-sensed notion, it is all life lived in this present moment where time and space have collapsed to a singularity.

This ends the idea of what it means to either be honest or corrupt and it also ends the idea of betrayal, for there is no-one to betray. Christ knew this as he spoke to Judas saying that he had to do what he had to do, Judas was simply the expression of the “self” embroiled in Yin, the secretive one, yet the others who were embroiled in yang expression were in fact no better or worse than him. The Christ expression understands the nature of this as being merely a game or play of things happening and does not see this as a good or bad thing.

The “deceiver” is often the word associated with the devil but the fundamental error is that the deception is actually that the devil and god are opposites, in fact the devil of the “Self” is essentially part and parcel of the whole expression of god-as-everything and so cannot be seen as the bad element that needs to be vanquished, instead it needs to be realized that it is not apart from the whole. This realization is illustrated in Christ’s point “they know not what they do”, not that “knowing” is cognitive, but rather that until there is liberation everything is about playing an acted-out role in life while truly believing “this is reality”, the matrix has not yet been busted open, so to speak.

In diagnosis practitioners will see secretive clients, who will generally have internal stagnation problems as their bodies hold in the emotion and tension for a long time, as well as clients who are overtly “honest” as they put it, meaning that they shout and express their opinion and openly dictate to others. It is not judgment that forms the backbone of what goes therapeutically, but simply realizing that the secrets of the yin patients are very visible on the surface if one knows what to look for, the tension and restriction of moment, the holding-in instead of opening-out. More obviously, the yang is overly tense and anxious especially in the upper body, with a loud voice and expression, or outpouring of anger which hides a brittle and ungrounded fear, *the bigger the front the bigger the back*. The point is that with the yang it’s obvious, you can see it, it’s out there, with the yin the secretive expression is that which isn’t said, which isn’t present, that which wants to express but doesn’t. The yin have a hidden life and internal turmoil, so these can be diagnosed because of the *lack* of expression on the surface and the sense of there being restriction of the expression which is very often the situation of secretive existence.

The true yin is quiet but holds no tension, she is free and soft and moving and there is no stagnation in the system. Note that the “self” is always a yang quality, always a distorted yang *within* the female-yin, or female-yang or male-yin or male-yang, however these natural bodyspirit expressions are, the “self” *within* these natural states is a warped-yang and this is what gives us the problem. Those female-yin expressions who are non-“self” expressions, may be quiet but are holding nothing back, they are naturally quiet.

Hence for diagnosis instead of looking for what *is there* very often one is impressed by what *isn't there* and so this informs what is truly going on. Secrets therefore are all on the surface whether in the conscious mind or not, and the overt-yang “self” is also more obviously on the surface. Both are fear-based, both are “self”-based, just two sides of the same coin.

David Nassim
3/2/ 12

The scientist's wife: the lack of yin in science

Science is fundamentally an expression of the warped-yang/ masculine approach, however yang by nature is the energy of light and expansiveness. When there is contraction of the dis-ease state of "self" layered on top of the nature of yang, it forms a "self". This "self" is the quality of detachment and this is the expression we have in science, previous articles have described science as being colonial, basically it is the process of attempting to find objectivity through detachment.

The title of this article isn't meant to incite a sexist argument, but really to point out the nature of the scientist being associated with the stereotypical masculine quality. Of course many scientists are women, but what we're actually looking at here is why the nature and quality of the yin/ female energy is in fact deeply and happily unscientific. This article is based on Douglas Harding's book called "Science Of The First Person", which is available from www.headless.org

The problem is that science is based around avoidance and the main thing it avoids is intimacy. It is attempting to find the objective but is ignoring the observer involved in the actual experiment. Harding specifically focuses on this, particularly pointing out that the observer being part of the experiment is absolutely fundamental and is inescapable in science. That notion has of course been expressed many times in quantum physics and also in psychotherapy. Where Freud and even Jung take a quite objective stance outside of the patient and look from the observer's point of view as a kind of science, conversely Wilhelm Reich essentially gets involved in the process of transference and various other supposed "difficulties" which occur within therapy. This he points out, is the healing, the connection, rather than the hierarchical role of the supposed "well" practitioner and the supposed "sick" patient. In fact it is the connection that heals, the sense of Oneness and the burning up of separateness. Thereby healing occurs not because of but *despite* the healer or the patient, connection is the primary basis of healing. When one goes to the edge of all forms of science one finds a point at which the detached, cut-off observational process has to end.

The scientist's wife is purely a metaphor/story of a situation where you have a very eminent male scientist working for, say, the CERN laboratory, who's completely enthralled with the process and prospect of finding and understanding the fundamental particles of the Universe and the nature of life. Essentially this experiment and way of looking at things is scientist's life work and forms his complete direction and purpose, he believes he's expressing something which is fundamentally important. And in this case the metaphor of his wife is simply someone who wants a sense of connection and feeling with this man. Although she doesn't think in the same way he does, the interesting thing is that she is expressing exactly what he's looking for, which is a need and a want to connect to intimacy, to a blending and union, which for him would be drawing him back "home". However the scientist cannot really see her, he can only see the experiment. The realization of this is described in the song "The Scientist" by Coldplay:
<http://www.youtube.com/watch?v=EdBym7kv2IM>

The scientist is the expression of the difficulty of the male's expression in today's world. As with everything described in these articles these are broad-brush expressions, but as a general principle once "self" is involved in the masculine it

moves into the impersonal. This may be a very sensitive impersonal for the scientist, artist or musician, however while there may be a sensing of the world it isn't an intimacy. The intimacy actually occurs when there isn't a "me" or an observer watching what's going on, there is simply a complete union with the environment, there's never actually an observer. Tony Parsons points out (www.theopensecret.com) that the nature of the observer, or what people call conscious awareness/consciousness in the Universe, is an impossibility because there isn't anything to be conscious of it- "self". The fundamental issue is that essentially the scientist is always looking from an observational, detached perspective.

On the other hand the yin by nature is without-self, i.e. literally the open expression, which displays an openness and yielding quality to the nature of everything that's going on. In general for the female the process of intimacy can easily be diverted when there is a warped expression of the "self" that is added into the female psychology. So when the female's natural openness, which here is the metaphor of the wife, becomes ignited with the "self", it forms a very personal, highly anxious, trauma-centric experience of the world. However, that is much more open to a situation of a letting go of the "self" because she is deeply intimate with the environment and the nature of what's going on. While there may indeed be considerable trauma, anxiety or tension occurring, she is in a sense closer to a point of ripeness where the "self" simply dissolves.

The scientist is blocked within the glass box of his constructed reality, he feels that he's watching the bigger picture from a very austere and aloof position. He is detached, while his wife is completely involved. Her involvement with the world is one of sensitivity and experiencing it as a traumatic and tense place, with a constant feeling of fear and vulnerability. These situations are both precursors to a point of ripeness where all that is let go of, and a complete impersonalness occurs. Therefore when the female quality realizes the impersonal and the male quality realizes the intimate, there is dissolution of the "self" in both cases, i.e. both selves "die".

The situation of the scientist is one where he doesn't have to change or see anything differently, he can be safe inside the box, and this is actually the nature of science, it is incredibly static, even though it is felt to be constantly progressing. In fact what's fundamentally rooted at its core is not progressing at all, which is the nature of the "self". It is in fact the first premise of science that the "self" actually exists and as a result the observer exists and therefore everything is seen from a seemingly "true" position, but this is merely the appearance of something, it's not a reality. The fundamental reality is when the "self" is completely dissolved which cannot be something that is *known* to science, it's actually an *unknowable* expression and that's really the problem with science. Within this approach the male has corrupted many expressions in the world and has become the main focus, he will utilize any amount of power in order to find that which he seeks, he's the quintessential seeker trying desperately to find the intimate, the ultimate connection.

However, the ultimate equation that's going to unite reality cannot be found on paper, it is actually already within his senses and he doesn't "get" that, although he feels that if he can find what he's looking for then he will gain an enlightenment experience almost. What he's looking for exists already in the metaphorical situation with his wife. The possibility with her is an openness for intimacy which is what she wants,

but he considers her to be irrelevant to his experiment, she is beneath him, not part of the reality of pure science and what that truly means.

You find this incredible arrogance with those such as Richard Dawkins and other scientists such as Brian Cox who express an enormous detachment from the world in which they live, rather than something which is intimate. Though they constantly assert that while they are attempting to “unweave the rainbow” they can still experience it as a human being or even “improve” on this, but wonderment is wonderment...how can you improve on it? The huge difficulty is that experiencing something as a human being, recognising that life is unknowable is the only real possibility, as such science has to question what makes its view as different or “better”, science is not outside of the reality of human sense although it wants to be. So essentially they’re excising science from the human experience, it is actually a warped quality of the human experience, which is fundamental dualism, through a complete ignorance of the nature of what it’s actually looking at. This is what makes science limited in its expression and its practise, it also means the quantum physicist will never find the thing he or she is looking for. It is impossible for them to find the unconditional love or to qualify the unknown, which is essentially what they’re trying to do.

So being trapped within the contraction of a scientist’s modality is also the situation of a contraceptive, which within scientific spheres is probably not really investigated! Scientists and those involved in academia really do ignore their body, their senses and experiential processes until the last. They can easily think of an altruistic reason why they shouldn’t have children and therefore they don’t have them. Of course there are cases where one simply doesn’t find the right situation in life, which can be the reason for not having children, but that is very different from having an altruistic ideology or mental pattern which prevents you from having children, the notion that science is more important than expression through the body or that physicality takes second place, or that the nature of the human animal or child takes second place. Intellect is put on a pedestal, the expression of nature is denigrated, as is the primitive expression of the indigenous person, which gives rise to a huge colonial warped masculinized expression which essentially is a contraceptive, it is within its box, or prophylactic expression, unable to seed itself in the world.

That is very deeply felt by huge numbers of both women and men, who are secondary expressions to the lives of their scientist partners, or those who, even if they’re not scientists are based in a scientific ideology. Of course religious ideology is no different, the belief in the observer is an identical situation to the belief in God. While in science there is the belief in an internal absolute observer that the person who is observing is discounted from. So the absolute observer in a sense *is* God, which is the god of science. In the same sense the absolute external observer of humanity is God in the religious sense. One is about the internal absolute observer, the other is about a presumed external absolute observer, but actually both of these are missing the point, that actually there is no such thing as an observer! God is “I”, or “I am” God, or we could say “I am” are the experiment, the experiment is “I”. Of course this is dualistic terminology but that’s essentially the truth of what we’re trying to arrive at.

So the nature of the scientific modality and way of thinking which is becoming one of the largest widespread ideologies occurring today, is basically infertility, science and

“self” are simply the expressions of infertility in the world. The clinical expression of the dis-eased masculine, be it inside or outside science, is something the natural female expression finds very difficult to connect to and the process of this is expressed in another article, “The Personal versus the Detached.”

The fundamental importance of this within society, which is based on the scientist’s wife, is that this is really a call or consideration to the yin expression of the true nature of femininity, which occurs within both the male and the female. It’s a re-connection to that and a realisation that science doesn’t hold the expression of the female within it. Because this aspect is missing in many ways it is a male-dominated world and science is an expression of that. It’s important to realise that when the female quality moves in the direction of nature, when there’s fidelity to her natural process, when she is led by nature rather than by the scientist or the masculine ideology, essentially she will move out and away from the scientific approach. Then the male will have absolutely no choice other than to follow her, this is a societal “cure”. This is simply how its going rather than us doing it, naturally there is a decaying of what is occurring at the moment to an anarchy of nature. Society is and always has been based in the yin female connection at root. Her nervousness, insecurity and traumatic sense are very frightening to the masculine but these are in fact not the natural female expression either and often the female has a deep sense of this. Inside of this is actually an open acceptance the nature of the true yin. We can see this in the world today where there are connections to the New Age movement, to transitional and alternative ways of thinking which has a vastly larger percentage of women involved in these areas compared to men.

What’s occurring in nature is that the female drops the “self” first, she becomes ripe before the male who follows afterwards. The different quality of expressions of male and female within society can be expressed in four different ways:

the yin female,

the yin male,

the yang female, and the

yang male,

in a sense this follows the order of ripeness and of letting go that naturally occurs with those people. The first to drop away is the yin within yin female, they have the fundamental sense and drop out of alignment with the ideology of science more quickly. The second is the yin male, they drop off next and probably the yang female also drops at the same time. The last to go is the yang male who is the fundamental dominator of human existence today.

David Nassim

05/03/2012

The Personal vs. the Detached: the problems of relating

There are fundamentally two human traits in relationship which are part of a spectrum of dis-ease. One of these is closer and more common in the male, the other being closer and more common to the female. The yin dis-ease process could be called the “personal” and the yang dis-ease could be called the “detached”. Of course neither process is specifically exclusive to female or male, but as a general rule the dis-ease process of the female very much stems from the problems of the joining of the personal and the intimate, the nature of intimacy is warped into the personal in this particular form of dis-ease. Secondly the natural quality of understanding the sense of the impersonal or the infinite, is warped in the male into detachment or the state of not being completely involved, remaining outside the experience.

Essentially these two situations arise out of the idea of separation. So for the female the nature of separation is such that it creates a feeling of intimacy being associated with personal choice, this creates an addictive neediness and desire for exclusivity. This is because in the female the “self” is associated with a high sensitivity and a feeling of nakedness which means the entire world can feel threatening. Everything is felt, experienced and sensed as being very traumatic. The trauma and anxiety of being in the world creates a state where the natural expression of intimacy, which is the nature of the female, is turned into the problem of it being personal, and there is an attempt to gain and hold onto personal experience.

The “self” in the male also feels separated-off, but for him this is a different process, there is no feeling of involvement in the way he perceives and experiences the world, either through a position of aloofness or authority he sees phenomena changing, events happening, yet there’s no spontaneous response to these things, there’s a protective surface which dulls or numbs the senses and causes an internalization. This outer shell affords him detachment, the nature of his persona is hidden behind knowledge, ideas, power, fame, he is separated by any of these processes. Tony Parsons of www.theopensecret.com explains that for this person it feels as though every aspect of the world is wrapped in cellophane, the world is seen to be out there but you can’t really touch or feel it. This is a hell state for the male because he wants to connect but finds it almost impossible to do so because the cold, defensive shield on the surface which forms the detached state is essentially blocking that connection. Naturally this would be the impersonal, the infinite, the nature of there being a no-thingness, whereas the intimate quality of the natural female is the everythingness. This is the fundamental expression of non-duality, of *nothing being everything*.

The problem is that these dis-ease states of the male and female each trigger the other. Typically the very personal female quality will want to engage very deeply and intimately within the connection but at the same time will want to “own” that connection, to personalize it and make it exclusive. The male will want the situation to be kept at a distance in order to feel safe and for there to be detachment and only partial engagement, due to the fact that he has this separate “self” that wants to protect it “self”. The female’s separate “self” wants there to be a closeness because without it she feels very vulnerable. What commonly happens is that although the female wants that closeness of engagement, initially she will go along with the masculine detachment because she’s unsure, but when she becomes sure of the connection inevitably she will then come on more strongly, wanting to adhere to the masculine, at

which point this triggers his fears and a reaction to push her away and to escape. Of course this can occur in reverse, whereby there can be a much more expressive, often quite charismatic masculine expression whose process is to make things incredibly personal, and the situation where the female may want more detachment and separation. Either way, each triggers the other.

In the natural expression if we look at the underbelly of this process, the female represents the intimate or fire, and the male represents the infinite or the impersonal, which is represented as water. Fire and water of course blend to form life itself, they are the expression of yin and yang, so in nature they never exist in isolation, they're always One. The intimate-impersonal is really one word, nothing-everything is one word. With the dis-ease state, because of the additional layer of the existence of the "self" on top of the male or female expressions this causes a warping of their intrinsic nature, the sense of there being a separate "self" immediately causes a ricocheting which essentially attempts or seems to fragment the process of yin and yang, and that in fact that process is already done because of this sense of separation between people. The nature of separateness is quite simply that of non-relating, therefore the world is comprised mostly of people all believing they're separate from one another and who are therefore unable to relate.

In many ways the word "relationship" only has meaning within the separate state, and when the separate state no longer exists then relationship has no significance, because there is no-thing relating to anything else, it's simply one thing. In order for there to be that one thing, there has to be a breaking-down of the separation state, but until that happens humans constantly search for and idealism of Mr or Mrs "Right", the "right" relationship or situation, where there can be a feeling of fully letting-go, where the masculine is allowing the situation of being engulfed by the intimate, and for the female's eventual feeling of safety with no feeling of anxiety.

For the personal female dis-ease process, in a certain sense her ideal is a male who is her constant, her grounding, her strength and calmness, her anchor. Interestingly a lot of those are quite yin qualities, but they are actually an anchoring to the fire quality. In the male dis-ease process, his ideal is a female with whom he feels sufficiently safe to let go of his defences, to actually burn up in that process. The actual blending of the female losing her anxiety and the male losing his sense of detachment are both essentially the situation of the "self" dying. So in a sense it is impossible to have a true relating unless the "self" is no longer in the picture. That said, there is a realisation that the "self" is only on the surface, so everything is relating in this way, it just seems as though it isn't, and this is what in fact drives people nuts and propels them to constantly seek the ultimate circumstance which will send them both "home". Of course that situation already exists, it just looks as though it doesn't.

This article is attempting to point out that relating in the modern world is actually very difficult and the nature of the triggering of the personal process within the female and the detached process within the male occurs all the time, especially in situations associated with partnership and relationship. This is not a proscriptive but rather a descriptive process, simply looking at what's going on and trying to understand why, and in doing so realising that inevitably there is a point of ripeness where naturally the male, whether in the situation of a partner or not, opens to allow a realisation that unconditional love is all that there is and that there's been a resistance to this up to

this point. There is no necessity for him to “do” anything about it. For the female it’s the realisation that there’s nothing to fear about the impersonal as it embraces all of life and therefore it is everything as well as being nothing. This recognition allows the anxiety and tension of feeling by-oneself, separate and alone, to simply let go and fall back into the abyss.

David Nassim
05/03/2012

The dis-comfort zone: why seekers never find

Many times a day we hear phrases such as: he or she is still “within their comfort zone” or “needs to break out of their comfort zone”, or he or she “needs to bite the bullet”, or “needs to snap out of it and get real”, or needs to “get into the real world”. These are all expressions people will bandy around which have a powerful pop psychology and all have an ideology about a no-pain, no-gain approach to therapy or healing. Essentially there is a perceived situation of so-called “comfort”, but it’s the nature of this “comfort” I want to talk about here because the “comfort” is actually a point of stagnation and also a point of hell. In fact there is absolutely no comfort within the “comfort zone”, it’s a point of depression and stuckness, where a person has no real sense of how to change their situation or whether it’s even possible to do so. They have a contracted sense of “self”, they feel paralysed and unable to express as they would wish to in the world and have great difficulty channelling that process. So really the comfort zone is a dis-comfort zone, but it is *known* dis-comfort, not unknown dis-comfort. It is that very known-ness which makes a person cling to it for safety, even though in fact it’s deeply difficult or depressing, they adhere to it in order to allay the fear of needing to push beyond it.

The main thing associated with the comfort zone is that people really attach importance to breaking out of it, pushing somebody to the edge of the comfort zone, making them move and “face their fear” or difficulty, believing that in so doing they supposedly transform into a different/ “better” person. An expression of this is seen in things like The Forum and various other group-based psychotherapy; Gestalt therapy is also associated with this kind of approach, where there is a situation of confronting one’s fear, seeing things in a “real way”, in a sense feeling the dis-comfort and the challenge of a situation. There are famous books such as “Feel The Fear and Do It Anyway” which exhort people to push themselves to conquer fears, such as arachnophobics meeting the tarantula, or those with a fear of heights jumping out of aeroplanes, all peddling the belief that the person will feel great when they’ve “achieved” or “beaten” it. This is a belief that suggests that the “self” needs to be blasted open or exposed, but the fundamental premise is that “I” can “do” something about “me” which is clearly impossible!

Our basic understanding of this so-called “comfort zone”, is the parameter and limitation of the idea of “me”. As we know, this “me” is an expression of being a separate being, it is the human condition and is also described as “self”. This is really everybody’s “comfort zone”, for most human beings the main parameters of their lives are defined by the presence of ego or “self”, which prevents them having a true understanding of the world. This egoic expression can take many different forms, it can be highly contracted and detached or highly personal and inflammatory, but the “comfort zone” literally is the “self”, there’s no difference. So with the nature of “self”, anything “I” can do or try to do, anything “I” see as a problem, any phobia or issue which “I believe “I” want to change”, produces this notion that one needs therapy of one kind or another where there’s an aggressive response to help “me” try and challenge “myself”. This usually entails going through a process that is about trying to break open that sense of “self”, the “self” is constantly attempting to break it-“self”!

What we notice is that a person will undergo one form of therapy or another and will feel rejuvenated, experientially “opened” in that situation. This will last for a relatively short period of time and then inevitably the “self” comes back in, because having expressed these things usually from a situation of contraction, the energetics of being in that different situation changes the parameters of the “self”. It created a new belief system and often the one that’s offered to the “self” in these particular situations is of an “unlimited energy” ideology. So first of all there’s a belief that the “self” is limited and then teachers will attempt to open this up by moving to the opposite of that, which is the belief in unlimited “self”. So we go from the victimized “self” which feels very small, contracted, narrow, internal, to the inflated idea of “me” as a god or as a powerful expression, thereby seeing the unlimited potential or idea of what “I” am which is a very dominant expression of the ego. So it’s essentially a movement from an inferiority complex to a superiority complex and for the person in the contracted state this massive shift seems to be amazingly uplifting, inflating, assertive and there’s a seeming clarity about the power of what “I” can be and a feeling of freedom having gone through that experiential situation. Of course those who have gone down that path will invite others to be involved in this approach, because it’s made them feel better, freer, inflated.

But in a lot of ways it doesn’t actually make you feel better, it simply transforms the belief system, which is very, very different as you are simply giving up one idea for another. The occurrence of someone completely dropping the previous idea of themselves in one or two processes is very rare, mostly people will be stimulated and then after a while, completely revert to what they were previously, because the previous pattern is far more heavily-ingrained than the pattern that they’ve just added on. Even if they did become the new pattern/expression, the superiority complex forms other problems that are similar to the previous ones, just manifesting in a different way. This is the difficulty of attempting to dissolve the “self” one-“self”, or through some teacher or guru or some other person, in order to alleviate a problem. The notion that one can be “helped” into a situation, that the therapeutic situation is “of help” to the “me” is a major error in understanding. It is in fact the opposite, if therapeutics has any effect it is despite the therapy or therapist and it is a situation where the “me” actually dissolves away, it is no longer in the contraction of inferiority or the contracted-but inflated ego of superiority, it actually dies.

Wilhelm Reich and his expression is very interesting, as to some extent is the nature of tantra, expressing the process of there being somebody called a patient and somebody called a therapist and that these are simply people. These people are essentially both diseased, but their connection can sometimes create a healing process. So there is no teacher, only an energetic connection, which is a situation where something happens despite the ideas of role involved. Any healing occurs despite the healer, any un-learning or letting-go processes occur despite the process of attempting to heal.

When it comes to the “self”, something other than a process that is controlled by the will or wilfulness, which *is* the “self”, has to happen in order to do something about the situation. Pop psychology dictates from supreme judgement, that when a person is reacting as a “victim” or is being “overly demanding” or “aggressive”, that it is through personal effort and “work done” and drive to uncover the historical “damage” has been done, and this process is said to “yields results” therapeutically! This is an

economic model of health and it has nothing to do with health. It is a ridiculous notion and has never worked in the history of therapy, although many people believe that it has. It is impossible for the “self” to correct it-“self”. In Tony Parsons (<http://www.theopensecret.com>) constantly expresses that there is nothing one can do, it is a completely hopeless situation for the “self”, but hopelessness for the “self” is joyous even as a concept because then the parameters of “self” don’t need to be dealt with by “me”. The nature of the “self” falling away simply happens when there is an openness for it to occur, which will happen despite anything the “self” may try to do. As Tony says, one can be lying in the gutter drinking gin and smoking pot or high on a mountain-top meditating for twenty years, it makes no difference to the nature of ripeness or to liberation occurring. It is simply the end of the seeking process.

Fundamentally when we talk about the idea of needing to “break out of the comfort zone”, one is therefore seeking something different, trying to move away from that which is going on and into a different parameter, other than that which is literally as it is. The “self” *is* what is happening, the expression of the “self” is truly what is actually occurring and yet that “self” is simply a hallucinogenic experience. It’s very much like a dog trying to settle in its basket, trying to get comfortable, and we could consider each spin around its basket as being another therapeutic situation we embark upon in order to try to find what we’re looking for, or to try to work out what “I” am, or to find the edges of “my comfort zone” and break through them. But in the end the dog gives an enormous sigh and then rests and at that point there is relaxation, a letting-go process, and there is peace. The same thing occurs in the human being.

There’s a famous Zen phrase:

“Every Snowflake falls in its perfect place”

This is very important because it illustrates that everything we do, every action we’re taking is completely impersonal and not driven by “me”, it is something nature is unravelling and unwinding of its own accord. Every time “I” try to take control of a situation, that process of me believing “I” am taking control of it, is actually a process happening through nature in exactly the way it needs to occur. Nature is governing the whole process, therefore unravelling to a specific point of openness occurs because of everything in the Universe, not just because of a particular action taken by one seeming “individual”. In fact one particular “individual” doesn’t exist, it’s the whole universal movement that allows for this process of ripening to occur, in the same way a fruit is ripened on a tree.

So the limited viewpoint of the “self” believes it has free will and choice and that all the directions it is taking are moving it some place. In fact the process of moving oneself towards a particular teaching or way of doing something, or a specific way of practising something is no better or worse than any other expression, but it is all divine, all an expression of boundless energy and therefore because every action is contained within that, the process derives from nature, we are all fingers of the hand of nature. When it is the due date for the ripeness to occur, then it will do so due to every phenomena in existence, not due to the ideology of a specific person making a choice. Everything we do is completely impersonal and utterly intimate, however the “self” cannot see that from the perspective it’s in, and therefore is always about adjustment, contraction and containment of “itself”.

In fact none of us wants to inhabit the “comfort zone”, it is deeply disquieting, a zone is always separate from something else, it has borders and edges, and that is fundamentally why it is uncomfortable.

David Nassim
07/03/2012

Controlling passion: the contraceptive dilemma

Today's use of contraception is two-fold, in the prevention of sexually-transmitted infection and the prevention of pregnancy. There is a fear associated with the risk with sexually-transmitted infection as it a constant problem. Its origins stem from a loss of contact with the senses and a splitting-off from original cultural roots/tribes. In the so-called "civilized" world this eventually formed sexual tension/repression due to various societal moral taboos around sexual energy, resulting in the propensity to form delusions and sexual psychoses which can be part of the process which leads to infections. This is prevalent in the modern world due to humans' movement into the head and away from nature. However this article is essentially concerned with contraception as it relates to the prevention of pregnancy, humans taking control of the process of conception, or abortion.

There is a huge amount of religious doctrine and other moralistic ideas associated with this, such as in the Pro-Life Movement, but if we set that aside and look at what's going on energetically the prevention of pregnancy is fundamentally a psychological issue. If conception and pregnancy occurs, what's going on is simply that nature wants to create or expand in the form of a child. Nature wants to expand and be creative, whether that occurs through violence such as rape or through a strong connection between people, whether inside or outside of "wedlock". Essentially when there is conception it's an expression of the passion of nature.

Humans live in a world of seeming "individuals" who believe they have a choice in all these processes, whether it's to conceive or to prevent a pregnancy. But "choice" is actually impossible as there is no such thing as the "individual-self", hence "choice" energetically means psychological-intervention added onto the natural process. This is where the difficulty lies, the notion that having a child is individualistic, which stems from the base premise of the nuclear-family delusion forming ideas of what's "right and wrong". This has no sense of the nature of masculine or feminine sexuality, it is essentially to do with social structures, economics and power associations, and has nothing to do with the nature of nature. So within this society people suggest that a "committed" relationship is the ideal prerequisite for pregnancy. In this case "commitment" is generally focused on the masculine because the female is the one who is becoming pregnant, so hers is the passive and his is the active role stereotypically. As far as the nuclear-based family, individualism and society goes, the masculine here is seen to be the dangerous component, therefore there are attempts to control him in order that "commitment" is equaled with exclusivity, meaning that when conception occurs it should be aligned with exclusive commitment to that particular person. So the male supposedly has to carefully make the "choice" as to which person they want to have children with, out of all those people with whom he has relationships. The fact that they are having sexual relationships with many women throughout their lives is seen as having nothing to do with commitment, but simply to do with sexuality, so sexuality and commitment are completely separated.

In fact in nature within connection there is constantly an implied commitment, but the commitment is non-exclusive so interestingly there is total intimacy but at the same time

it's impersonal. This is very difficult for society to comprehend and is completely rejected by many female "rights" protestors. The wild nature of the masculine's energetic and potential to breed is seen to be dangerous because it is anarchic. There is therefore an attempt to control that, which exacerbates the stagnation of this energy and tension leading to an explosion, that creates perversion which in turn moves to create sexually-transmitted disease. It also forms myriad ideologies and causes a lack of clarity about the nature of sexuality.

Therefore the major problem is that the masculine is being told to be something it isn't, which causes societal problems and resultant psychoses. The feminist power attempts to control and dominate the nature of masculine sexuality and when you try to control something that is naturally functioning it causes major difficulties. Contraception becomes the champion of masculine freedom in a certain way, as it confirms and perpetuates the idea that you can have a sexual connection without there being an implicit commitment or intimacy. Even the prophylactic itself is a metaphor of separation, it's representative in many ways of the whole of the society being separate, it is the representation of infertility, so "self" of individualism IS infertility. The female encourages this because she has seeming "power" in "her own decision-making" relating to her "own" body, thereby she prevents masculine control which would be gained by "making her" pregnant and therefore possibly dependent upon him financially.

There are huge problems around dependency associated with the violent male. Women throughout millennia have been affected by a violent masculine expression which is dominating and controlling her simply by conceiving a pregnancy and therefore keeping her in a particular state which he can manipulate or control. This is obviously why the feminist movement created legal systems to control the male and form female-rights as a form of protection, but the origin of the masculine violence is often due to millennia of enforced sexual repression or misunderstanding of creative energy. This culminates in problems we see in society today associated with the me-against-you attitude and the nuclear family principle. Because everyone is split away from each other there is no community, nothing outside of "my" family versus "your" family, it's all exclusive. This is "your" child, or "my" child, it isn't associated with a universal picture and as a result there's no tribal connection and problems ensue.

There are of course situations within tribal communities where natural fertility-reducing substances are taken by women, especially where the size of the population means there's not enough food or other resources and an increase in the population will cause problems. But usually there is a natural limiting within tribal societies, i.e. when there isn't enough food inevitably there is infertility, so there is a process of nature controlling that and also when a woman produces many children quite a few of those will inevitably die. These processes are seen to be completely natural within these societies and in nature overall. In our society today high infant mortality is viewed as terrible, but what's actually far more warped is the intervention in a natural process. If the natural masculine energy is essentially allowed to be what it is, which is both intimate and committed but also non-exclusive, then that frees up masculine sexuality. If there is understanding by the female that that is simply what the masculine expression is, there will be more clarity and less of

a desire to attempt to control this. There is also the idea that women have the “right” to have an abortion, which in theory is the case though it is also strongly lobbied against. However the important point is that it’s an interventional process, a doctor is doing something aggressively opposite to the physiology which wants to go in a particular direction in order to deal with a mental-associated idea of “my choice”. Also the suggestion that “it’s not the right time or situation for this pregnancy”, simply originates in the notion of a separated society.

We are taught that teenage pregnancy is something to be ashamed of, yet in fact very often the body is well-suited to pregnancy in late teens and early twenties and recovers from pregnancy easily. It is far healthier for the mother to have children at this time, but in today’s world there is a fear that “babies are having babies”, that he or she isn’t “grown up enough” or “doesn’t understand the world enough” to have children, all this is total nonsense. Neither nature nor animals have the human notion of “intelligence” which is in fact a warped separatism, they have the same sense as a baby or infant between about 1 and 3 years old, this quality is having children or reproducing all the time. When engaged in sex or birth there is no adult involved, it’s all the human-animal expression. So reproduction and sexuality have nothing to do with so-called adult “responsibility”, they are simply a natural process.

In the brilliant 2006 film *Idiocracy* a world is depicted where the “white-trash” average American has taken over the world, simply because they reproduce more easily than the highly intellectual American who simply “died-out” due to the fact that they simply thought about things too much! A world made out of Homer Simpsons may not be the approach that is actually the resultant expression of the human being, but it is very interesting how people who are considered to have “got it all wrong” or who are “stupid” very often actually have a far higher sensory connection and sexual fertility than those who would like to scientifically analyze everything down to the last strand who are society’s focus rather than society’s “trash”.

So contraception is the end of the line, in a certain sense it is the literal expression of the nature of separation between human beings and the literal control and crushing of the nature of intimacy. However, many of the expressions of the true nature of intimacy are not going to be accepted at present by society. We see this naturally when the male enters into a physical relationship with the sense of wanting to engage deeply, intimately with, and there’s a realisation that the intimacy is completely unconditional and impersonal and then connection is a committed one. This means that the “other” person is not broken off from because she is pregnant, but this doesn’t make this situation exclusive. This father quality here expresses the nature of the tribal father and what it means to be a male within a tribe, and has nothing to do with the so-called “fatherly” roles which society deems a man *should* take on in relation to a nuclear family. For women to be truly female and for men to be truly male, society has to see itself as one entity, like an ant-colony or a beehive, but fingers of the same hand, not globally, but locally to begin with. When it is seen as a blessing that an 18 year-old is pregnant and that the parents don’t consider their daughter is awful for “keeping” the baby or berate the father for being irresponsible, but instead there is a joyfulness that this is a celebration of life, an expression of intimacy,

commitment and impersonal non-exclusivity, when the paradox is met head-on rather than shied away from, then there is a totally different community of humans and this is about Oneness. All children are children of humanity, all women are mothers and daughters, all men are fathers and sons. This is the expression of nature.

Most people would suggest that this is all an idealistic dream but this article is purely looking at the nature of contraception and what we're doing as an extension of this. Many contraceptives, for example the Pill, are very clearly damaging to women's health and to the whole eco-system, as is hormonal therapy of any kind, they all damage the natural cycles that are already present. The process of controlling female fertility is to do with the warped-masculine's advance, not to do with female freedom. Female freedom is the situation of being able to feel comfortable with being pregnant, no matter what the situation, being able to feel the body can become pregnant and to have children without fear. This situation rarely exists within society today, other than perhaps in tribal communities or extended communities. Controlling female sexuality has a domino-effect, the already warped-masculine then feels there is justification in not fully engaging within the intimate connection, his mind is warped by a situation based in aggressive masculine domination of the female resulting from a sense of "self", a separation of masculine from feminine and from nature. When that ideology is passed on to the woman, her perception is then altered causing her to also see herself as separate from everything.

This is clearly explained in the metaphorical story of the Garden of Eden where the snake, which is representative of the masculine and of sexuality, in a certain sense is seen to be what passes on the message of contraception, of sexuality without intimacy (intimacy meaning implicit commitment/faithfulness to nature). This causes a ricochet of problems, it makes the woman anxious that she needs to find the "right" man or situation, before she can be pregnant. Whereas within a more understanding tribal society this notion would be completely absurd, "right" would be seen as having to do with a simplicity of natural connection of male and female without expectations or idealism, deeply intimate and deeply impersonal.

The power of yielding and the nature of nature is expressed in the amazing 2010 film "Incendies" which expresses how a woman's rape and grief in the midst of war creates what seems like hell on the side of society, yet a celebration of life as the vigorous expression of nature no matter what the situation. A friend also told me that the roofs of some of the tallest buildings in central London need constantly to be weeded, nature will always return because the "self" is such a small resistance in relation to "Her".

This article is simply noticing what happens in the process of using the contraceptive, why the psychology is as it is, why there is so much fear associated with it, where does that come from and how society has become like this. Essentially the fundamental basis is the sense of separation which is endlessly passed on from generation to generation, the prevention of cycles of nature, be they the period cycle, the masculine sexuality, the process of abortion, are all interventions which humans are fundamentally making because they see themselves as separate from each other.

David Nassim
04/03/2012

The last laugh - dissolving into the paradox

N.B - The following is very unlikely to be amusing....

For most people the nature of the state of “self” is very strongly present, whether it be it through an expression of a personal and highly sensitive feeling of anxiety or a detached aloofness about the world. However several things can render the “self” less powerful which are associated with the sensory perceptions, for example looking in the way suggested by Douglas Harding www.headless.org where one is able to see from a headless position that there isn’t an absolute “me” or an absolute “you” that’s “looking out”, and this can trigger a sense of Oneness. Also with physical touch such as a hug, or with connection to an object, it’s hard to sense the specific point where “you” begin and the object or other person ends. Similarly with hearing, who is actually hearing what’s heard, who is the person listening... interestingly the sound is always occurring in the same place and at that point no-thing exists. Even with taste and the sense of smell, those things aren’t occurring to anyone, they’re simply happening. However when it comes to words we have a major problem, they’re a cognitive expression and in a lot of ways they block the senses, through them we’re using the analytic process of the mind, of thinking and trying to understand something, and as a result of the processes of the mind we become separate from the senses.

Interestingly many of today’s expressions of comic wit/sarcasm, especially in the Western world, are verbal. There are also of course elements of slapstick but in either case the humour is visual or associated with cognitive expression. Fundamentally, such humour completely baffles the senses, contrary to the way we think/see things should be, it flips reality on its head. So with slapstick comedy where somebody may be run over or fall from a skyscraper, even though somebody may be hurt at the end of it there’s an absurdity about the nature of how they’re hurt, a making light of something which would otherwise be viewed as a situation of immense suffering. In this way humour is forming paradoxes, by doing the opposite of what we expect it to, drawing the mind to the limit and beyond its normal boundaries, by ridiculing something or as a gesture of craziness upending what is otherwise a normalcy of human life. Steve Coogan is a good example of this with his fictional character of Alan Partridge, as are Eddie Izzard, Monty Python and the Goons, and of course the non-verbal slapstick of Charlie Chaplin and Buster Keaton, all of these expressions completely overturn reality.

This is important to the human mind because what’s occurring through these paradoxes causes a short-circuiting, and an expression which breaks down social conformity. It is anarchic, completely uprooting the formatted idea of “self” or the human adult, this simply allows the freedom or nature of the childlike expression to come to the surface. Unsurprisingly the Court jester or joker are associated with childishness and are also often in close proximity to people such as Kings and Queens who are expressions of conformity in the world, the jester/joker thereby serves to break down conventional behaviour and turn it into complete anarchy. It’s interesting that Kings needed jesters to be involved to make them laugh to shatter the seriousness of the adult world and break through the misery of the adult’s confinement.

Throughout history this has been the case, essentially the sage is also associated with the court jester and certainly in Taoist expression, where the “self” has evaporated, the initial response is one of hilarity, everything that’s considered to be important in the world is in fact seen to be completely ridiculous, the madness of the individual, of the so-called impersonal or personal is completely dissolved into complete hilarity. Therefore this bursting open for the fearful or personal expression of “self” by the introduction of hilarity can then be a movement into a state of calmness that what was taken so personally, isn’t personal. For the more detached, cut-off expression of “self”, humour shatters this and engages the person in a warm expression with the world, thereby ending their feeling of separation.

So the nature of humour is incredibly important for humans today, when the identification with “self” is so strong, because it’s one of the few triggers of humans’ cognitive processes through which one can get to the end of words, ideas and ideologies, obliterating them in a mad explosion which is essentially the joke. Even if only for a fleeting second, the process of actually laughing is a dissolving of the “self”, just as when one dissolves into tears, or passion or creation, there is a dissolving of the “self”, humour perhaps being the most universally accessible. Interestingly in many warmer climates such as Africa, Brazil, India and other equatorial countries where there is an indigenous population, the people are often clearly smiling, making little jokes or engaged in humorous activity. In the West, especially in northern regions, there’s less natural exuberance and openness simply due to the climate. The surface of the body is a lot cooler in temperate regions and the nature of a cooling atmosphere creates a more hidden expression which in a certain sense creates a “champagne cork” effect, the energy of the “self” being contracted and held in for a long time. So humour comes through like an explosion, a busting-open, whereas in warmer climates the laughter is simply in the atmosphere constantly.

The last laugh essentially is when the “self” dies and the paradox of the joke breaks open and completely obliterates the nature of “self”, for “self” and the joke cannot co-exist. When there is a dropping-away of “self” and liberation from this contracted state, though not necessarily just through a joke, very often initially there’s a huge hilarity at how the humans seem to be so contracted into this state of “self” and believe it to be extremely important and absolute. The seeing-through of this causes laughter and the realisation that this is a complete illusion. So when the paradox breaks for the last time it is an expression of the last laugh, in fact they call it the cosmic joke. In a certain sense this only happens once, because thereafter there is a movement back to nature. Laughter can of course still happen, but from then on it does so without the “self”, without it being a personal issue or something associated with the breaking down of reality, it simply happens because of the nature of paradox within a sentence or a situation. However most jokes we only experience at a superficial level, where the paradox is seen only in a particular situation or experience, a joke setting, such as delivered by comedians, but the comedians are not necessarily expressions of liberated energy, even though they laugh at their own jokes!

The nature of the joke for a split-second touches on something which goes beyond the “self”, the paradox it illustrates, in fact any paradox that occurs is the

humorous because the mind can't get around or over it, the mind is stopped in its tracks. So this laughter is a complete end of "self", it is death, ending in an explosion of emotion, even in tears. Similarly when people die often others are grief-stricken because there is a mini death of "myself" in association with the one who has died, the "self"- has to go through a re-structuring process.

So laughter and humour, while mostly associated with the exuberance of life and joyfulness, also relate to a death, they associate with a dying of what we consider to be "real" and breaking that down into something else. When we see magic tricks or illusions, someone is shown to be flying or is making something disappear, or is demonstrating a card trick, people's response is laughter and cheering, gasps of incredulity because of the impossibility of what's going on. Yet this is the nature of the illusionist, they're breaking up what we consider to be real, making things that are solid invisible, saying that what we perceive to be something is in fact no-thing. This is a difficult concept for the human being, the mind can't cope with it, rather than going deeply into the paradox and falling apart, the "self" manages the situation after breaking away for a split-second by returning strongly and quickly categorizing whatever it's seen as being a particular thing, i.e. the joke as a joke or the illusion as an illusion. So it's only at the last laugh, where "self" dies away and then all there is, is laughter, one could say it's a laugh to end all laughs, or a grief to end all griefs, it's the end of the line for the "self" which simply dies away.

So the process of humour is deeply healing, as understood by doctors such as Patch Adams who uses humour in most of his connections with patients, simply because it lets go of the "self" for a brief moment and there is relief because there's no more tension around "me" needing to be something finite. The joke breaks the finite "self" into the infinite boundless quality of nature.

David Nassim
06/03/2012

Unreasonable: life without reason

This article derives from one of the key aspects of Tony Parsons' interview on YouTube's "Buddha At The Gas Pump":

<http://www.youtube.com/watch?v=IUSGiWV0kqE>.

Essentially from the perspective of most people on the planet experiencing a dis-ease state or "suffering" there is a feeling of seeking. Absolutely every aspect of their expression, whether through travelling or being still, or working or not working, or preconceived ideas or attempts to help others or make things "better", or "fixing a problem" are all "purposes" and are about seeking. We feel the need to find the right role that suits us, to have an identity, a label or construct which gives us an idea of what we are in order to fit into the grand scheme of things in the hope that that will provide a kind of freedom. However, this is all about our third person perspective of ourselves.

Essentially having a "reason" for doing something is a process of seeking, of finding an identity in order to be clear about one's path. We form various identities, whether based on religion or status, intellect, family, money, power or even more "esoteric" things such as association with astrological or numerological patterns. Of course there are some natural patterns of expression occurring, but humans then look at these patterns and identify with them as being "me". We want to ally ourselves with a particular thing in order to have an identity. This then becomes our path and expression in life that can be very intoxicating, especially when something resonates strongly, when there's a definition that gives a person a very clear perception of themselves. This can then become a role we adhere to in life, especially when we feel at a loss as to what to do, the forming of an identity is useful as far as society is concerned, as it allows us to re-focus onto "this is what I am so this is how I would behave". Roles are what allow people to live within society.

Whenever we talk about the "natural order" in this Health Instinct website, it is a non-cognitive state, simply that when there is an alignment and a liberated state then natural order occurs, but not because somebody is trying to find their place or "I" am trying to find my way, but rather that when everything is relaxed it naturally clicks into place. Instead of force it's actually from no-force, without pre-intended action, a completely spontaneous natural event, then the process of seeking simply evaporates. Originally charting of astrological understanding and other ancient ways were not associated with roles but with a felt sense or a natural instinctive feeling that were later charted. When there is no "self" then this is how the world expresses itself. So none of these identities are "owned" by anybody, I can't say "I am" a Virgo or Pisces or in the Chinese philosophy a "dragon" or a "dog" energy. The key thing is that there's a qualitative nature about these astrological ideas, they are expressing the nature of energy that occurs through the human body but fundamentally this is not owned by anyone. In pure terms the expressions of the ancient world can be seen merely as provision of an energetic blueprint for the universe, it is utterly descriptive, and it is totally impersonal. It is only later that this understanding has been warped into a personalization of "my birth chart" or "my life path". In fact none of it is "mine" it is simply the energetic expression. So all this information can do is describe something, and no more. So in order to establish a path and find an identity we look for reason or meaning, constantly looking for an answer to why something is like it is,

but the answer is in fact the emptiness into which the “why” is spoken. There is no answer because one is trying to identify something that is essentially unknowable nothingness.

And Tony’s point is that this process is unnecessary, he would say that simply “this is happening”, the nature of the “self” and its sense of separation forms the process of attempting to find reason and meaning in “my” life. But if there is no “I” then of course meaning and reason evaporate. So we associate reason and meaning with time, because if there’s a reason for my life then there’s a goal and a perception of time it will take before I reach it. A recent book described a teacher who spent a huge amount of time within a very narrow tradition and the process of “understanding”, or getting to “enlightenment”, is literally expressed as, “A Long Road”. So the goal of that process is always ahead, a road one is walking down seeking a destination and traveling “my” journey. Attempting to grasp reason and a sense of “self” forms anxiety, the “self” *is* dis-ease, is “me”, is time, is reason, they’re all one thing, so the nature of finding reason or purpose in life always causes anxiety about not attaining that, or briefly glimpsing it and then seemingly “losing” it. Tony describes seeking as a circular dream/ nightmare, one has a goal, tries to reach it, then the goal-posts move and it’s impossible to reach what one wants.

Essentially the manufactured idea of an absolute purpose is an attempt to find “my” role in nature. We believe we are lost, wandering in the wilderness, trying to find the solution, and that if we focus on a clear purpose or identity we could align ourselves with everything and would then be going “home”. So the process of finding reason is the attempt to go back “home”, to find one’s place in the family of life or in nature. But the sense of separation prevents one finding that cognitively, with the sense of “self” in the way. For example, if a person by-nature is actually a carpenter then instead of aligning themselves with electrical engineering, if there is a movement towards carpentry that will allow them to connect to their skills and senses more appropriately and probably cause less generalized stress. Even so, everything is still separate, they are still playing a role, even though it might a “better” role, they are still acting a part in a play. So although it’s a kind of truer identity, much like an actor playing a part that is actually very similar to their natural persona, until there is a complete dropping away of even the role itself then everything feels as though it’s wrapped in Clingfilm, the world always seems separate, there’s a layer in between the five senses and absolute reality. So touch isn’t completely without edges, there’s always “me” feeling separate from what I’m feeling, or with sight there’s always “me” looking out. The same with hearing, smelling or tasting, it’s “me” experiencing these. As long as there’s an aspect of “me” involved there’s an ownership/ identity associated with all the various senses.

Conversely, Tony expresses that when the contracted state of “self” evaporates or starts to decay away, firstly it starts to wear at the edges, starts to lose interest in it-“self”, gets bored, irritated, there’s dissatisfaction and angst. Many people keep on playing a role, even if they are doing what’s appropriate for them naturally. They say it’s not really enough, something is always missing and the hunt is on to find it. This is still within the seeking process, this is about “refining your purpose”. So the process of “seeking reason”, seeking “some altruistic purpose”, identification with “I am here for a particular reason”, is never-ending, it’s all about giving the “I” an identity and feeling as though it’s on a journey. But when there is dissolving of that

contracted state, Tony describes it as “life just happening”. The Clingfilm disappears from the senses, so everything is experienced as one-self. This means it is not “my” sense but there is just sense, not “my” pain, there is just pain. “My” pain would be called suffering, pain by itself is always pain. This is why it’s called the end of suffering.

Basically all of life is an energy transformation, we can say there are 7.2 billion windows or viewpoints out of one “house” which is the house of humanity. All of these windows have a slightly different view, but the space within the house is the same oneness. That’s what is meant by the dropping away of the locus of “me”, there is a window or portal on reality, but it isn’t owned by anybody, a window is simply an open space and essentially that’s what the human being is, just an open vessel or channel where these things are occurring.

Overall when life is “seen” from liberation the nature of it is without edges or a locus of “self” which is why Tony describes it as liberation rather than enlightenment. Enlightenment suggests something that has exponential increase, which is basically an increase of “me”, and that is the complete opposite of Tony’s expression, which is that it’s freedom from the known. It is a relief from the parameters of “me”, from the purposeful existence which requires a goal and a huge impetus to reach it, leading in turn to ambition, anxiety, an expectation, and a drive towards a goal, all of which are the situation of the tension of humanity. So the end of the search is the end of the “self” and as Tony says when something is dying away it isn’t a “happening” but a “non-happening”, it can’t happen to a “me”, because in a sense that person only existed as a contraction of energy. So when there’s a breaking-down of that and the energy is simply no longer in that state, life just happens, there’s no reason to “do” anything because there is no-one to do it.

This is why within the nightmare state of “self” there is always an as-yet-unfulfilled purpose so there is expectation of a goal being reached, or there’s a feeling of not having a purpose and a need to find one, but when that seeking dies, ambition dies with it. Then life just happens, . . . which is hard to describe, what does it mean, life just happening? The closest explanation, and what the process of liberation is a movement towards, is to look at how everything in nature is expressing itself perfectly naturally, as it is, without purpose, even though to humans there appears to be one. We continually try to anthropomorphise nature into something that has purpose, but it actually hasn’t. None of the stars or planets are moving with purpose, neither are animals, even infants have no notion about “growing up”. Only the dis-ease state of the adult human being has an idea of purpose, all stemming from this time-based process of myself becoming something and trying to find a reason in life.

For those who listen to Tony Parsons and have a cognitive idea of what he’s talking about it creates a predicament when we leave the meeting, because until the “self” drops away of its own accord through the seeking process dropping away or burning itself off allowing the contraction to naturally open, all there is is seeking again. Tony’s answer to this is that you just do whatever it is that you do, one cannot get out of the seeking process oneself, as there is no such person. Even waiting for this to occur is a form of seeking. There is a seeking for the end of the rainbow that keeps moving out of reach, the idea then is that “if I wait I’ll get closer to the goal”,

however the rainbow always remains at a distance which is an intolerable idea for the separate identity.

So there's nothing specific to do or not to do, nothing that will make it any better. This is a terrible predicament for the "self", you're damned if you do and damned if you don't, you can't change anything. However this leads to a possibility of an *openness*, a situation where "you" can go anywhere but it won't lead "you" where "you" want to go, and then there's a kind of out-breath of relief, a situation of "what the hell", and the realisation that there's nothing "I" can do, this is the ultimate truth. This can also cause a reactionary contraction, because "I" don't know this bit, however in the end there can only be just openness to what there is, the fight ends because it runs out of energy to keep forming the contraction of energy called "self". Then the Clingfilm between the senses begins to soften, which is not a method, simply a description, as Tony says, there's no prescription, just a description of energy that is happening. The prescription would be to say "if you do this and this, then this happens", but that again would be on the path focused on "self", teachers and enlightenment. Fundamentally the liberated state is *always* present underneath, it's just that layered on top there is the perception of a "self". So when that perception is starved of being able to get anywhere, do anything, try to reach a goal, there is a realisation that there is no-"self". As the Clingfilm bio-degrades, so to speak, then the senses come through which brings a difference in the sensory perception of the world and that difference is the lack of ownership of what's happening.

At this point everything is in-love-with, or one-with. Tony describes falling in love with carpets, walls or whatever, not a romantic love but simply that there's a total perception of reality, meaning there is no "I" looking at the wall or the carpet, no ownership by a viewer or observer obtaining the sight of whatever it is. It's that ownership of perception, which is the Clingfilm, the thing that separates us from reality, and this just ends. Or as Tony says there can be a glimpse of it, which in Zen they call satori or awakening, when suddenly the "self" completely drops out and there's just pure boundless energy, then the contraction returns and the "self" reforms itself and is hugely surprised at "what just went on", immediately fortifying itself against that happening again because that's almost like a death. However once that situation has occurred it will very likely continue to happen because it means the "self" is beginning to evaporate. Otherwise there is a constancy of contraction until the point of death, where it dissolves of its own accord simply leaving the liberated state beneath it.

There's nothing inherently "wrong" with the state of "self", it is just suffering. So when there is life without reason, unreasonably, there is a total liberation and a dropping-away of the persona of what "I" am, no separation between "myself" and the objects in the world, "I am no-thing yet I am everything".

David Nassim
09/03/2012

Warped Heroes: the forgotten sense in the want to protect.

Why do we fight? Who and what are we at war with? These questions have been asked for millennia, but essentially the answers are very obvious. For true-soldiers, i.e. those who are doing the job they sense is truly themselves rather than the one they found suited financial requirements or patriotic-altruism, there are a few clear reasons why they fight. The key one is that there is a quality of alpha-male/alpha female energy which they are aware of which is at the forefront of their expression, they know they are hunters or warriors by nature. Second is the “cause”, the reason they do what they do, which most commonly comes down to what they believe they are fighting for.

American cinema is full of propaganda type explorations of being or becoming a hero, usually through fighting a battle against all odds. But what does fighting for “the American way” actually mean any more? Conscription to Army now no longer exists. People would not tolerate conscription as a policy, there would be a civil uprising, so a number of those who are fighting now and who actually want to, we might call natural soldiers. These natural soldiers have been fundamentally taught that they are protecting the rights of citizens at home, they are defending their country, the nature of the so-called “free-world”. It is usually a national or global threat that they believe is their purpose to defend against, but in fact each of them is actually fighting for their loved-ones. The man, woman or child who is waiting back home, is the one that he or she is focused on protecting.

So what does this mean energetically? Fundamentally it is the yang quality that is really and truly fighting to protect the yin, “the cause” so to speak. This is the natural expression of any father or mother, human or animal, on perceiving their offspring to be under threat, a natural shielding quality occurs when there is a sensed energy pushing at the boundaries of the energetic field around a mother/parent and their offspring.

Dr. Rupert Sheldrake has for many years clearly pointed out that humans are One connected unit of bio-electric charge or morphogenic field. In his recent book “The Science Delusion” (<http://www.sheldrake.org/homepage.html>) Sheldrake once and for all completely levels the madness of the Newtonian model of science and calls for a revolutionary vision of what would be universal clarity about the nature of reality, rather than separatist perspectives from fragmented arenas of academics. The nature of actually understanding the human as an energetic field rather than fragmented personas is also key to this topic. The nature what of we might call “defensiveness” or “protection” is in fact a sensitivity of the encroaching of one field quality upon another, much like the weather when a warm front hits a cold front and there is a storm at the point of their meeting. We describe that as “a battle in the sky” but it is simply an impersonal and intimate transformation process.

One could try to look at human war in the same way: when one country invades another there is an attempt to proliferate and expand, which the other country often resists for a while at its borders. However with humans there is seldom a felt sense of antagonism between the soldiers fighting. War is a game played out by leaders seeking power and wealth, so the soldier is essentially an extension of the hand of finance and control, not of the expression of nature. War as it pertains to humans

doesn't happen in the wild, but natural conflict does. One pack of wolves will avoid another, one group of animals will gather into herds themselves but will not exceed a certain population. Everything has its limited size and at that point it stops expansion and nature regulates itself. However the human condition has essentially bypassed natural sensitivities, the head has taken over from the senses, resulting in a follow-the-leader mentality rather than an expression of sensitivity and a response to what is actually going on.

The innate energy of the soldier and the yang masculine and yang feminine is actually very beautiful and powerful, they are loved for being what they are naturally and for being the protection that they are, but this hero-energy has now been warped by the human condition, the hunter-energy is directed under false pretences. Instead of Mother Nature having central command this has been replaced by tyrannical rules and all forms of warped and dominating male madness that essentially perverts the nature of the soldier into becoming a mercenary and a slave to industry. Other than in the few tribal populations that remain there is no longer a true understanding of the yang energy, with the exception perhaps of a few such as Sam Childers, now popularized in the film "The Machine-gun Preacher" who took the simple step of standing in front of those who had no protection. This is not an altruistic goal, "an example for us all to follow", but an example of Sam's true nature/felt sense of response to a situation he experienced directly in fighting against the ethnic cleansing in Africa.

The nature of the yang energy has been corrupted and has become all about the "self". For soldiers, just as with the fire brigade, ambulance and other services, these activities are enigmatic in that they are about connection within groups that work well as a team because they believe in a greater "good", whereas when one is following senselessly, it's all about belief. So instead of a belief that your leader is the one who "knows", what do you *feel*? This isn't to revert to individualism but in fact to *unite in sensitivity*. If instead of following that which has no sense and is in fact driven by "self", there is movement to sense and to connect to what is really *felt*, this does not change the nature of soldiers or nurses being what they are BUT it does change the fact of who or what is behind the movement or direction. When what takes the lead is Natural sense, feeling what is naturally felt, then this is a "calling", when there is no reason to do what we do, just response. When leaders let go and leading simply happens without "me" in the way then all leadership is natural charisma and people simply follow this. This is not because they are "following the leader" but because this leadership is naturally sensed. This can only be so because the lead is in connection with the core, the mother-yin of nature, it is no longer about individuals although it may seem to be, but fundamentally about a sense of Oneness.

We cry when we watch soldiers dying in battle and mourn a hero being lost at the Front, for years films have been shown and songs have been sung about it, but in fact this is just the life of a true-soldier, it is natural for them to fight and die and natural for them to want to protect. Far more key is what they are fighting for and the fact that war is fundamentally unnatural. When the situation of battle occurs due to the natural shifts such as weather patterns then we can truly say that this "battle" was naturally occurring, but that only occurred at the very beginning of human existence, perhaps between the Neanderthals and Homo sapiens. At that stage it may well have been a process of natural conflict where one species expanded and engulfed another, but this

was not a situation of war or battle in the way the modern human thinks of “self”-protection.

Simply, “self” is war, it is also madness, and so the hero is warped into a mad and “self”-serving expression, be it the “self” of “my king/queen”, or “my country”, but these identities and ideas are far too flimsy to fight for unless one really has lost touch with all the senses. In the end the soldiers who die are often innocent of the very thing they naturally live to protect.

David Nassim
11/ 3/2012

Yin not victim, Yang not dominator: The essence of energy behind the “self”

There is often confusion about what is meant by the term yinyang. Many people will consider a state of a victimized sense of “self” as being more yin and a dominating sense of “self” as being more yang. From a purely energetic perspective the victim or the dominator expression is actually the same contraction called “self”, either with an inverted or externalized appearance, that's all. As far as that goes, yes we could say that victim is a more yin expression than dominator which is or more yang, BUT what we cannot say is that yin *means* victim and yang *means* dominator, that is something very different.

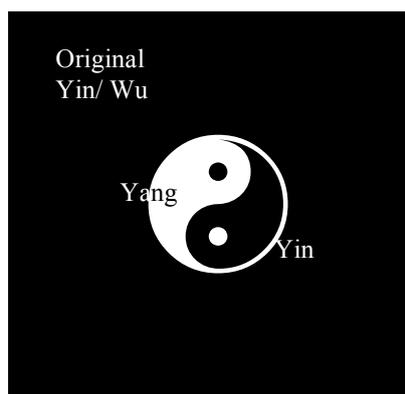
Yin is an energetic quality, therefore it can't have a “personality”, as such it is a totally impersonal yet deeply intimate description of something. Hence yin means that which is soft, dark and cool in quality whereas yang means that which has hardness and is lighter and hotter. So therefore the tension, heat and hardness of the “self” in both the introverted victim state or the extroverted dominator state is essentially a form of yang, it is in fact a dis-eased or warped yang expression. So as an overall picture we could say the victim state is yin within the yang and the dominator state is yang within the yang.

People often consider the yin to be “weak female”. In fact in the Tao Te Ching the writer goes to great lengths to explore the yin nature as “being like water” which is a representation of the Original essence of life from which all of life is born and eventually returns to. This energetic sea is the “water” of life. In essence this quality cannot be broken at all times is totally One. Whatever it gives birth to it is never broken away from and whatever dies away never ends. Therefore what is fundamentally yin or yielding, which is the mother or life itself, is essentially the “strongest” thing there is as it cannot be broken, this metaphor represents the yin quality that is in the background of life. In the human expression this represents the yin-female quality which stereotypically is the expression of yielding, but this yielding is by no means weakness. It is often noted that there is a sensitivity and a special quality of the female to notice things which the yang-male may miss in his narrowness. However the narrowness and superficiality of the stereotypical masculine expression complements the yin expression, as such he is more brittle and often more unyielding than she. She might become very upset and express her feeling, he does not and hardens, as a result he is more brittle whereas like a vessel she absorbs the feeling and in the next breath passes it out, so she doesn't contain it in tension but yields to it.

This yielding quality of the yin is often seen and judged by the warped yang of “self” as “weakness”. And as hardness is prized, so plants and trees are “weak”, the earth is “weak”, therefore the universe is essentially a challenge to be conquered. This is the mentality of the warped masculine expression and is a misunderstanding of the yin. This madness is yang. The yin yields, but the state of victim is actually just as non-yielding as the state of dominator, it is an absolute idea of “myself” and as such this is not really yin, *both* qualities are a form of warped yang. The ego of a victim state is just as hard as that of a dominator state. So yin definitely does not mean victim. However the yang cannot be said to have the personality of the dominator, he is only the superficial, the harder quality and the light, this is his natural expression. Only

when it becomes warped is the yang about a “self”, whether be it the victim or the more classical yang expression, the dominator.

Hence yinyang is expressed as the yin backing the yang, the yin first, the yang second. Also it is not a personality formation life victim or dominator, it has no such expression it of course incorporates all such expressions as *all* are a form of energy but yinyang is merely the descriptive not prescriptive / judgmental expressive tool of humans. It is something we use to understand something energetically without judgment and thereby makes it the clearest method of cutting through to the essence of things without the ridiculousness of judgmental ways of expression from personal ideology getting in the way of clear-seeing. If there ever was a “science” of objectivity then I could be said hat yinyang principle is one of the clearest ways of expressing phenomena energetically, and as such points to a deeper reality than the dualistic notions we often identify with. The nature of yinyang is never two always within a circle and expresses the Oneness fundamentally backing all of reality. The background or Original Yin is known as Wu or no-thingness where as yinyang is a flux between nothing and everything layered on top:-



David Nassim

12/3/2012

Global Energetics: how different regions of the world hold different energy.

The world does not have a uniform climate so in different areas peoples have adapted to their particular environment. Because they are born in these regions they're really born from the earth, the sky and from the quality of the sources of food of that area, their ancestry also derives from that particular land. Obviously in today's world there is a lot of mixing of these energies which can now be done at an incredibly fast pace with aeroplanes and various other forms of transport, yet the adaptive quality of the human being is actually relatively slow, it takes several generations for a person to adapt to an environment which is completely different to that of their origin. Just because we can travel from the Equator to Northern Europe doesn't mean we are easily able to adapt to that different environment and its various expressions.

In this article we're describing the qualitative nature and problems associated with each different environment of the world and human energetics within those. The most useful model we can relate this to is yin and yang, allowing us to explain and get a sense of the feeling in different regions. However we not only want to get a sense of heat and cold in those environments but also of how they affect the human being.

It is highly likely that humans originated from the African equatorial regions, although many people refute this, but we can certainly say that humans and all life on planet Earth probably started out in a hot or warm environment such as the equatorial region, from the middle out to the edges, rather than a cold one. Life is initiated and thrives in a situation of warmth. Being warm-blooded, human beings as well as all animals that are genetically close to humans, are always found in regions where there's plenty of warmth and food which enables food to be grown in their environment, they thrive in these areas and have a true blending with the atmosphere around them, as did our ancient ancestors, rather than in areas which are freezing cold. For those people the requirement to adapt is going to be far less than for those humans found in the temperate regions of the world.

So in a hugely broad brush-stroke approach we can say those regions have more of the original, primitive basis of our nature than the temperate regions. Interestingly the human's nature is opened and expanded by warmth and light, whereas the cooler regions such as in Europe inform the body in a different way, there's a containment of heat and energy within the body, and those people are able to power themselves with warm internal heat because there's less external heat. Also more temperate environments are actually quite difficult to deal with, it's not as though everything is on offer, lush and exposed, but rather there's a kind of harshness, an autumn or winter quality rather than the quality of summer or spring found in the more central regions. This is very apparent in the natures of different people, if one compares the expressions of the Italians and Greek peoples to those of the Germans, Austrians or Russians, there's a huge difference in personality. The Germanic-Russian groupings of people are by nature quite cool, at least on the surface, and beneath the surface there is significant warmth. Conversely with the Italians there's an exposure, a natural openness and expansion, the inside and outside are more uniform. Therefore because the human is warm-blooded, by nature we are of the spring and the summer rather than of the autumn and the winter, metaphorically speaking. Therefore the climates with more winter and autumn create a more complex human being, a containment of heat within the body, so a different constitution develops over long periods of time.

The different constitutions of the world have a tendency to inform a different pathological condition as a result in these different regions.

Fundamentally the situation of the dis-ease of “self” originally occurred to humans about a million years ago, the sudden increase in the nature of what we can call the human condition or the “self” is likely to have occurred at the same that time burial arrived, which was about a hundred thousand year ago. At that time humans began to get a sense of the separate “self”, that “I” am separate from “you”, which was a delusional process or lack of ability to see oneself in “Eden” but rather as broken away from the “garden of Eden”. Although this is essentially always present we can’t see it, because of this sense of separation or of “self”, or what we can now call the human condition. This situation is not apparent to any other animal apart from humans.

In the warmer regions of the planet when the “self” originally formed, anxiety is the first emotion that occurred and there was a feeling of vulnerability. We can see this energy still exists today, there’s a kind of nakedness expressiveness by nature of those from equatorial regions, it’s quite exposed so it’s a very feeling-based and sensory-based orientation. This is where everything becomes very personal and that expression is much more associated with the yin-fire quality within humans which is a female expression, forming the pathology of the *personal* “self”.

Later when humans moved to more northern regions of the world, along with their adaption to the new environment there is also an adaption of the “self”, which instead of having that vulnerability forms a kind of shell around itself, similar to the coldness of the atmosphere, forming a situation of detachment. The world is going on, phenomena are occurring, and there is anxiety right at the core of the “self”. Detachment then occurs because “I” am protected inside the cocoon of thick jackets I’m wearing to protect myself from the cold. Just as wearing many layers of clothes forms a kind of shielding, it is also a psychological process that deeply affects the human way of thinking about things. So the belief that “I” am separate from “you” occurs more in cooler than warmer climates and informs the whole psychology of these two different areas.

So in cooler climates that expression of detachment is really that of the yang-water or the male more than the female. This is of course not to say all peoples of the equatorial regions are female, but that the male and the female of those areas are more yin, and so they have formed a more yin quality of “self”. So moving into cooler regions there is this more detached quality, forming the dis-ease issues associated with the yang problems of “self” with detachment. Again, this is not an absolute situation, just that within the cooler climates of the more masculine temperate regions the females are going to have a warmer quality than the males, and in the equatorial region the females will have an even warmer quality than the males. So there is a spectrum, of course there is yin within the male and there is yang within the female, which makes for a much more complex picture than the general picture one described here.

Interestingly, the colonial ideology and ideas of a masculine-dominated world, what they now call the Anglo-American Empire, the processes of finance, power, control and warring qualities are taking over in a very detached and determined way, and a

huge majority of that is associated with the temperate regions. This of course includes Japan, China and other areas, even within a single country like China, which is vast and goes from a very cold to a very warm climate, there is a clear difference in the nature of people. People in the warmer climates people are able to do less due to the heat if they behave naturally and without air-con! Naturally there is less ambition, less of a process of attempting to “take over the world” because much of what is required is already there, such as the warmth of the environment, one needs less if the energy of the environment is already warming the body. The warmth also opens the borders of the “self”, expanding its edges. Also things are much easier to grow in the sub-tropical regions, if left to grow naturally and not raped of resources. Of course these regions contain a huge amount of poverty, especially in the towns, but before consumerism generally these areas were lush, and they have potential grow things quite easily, in particular the sub-tropical regions. The Amazon rainforests are a good example of this. Basically in these regions the Mediterranean lifestyle is far easier, the body is in a state of relaxation because there’s no need to warm itself, or to gather so much food, no need to push itself to the limit to get what it needs, whereas someone in a more temperate region needs to eat far more in order to power the body and there is more requirement to do so.

These are all key factors in the way the “self” has commanded a power-orientated, “self”-ish, or “self”-directed, controlling expression, very much part of what we’re now seeing in the colonial temperate regions of the world. Of course colonization is often of the warmer climates in the world, which we can call the yin. So again we have colonialization of the female by the male that is commonly seen throughout the world, as represented from the macrocosm to the microcosm, from interpersonal relationships through to all facets of life.

The difficulty is that what is held within the land of a particular place is also held within the psychology of the people around it and in the atmosphere. Eckhart Tolle commented that the nature of the energy field of northern Europe is quite dense in comparison to the quality of the energy of the New World of Canada and America. And this is absolutely true, just getting off a plane in London or Berlin a person will have a very clear feeling of the atmosphere, in the kinds of people there. It makes no difference that those are multi-cultural centres, in comparison to getting off a plane in Los Angeles or even in Boston, there is still a huge difference in the quality of the energies there, a lightness which is experienced by most Europeans when travelling to those places. Some will call this superficial but it’s actually a form of lightness which has none of the history, density and oppressiveness of many European countries.

All this is very much a part of the psychology of the “self” that is held within the collective “energy-field” of the humans in that area. So when areas have been colonized, which essentially is what the Americas are, the colony is new and feels like that, even a few hundred years on it still has that quality in comparison to the thousands of years of densification in European situations. Going from America to the borders of South America and the Amazon, or from Europe to Spain, Africa and the Middle East, one finds a huge difference in the kinds of people and their expression. There is less of a cultural jump if we stick to the same climatic region so with the UK, Germany, Russia, Japan, and Canada or the top of the U.S, there is a similarity of feeling in relation to equatorial regions like Africa, Middle East, India, Malaysia, the north of South America and the Bahamas - total difference in quality of the energy in

each region but yet there is similarity. There's a far greater cultural jump when going, for example, from England to India, or from England to South America. The openness of peoples in a country where there's an expressive quality is hugely significant, we know this even within our own society where there's multi-cultural expression when you see peoples from different places coming together and having a connection. Those from a warmer country will warm up the nature of those in a cooler country, and vice-versa, such as happened when India was colonized by a massive invasion from the UK, and this leaves its mark.

The purpose of describing this is in order to show how the nature of the dis-ease/ "self", in itself is a warped and fragmented dissonance, it's not real, when placed in a warmer climate it creates one thing and when placed in a cooler climate it creates something completely different. The quality of it is still illusionary, whether in a warm or a cold country, but the nature of the energetics is different. Interestingly where there's been a process of dropping away of the "self", a complete opening up and a ripening happening, this has very often occurred in the expressions of those in the equatorial regions. A key example is in India, with Buddha, and in the Middle East we have Christianity and other expressions such as Rumi. Of course the "self" can drop away at any time, no particular experience or event is required, but humans tend to go through cycles of life quicker, the process is more sped-up in equatorial regions. The quality is essentially that of fire so the nature of peoples in these areas is not so long-lived, just as a tropical fruit grows and dies more quickly than in more northern regions. Generally the people who are the most long-lived tend to be in the temperate regions of the world. On the other hand people are also quite long-lived in places where there is a great deal of slower, relaxed calmness and that can be in relatively warm environments.

So this isn't an absolute, it's just interesting that longevity is more associated with the long time-spans of the cooler temperate region which is more preservative than the warmer regions. The warmer regions associate more with expressions such as manic behaviour or delusion, whereas in the temperate regions there's a tendency towards problems associated with processes such as the psychopathic, the detached, the autistic.

If we look at global energetics we can see there is a quality of the feminine, the yin-fire, there is a quality of the yang-water. These natures, when there is an addition of "self", form two problems which are the very personal "self" of the yin, the very impersonal or detached expression of the yang. When we have something which is too cold we want to warm it up, when something is too hot we want to cool it down, so interestingly there's an overall balance, or a potential for there to be a balance within the qualities of the nature of humanity, which we can't see as "individuals". The recognition of the Oneness of the natural intimate quality of the equatorial regions and the natural impersonal quality of the temperate regions, makes up one whole and therefore is the expression of global Oneness, and this is the global view of life without the sense of seeming separation of "self".

David Nassim
15/03/2012

Introduction to the 9 energetic qualities of Oneness: mirroring the expression of the infant-nature.

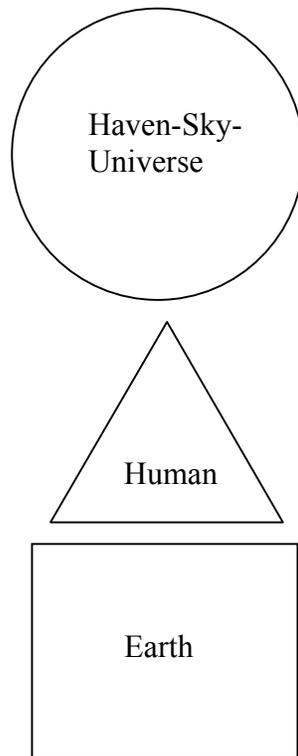
By way of explanation for how I became involved in this, is what is described as “I-Ching or Feng Shui energetics”, I was initially interested in understanding ways of being able to identify and speak directly to the core expression of a person’s energetic field, to speak to them and know them at a very deep level, when there hasn’t been a long history of personal contact. It was clear to me that very often people express a front to the world an “persona” which they believe most strongly in but which actually is a cover for a different expression, often one that has been lost in the history, the infant-nature. It was clear that being able to instinctually feel this and connect to this would be significant in healing as it would allow for easy understanding of a person who I may not behave similar to or necessarily understand immediately. I noticed too how many of those practitioners who suggested they had the keenest of senses when it came to connection with people would also have with them a huge baggage of “me” that they would liberally apply to there sessions with patients often to secure hierarchical control. What I wanted was something that was outside of individualism and could guide my senses. Jung and others tried to do this by forming archetypes of different personalities and while I felt that was quite interesting, it pertained and skewed significantly to the individuals who was doing and created the analysis. I wanted to investigate whether there was something more fundamental and natural, less based on the modern-human’s perspective which is heavily influenced by a heavy burden of “self”, and more on something that was originally based on a sensitivity of instinct that is now lost, almost like a pattern that was occurring where one could identify different qualities of personality. While of course there is uniqueness in every case, that is not always of benefit, it can actually be very useful to see someone in the context of how and why they express the specifics and that’s what drew me towards this.

For many thousands of years this very process had been undertaken through the use of astrological techniques, these formed an important basis for understanding weather patterns originally, and then as the “individual” became more and more important so it moved to birth charts and various forms of identification of the expressive qualities of a person. However in my experience it is rare that an astrological reading can provide a clear enough description of the personality. While it was clear that traits and different qualities were accurately expressed, there was not a full coherence. Much of Western, Chinese and Indian astrology and other types of astrology I had come across seemed to be very planet-moon-earth based, without consideration of something less form-based that represented the quality of the expression or personality rather than something tied to specific astral bodies.

What completely deterred me from further investigation was the question of how it could be possible to categorize people into specific boxes and then to just view them in that seemingly rigid way, something I very often saw in astrological readings. What actually happened is that after constant investigation and usage of the below information, then trying to debunk it and throw it away, there was a realisation that it contained something very important. So it’s through a process of negation that I’ve now come to the realisation

that what's expressed by what the Chinese call 9-Qi energetics, which contextualizes other astrological methods, has huge importance and a widespread and incredibly powerful usage. The power of it is simply in *description* of a situation, *not in prescription*, but to see something with as much clarity as possible. Of course as a cognitive process this is not a way of changing your life but a way of being able to see oneself clearly, it's like a mirror, and applied to the seeming "individual" it is a mirroring of the infant nature. Only in this way is this process particularly interesting.

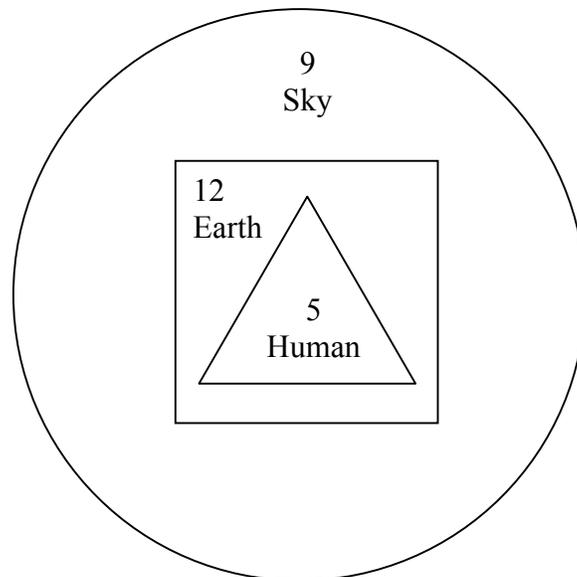
So everything I'm talking about below is from considerable investigation through thousands of cases. This is not to register myself as a scientist for that would be far from the truth, my interest is in things that instinctually "work" for everyone, just as it's clear that everyone breathes air, so it's on this level that I'm investigating, without a necessity to prove this, just in order to express what I've found to others who may also be interested.



The way the ancient Chinese explain life is that basically there is the human being standing on earth and above is the sky, so they essentially describe the human as being between the heavens and the earth. Heaven of course has no connotation with the biblical heaven, but pertains much more to the Universe, the infinite quality of the sky, the expanded universal perspective. From the perspective of the human being, these three qualities have different resonant frequencies in Western terms, essentially they have different vibrational qualities. The earth is associated with a resonant quality that has been prescribed the number 12, so everything associated with the earth in relation to the

Chinese and in every single calendar is associated with the lunar progressions and the 12 months of the year are associated with earth and have an earthy resonance.

The human body is very commonly associated with the number 5 because the human body has five fundamental internal organs that are the root of its expression: the liver, the pancreas-digestive system, the lungs, the kidneys, the heart. These 5 qualities are known as the vital organs of body without which the body cannot function by itself and will die. So the five organs represent the basis of the human expression of 5, but when we consider the 5 appendages from the trunk of the body, the head and the arms and legs, the five fingers of each hand and five toes it's quite clear why the 5 is related to the human being, there's a qualitative energetic of the human which is associated with 5, and also represents what the Chinese call the 5-phases which is essentially the resonant frequency of the human being. The following diagram is the view from the "top" or birds-eye view, it's different from the above diagram in that is the human view of being between Heaven and Earth, this is a larger perspective:-



Moving up to the sky and resonance of the unearthly, heavenly or universal picture, that has a resonance and the quality of 9. So 9 is the bigger scope, the larger picture, and within that is the earth which is 12. 12 is the concentric square within the larger circle of 9 perspective (see above diagram) and the concentric triangle within that is 5, the nature of the human being, the smallest, the innermost. The 9 qualities according to the metaphor used by the Chinese, also associates with the Mayan description of things (a Mayan "10" is actually shorthand 9.99999 reoccurring), with Babylonian numerology (sometimes called western-numerology) and also with Egyptian ancestry, it's one of the most ancient patterns focused on in the ancient world and is associated with every strata of civilization that has existed. So the 12 associated with earth and the 9 associated with the sky is not something new, it's constantly been around and there is a qualitative

difference between the two things. If we simply understand it as being earth and sky, the earth has a density and a different nature to it, the sky and the atmosphere and beyond the atmosphere in the vacuum of Space and the expansion of those expressions are much more ethereal by nature. Of course there are planets and physical mass and such aspects, but we're considering the sky as a whole perspective and from the human being's perspective, living on earth, standing here not really having an understanding of astronomy through our senses but just through our narrow focus of the world as we experience it.

The sky and the upper are very different from the lower and the physical and have different qualities, so these resonances of 9 or 12 are somewhat like a tuning-fork, having a different resonant frequency, the deeper, more earthy quality and the lighter more ethereal quality. These two are of course part of one spectrum, not separate from each other. But the sky influences the human, which is another way of saying "the 9 influences the 5"; the earth also influences the human, or "the 12 influences the 5". The way the earthly qualities influence the human is quite physical, associated much more with the physicality of the body and also the emotional quality because that's a held sense within the body, whereas the quality of the sky, the 9, associates more with the expression or the life or spiritedness of the body. Again, not forgetting these two are one thing, we're talking about yin and yang here, so we can describe the 9 qualities as being *yang*, the 12 as being *yin* and the 5 as simply the centre.

This clarified for me the reason why the 12-base astrological systems had not been wholly "complete"...they were, I believe, originally more often used as a description of the resonance with the physical or bodily plane of energetics, they resonate more with the physical body, whereas the body's *expression* may be very different. We all know the expression of the "gentle giant" and less publicized but still clear in our everyday experience is the "powerful mouse" as being personalities of people we may know. The point is that there are two things occurring that are simultaneously and inextricably One, that of the body and its expression or spirit. In understanding that 12 relates to body and 9 relates to spirit I was able to see that all astrological understanding was not completely debunked but was simply part of the picture not the whole thing. The quality of 9 energetics, which can't really be called astral-energetics because it doesn't rely on astral bodies is more expanded than this. It can be said to be the kind of background, the grandmother, or better still grandfather (*yang*) expression which allows the 12-based astrology to be seen in context.

The 9 influences of the sky are all different qualities, ranging from 1 to 9, and these are *prescribed numbers* into the trigrams used to form the I Ching, but essentially this is not a numerological issue, there's no counting involved. So number 1 associates with the qualitative energetic of water, and here we mean the nature of strong current of water, the sea, powerful and expressive at a deep level but on the surface quite gentle. Number 2 associates with the energy of the valley or of the field, an earth quality which has the nature of being soft, with a density to it and a kind of fertility, so if it's seeded it sprouts, and also is associated with the female. Number 3 is associated with the energy of thunder and is expressed as the nature of the beginning of phases, the initiator, that which creates

a movement, an initial instigator of something. It comes with lightning and an expression of clarity and directness, associated a lot more with the yang. Moving on to 4, this is associated with wind, a soft, gentle quality and also it has a communicative aspect, it joins things together and much like the wind covers the surface of earth it expands and expresses through that process. It also expresses through its non-directness. 5 associates with the core of the earth and also with the quality of the vortex, which in this case is a very powerful spinning ball of heat, it's expressive as a gravitational strength and also being the centre it relates to the possibility of there being a connection to the central core of the personality, which of course is a no-thing as there is nothing at the very centre. Very often in humans, due to the nature of dis-ease, it actually associates with an incredibly strong egoistic expression.

The quality of 6 is the description of the sky and its qualitative nature is that of an overseer, something that's quite large and expansive, associated with the observational perspective of the fatherly figure, with a leading direction to everything, the sky and the climate leading the earthly processes. It's also quite Zeus-like in the nature of the 9 qualities. 7 associates with a lake, the quality of a still pool, which is a resource for people, there is a calmness, coolness, a natural meditateness and associates with an autumn nature. On the surface there's a shimmering quality which is again soft and gentle. 8 associates with mountain, mountain is another earthly quality but in a very different way, it's peaked, masculine, phallic in a way, also wanting to push up above other expressions in order to have a clear overview from the top. It's the height of the earth, its focus is pushing upwards towards the heavenly. It's solid on the outside and softer on the inside. Lastly is 9, the quality of fire, and it is the softest of all, yet the flame itself is heating, burning and ethereal. So by nature it basically has a yang, heating quality on the surface but interestingly on the inside the flame has no centre to it, which is another expression of a yin quality.

So these various qualities of 9 are all associated with the influences of the sky on the human. I shan't go into the influences of the earth on the human body in this particular article, but they are actually much more well-known, associated with the 12 animals of the Chinese Zodiac (and the systems known as Stems and Branches or 4-Pillars). The body of the animal is actually very significant because the influence of the physical body of each of the 12 animals relates to the physical human body. So again this view does have importance in relation. The description of the "birth chart" of 12 based astrology is associated with the physical constitution. The description of the 9 energetics is like the spirit or expressional constitution. All these expressions do is to trigger the person's instinctive sense of the nature of the expression arising from within them, rather than the "idea" they have of this and what it "should", "could" or "might" be. If the description is not accurate then it isn't real, but the use of the 9 qualities and 12 qualities together is a very clear and obvious description of a person's nature. It is so accurate that the person will feel like they are being mind-read or will feel "shocked" in a certain way. This is very obvious, there's no smoke or mirrors and no convincing required.

So overall, representations of the sky would be associated with the 9 qualities and overall representations of the physical objects within the sky, the planets and other objects,

would be associated more with the 12 quality. We could say that 12 associates more with mass and 9 associates more with the ethereal, or that which is between massive objects. This is a broad-brush description but it's trying to express something about the different qualities of energetics in the Universe. The earthly qualities generally, and especially the 12 quality, associates with earthly expressions, so the body of the animal is associated with this. So if it's a horse, a snake or a rabbit, these all have relations to different organs and physicalities of the body which are stronger or weaker, or both, due to the fact that a person is influenced by this particular phase of the cyclical movement of earth, usually at the point of birth.

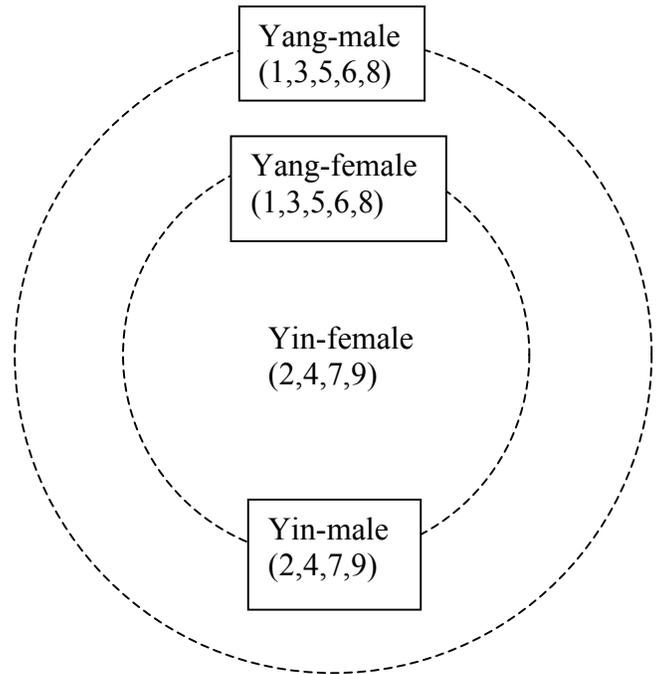
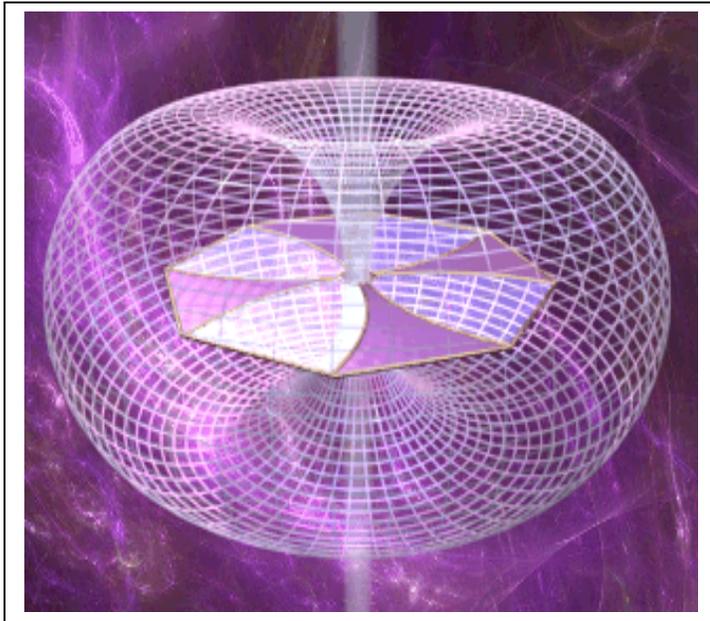
The 9 energetics can associate with changes of the movement of the earth around the Sun, each year interestingly associated more with the solar calendar rather than the lunar calendar. One can chart that yearly cycle in association with the 9 qualities, although it doesn't have to be years, it can be months, days, hours, seconds, or expanded to larger expanses of time as well, whole eras in fact. So there's a kind of fractal pattern associated with the human, but we associate more strongly with years than anything else for the human being, so the year of a person's birth usually determines the quality of their energetic expression. This is fundamentally because that's the only time where there's the formation of a seemingly separate field from the mother, a clear differentiation, whereas during pregnancy it's one body until birth. The heavens are considered bright and yang, and the solar quality is not a dense energy at all, although the sun and stars are very bright and considered to have considerable mass, actually they're flames and are burning. Even at the core of the Sun there's also an empty quality, although science doesn't yet have an understanding of what's actually at the centre of these things, but from the Chinese perspective it's very clear that there isn't a solid core at the centre of these expressions. The sun and stars are actually much more representative of the ethereal quality than they are of the physical and heavy quality of an earth or an actual physical massive structure. So the orientation to the sun is what the 9 is associated with and why the Mayans are also associated with the sun, because the sun is very key to them, and many of the peoples of the world who would worship and sun and consider it as a god have qualities of 9 as their basis.

So the resonance of 12 and of 9 are both influences on the human and birth is a key point where is an initiation of this influence as a seeming "separate" being. As the birth date holds significance, so the human-construct of "time" creates the medium by which the descriptions of the different energetic expressions can be looked at per seeming-"individual". The 9 qualities are applied to the calendrical systems so that the influence of 9 can be related to the human being. To find "your" energetics one needs the gender and the date of birth. The initial energetic expression of birth is vitally important because it colours the rest of an expression in life. It is clear how important a mother's health is during pregnancy and the nature of this was brought into supreme focus by the ancient Chinese who were the first to point out that stimulation of any kind that affected the mother in a detrimental way would effect the infant within the womb. This is not to say that nature is so fragile, of course it is not, and many problems can be overcome but "perfection" or totally natural pregnancy and birth as an "Eden-like" expression was the focus of the ancient cultures. Of course we do associate people with years, but of course

years aren't everything, we rarely consider a person in relation to eras of time, unless it's from the larger perspective of considering society. But usually humans are considered with yearly cycles of change and therefore this is apparent to human psychology, days, months, years, time and seasons have a very significant influence on the human body and its way of expressing. So when one considers the energetics or the nature of a year one has to also understand that that isn't everything, it's just a particular slice through a way of looking at something, we're actually considering fractal patterns in this expression.

Therefore the nature of the 9 influences on the human of the 5, and the nature of the 12 influences on the human of the 5 are actually one thing, just different frequencies of the same quality. But more importantly both originate at the very core, which is a no-thingness at the centre. So understanding these energetics and one's yearly nature or the energetics that one is born into so to speak, those influences which initiate the energetic cycle from a person's birth, all these are still within an appearance, still within the idea of a form or a structure, a particular manifestation of something. But it doesn't fundamentally connect to the no-thingness at the core, we can talk about the nature of this personality or the nature of this body and what it looks like and we can say the personality and the body seem similar to each other or that there's a mix of quality that makes up a particular individual. But this is really expressing the logic of energetics, the exterior of something, fundamentally at the core everybody is the same, the core is a oneness that joins everything together, the state where there is no appearance, no-thing.

The qualities of the sky can be categorized into two blocks, yin and yang, so we're looking at the 9 quality as a general perspective, which is yang, but within this we can split it into yin and yang. So within the 9 qualities, numbers 2, 4, 7 and 9 are yin and numbers 5, 6, 8, 3 and 1 all yang. The human body can be male or female, so when we're talking about influences to the body we can have a yin quality, 2, 4, 7 or 9, from the sky affecting the male body, or affecting the female body. And we can also have the influence of the 5, 6, 8, 3 or 1 influencing the male body or the female body, and this creates four categories: the yin male, the yin female, the yang male and the yang female. I've used these categories many times throughout previous articles and these four categories are vital because they are the very broad brush term description of the picture of human society.



This diagram is an expression of the yang-within-yang on the surface, the yin male and the yang female encircling just on the inside, and right at the core the yin-within-yin female. This is an expression of the body of humanity, representing the organs at the core and expanding outwards towards the surfaces we get the superficial muscles and exterior of the body that is the area of the yang-within-yang male. This gives us a true picture not only of the way human society works, but also everything in the entire Universe is expressed in this structure. This is actually the structure of a torus, in that there's an empty quality at the centre and as we go out to the sides there's more of an energetic field you can feel, almost an appearance. But at the core there's a quality of emptiness or yin and the nature of the yin females energies are the central expression of the core of humanity and these people all have a quality of being soft and yielding in their true nature, not when there's the dis-ease process of "self" added onto this. So everything else structures around this empty centre and when we're looking at the energetics like this it's very important to explain that we're simply seeing the nature of the personality, the heavenly sky influences, plus the earthly influences on the human body, forming an outer expression, simply an appearance.

The torus structure of the human societal body is the same as the human energy field as a singularity, similarly ants, termites and bees all have the same process, in fact any group of animals, the earth itself and everything in nature, even an atom, is an expression of this torus, there's an empty centre and an appearance of something on the surface. This is in fact what all the quantum physicists are looking at, looking at the appearance but never being able to hold onto the emptiness.

So these expressions all point to the everythingness, they're not getting to the real core or the expression of no-thingness. That's also very clear in Chinese philosophy, where we have internal medicine and external medicine or Feng Shui, these books very much express the surface of the world and the nature of the outer appearance. Then at the root of Taoist philosophy we have a book called the Tao Te Ching, which is an expression of no-thingness, which is the original of everything else. Today expressions such as Tony Parsons at www.theopensecret.com are a key connections to this essence.

So in summary, when looking at the 9 energy qualities we're looking at the ethereal or heavenly qualities influencing the human body or human being, rather than the earthly qualities which are influencing the human being in a more earthly, physical or dense way, we're also understanding that this is *only an appearance*. It is useful as far as understanding the expression and appearance of something but it doesn't tell you about the origin. It can be something people adhere to very strongly in order to identify themselves but it isn't really meant to do that, the principle of the 9 energies is meant to stimulate the understanding that everything is actually unified, that there are many qualities of this 9, but that all of them have this empty centre and all are essentially coming from Oneness, we are all fingers of the one hand of nature. The "self" is something that believes it is separate, so when it looks at these energetics it considers itself as a separate thing. One could say "I am the wind", or "I am fire" or "I am water", but this is to completely misunderstand that "I am" isn't involved in any of these things, these are just expressions of nature that are through the body and basically there isn't an absolute person in there. However when the "self" is orientated in this manner and we call this the dis-ease process, this alters each of the 9 qualities in the human being to be an augmented or dis-eased version of what they were before.

So in the process of treatment we're looking to allow for there to be a relaxation/realisation of a situation which allows the person to let go of the structure of an absolute "self" and therefore be able to see a larger perspective where they're connected to everything. This has to involve the quality of the empty core as being fundamental. So these energetic expressions are a pure expression without the addition of the "self" coming in and forming identification and separate selves based on these ideas. We could call it the quality of the infant nature, Buddha nature or the natural state of expression, but it's simply a person being what they truly are before there is conditioning of what "I" should be in the third person perspective, rather than the first person perspective, these energetics help us to see this before those ideas get added on. This is why they are considered as a mirror, these processes are a mirroring of the appearance of the expression and if you look into the mirror and try to identify where it is that one finds the "self", in fact one finds there is no such thing. This is very much the investigation of Douglas Harding and his work (<http://www.headless.org>).

Basically the expression and use of these things therapeutically is limited to the point at which they investigate the nature of the surface of the person and the way they express, but the point is that all expressions are happening due to nature, therefore they don't need to be investigated, this is all for interest's sake and for us to see the big picture only from the perspective of being in a contracted ideology of my-"self". Outside of that there is a

much bigger picture which is the truth, that life is living through us and we don't need an investigation to this kind of level of detail. Once within the sensory perception of the person within the world, within the present moment as it is, there is no requirement to be anything other than what *is* and therefore all these explanations and processes become irrelevant.

So it's very important to see why these things were useful for specific people but also to see their significant limitations and that they are not curative by any stretch of the imagination, they describe things in seemingly separate parts in a fragmented or dualistic way. However, if we realise that that dualism is within the fundamental Oneness, then we can look at them with a pinch of salt, understand them for what they are and not completely adhere to them or get fixed onto them but use them as generalizations to explain things. As Tony Parsons explains, when the "self" drops away then there is no requirement to explain anything further, simply life is happening as it is, without reason.

Many of the articles on this site relate to the four categories of the 9 energies described above, which I find a very useful way of understanding disagreements or conflicts within relationship, the 9 energies simply add detail onto this. They can be used therapeutically, but always to draw people towards an understanding initially of Douglas Harding and finally of Tony Parsons in expressing the true nature of fundamental reality.

(For more information on the 9-Qi energetics please take a look http://www.healthinstinct.org/index.php?main_page=page&id=5 for current courses on this subject.)

David Nassim
22/04/2012

The wolf in Pavlov's dog, bites back!: The madness of behavioural psychology based in animal experimentation.

Ivan Pavlov (1823 - 1899) was the inventor of a new form of psychology. Based on his experiments with dogs and later with humans he postulated that there was something called a "conditioned reflex", which is expressed in the saliva response of a domesticated dog to food. In Pavlov's experiment a dog is given food at a particular time every day and at that time a bell is rung. The dog then associates food with the ringing of a bell and so Pavlov noted how the saliva responses of a dog could be "trained" to function just on a bell ring even if there wasn't any actual food present, i.e. the "expectation" is for food. He concluded that people's psychology also responded in this way, with anything from severe trauma to desire and addiction, all these things were conditioned responses, so Pavlov and also Carl Jung and others went down the track of focusing on conditioning as the basis for the nature of human psycho-pathology.

The key point I would like to make is that this experiment only tells us about human psycho-pathology but tells us nothing about animals. This is not talked about but is actually vitally important in order for us to differentiate health versus the human condition. In Pavlov's experiment and most experiments involving animals what is occurring is that a naturally wild animal is being put into the mindset of the adult human called the "experiment". This shows us immediately the limitation which is ultimately the nature of western science. From the experiment's point of view the dog is being conditioned, from the natural breadth of perspective the dog is being warped or damaged by dis-ease. The reason for this is that the natural balance of life is completely altered when an adult human, usually male, wants to come in and disrupt everything and do things that will create a particular hypothesized situation. It is all based on a supremely narrow perspective, not pure-observation of nature which is something that is closer to the realms of naturalist biological studies such as Darwin attempted or anthropological studies etc, these are often warped in their analysis but a little less than "designed" scientific experimentation. Essentially all that is occurring in Pavlov's dog is a dissonance being echoed through the expression of the dog's salivary glands.

This experiment therefore only tells us about the experimenter and also the nature of what we do to the infant child, which is really an animal expression being turned into an adult with conditioning, it never expresses what happens in nature or wild nature. This is ignored by Pavlov's experiment and in fact no experimentation has ever proved Pavlov correct in the wild as no human intervention actually occurs in the wild. So wild nature has a whole different expression. Wild nature is totally alive and in the moment, there is no conditioning to anything. Conditioning is not innate to nature but only exists within the pathology of the human. The human condition is in fact the state of conditioning which at root is the passing on the belief that "I am separate from you" which is a confusion of the instinctive sense.

Often Pavlov's theories are used in a populist way to illustrate the workings of "nature" and that animals are conditioned to respond in a particular way, exactly the same as humans are. This is total anthropomorphism and incorrect. All of nature is utterly different or outside of the internalized human "self"-based psychology. With the Pavlov's dog experiment we are not experimenting on Pavlov's wolf, no, it's his

dog, the domesticated expression of thousands of years of indoctrination or “dogma” one might call it (!) of the human. The point is that wild animals and infants left to their own devices in a world without human intervention would never encounter such a disruptive experimental expression which would impede the natural order and the senses. There would never be a situation where a bell was rung and food appeared, it is all a total myth that nature expresses in this way. We can easily warp nature, bend it and form it to the will, warp the wolf into the dog, warp the grass into a grain, warp the jungle into farmland, but this is a dis-ease process not something that is connected or sensing the underpinning at-one-ness with all of the universe. Instead this process is like running on the spot, travelling without moving in order to try to find that which one is looking for, and Pavlov’s experiment proves this about the human and nothing else.

Nature never happens the same twice, it never happens to order or in regimented absolutes based on the past, it has no expectation at all, it never happens automatically for this would suggest a programme, there is never a suggestion that anyone is pulling the string because there is no-one. Nature is occurring as it is, exactly as it is right this moment, it doesn’t have a past or a future, all it has ever been is what’s going on now, there was never any training in nature for there is no-one to train or be trained, there’s never a learning in nature, no-one learned anything, nature just is what it is, it isn’t conscious of itself as there is no-one to be conscious of itself.

The main difference is that in science, in Pavlov’s experiment and in all kinds of different attempts to understand the psychology of the human being, conditioning has to rest upon something. Conditioning in the human has to be founded on the “I”. What makes Pavlov different from his dog is that Pavlov has a very absolute sense of “self”, so if Pavlov were put into the same experiment, then the whole thing would be seen as a process of “someone manipulating me” or “someone experimenting on ‘me’”. Whereas for the dog all that’s happening is that instinct has been directed to follow the human leader, therefore if the human is completely crazy then the dog will behave crazily. Pavlov proves his own madness through his dog who salivates on command. This is not so much an experiment about the ingenuity of human creativity but the absolute misunderstanding that humans are anything other than utterly powerless. This is continually mirrored in everything we do, the constant seeking for the answer and still not finding it. Cognitive Behavioral Therapy, “CBT” and Neuro-linguistic Programming “NLP” are forerunners of these kinds of approaches to the human mind based on conditioned response.

The point is that while the adult human does respond in this way, the adult human is in the matrix of conditioning, as is everything he or she touches, it all turns to warpedness in fact. But to re-programme this to another set of conditions is to play games with the symptoms. However conditioning is not all the human is, there is another expression which actually lies beneath the surface, the human-infant response lives underneath the adult conditioned patterning. The infant expression is beyond the nature of conditioning, it is wild and free. It is always like this no matter what. The human’s adaptive ability and responsive expression comes from the infant aspect not from the conditioned adult add-on.

Consider the scenario where there was a bull in a field when a person was 5 years old and the bull charged and the child ran away in terror. Now at the age of 45 the person

sees a bull in a field and is immediately in a state of panic, this is often termed a “phobia”. This is because of conditioning and happens because since the age of 5 till 45 the same dream of “myself” has been playing and “my history” has been constantly clouding every moment. This is expressed by the Zen story of the 2 monks:-

Two monks were travelling together, an older monk and a younger monk. They noticed a young woman at the edge of a stream, afraid to cross. The older monk picked her up, carried her across the stream and put her down safely on the other side. The younger monk was astonished, but he didn't say anything until their journey was over. "Why did you carry that woman across the stream? Monks aren't supposed to touch any member of the opposite sex," said the younger monk. The older monk replied "I left her at the edge of the river, are you still carrying her?"

I like this story because the point is it isn't to do with “mindfulness” or any such attempt to “do”, it is actually simply something that *is*. One monk responds naturally/instinctively, not as a “moral”-monk (and might have been even more instinctive if the woman was willing!) the other is within a dream-world. This is the difference between the innate instinctual, or one might call indigenous expression, of the human-animal and the added-on expression of the human-adult. The point of reversion to the infant state often occurs when something happens that is completely spontaneous, there is an immediate response to the situation beyond “my” control that doesn't happen in a pattern, but happens outside of anything one has experienced before. This can break into clarity for a moment of absolutely responding to something, people often experience this state in car accidents or other emergency situations. The other situation is when there is naturally a ripening to a point of let-go that spontaneously occurs within humans, there is a beginning of a deepening interest or feeling of the immediate sensory perception and a lack of interest in the illusionary “story of me” which is kind of drifting in and out of the inner often analytical world of “myself”. This is not a practice but something that gradually and in its own way happens as a kind of openness or trust-in-life, whatever one wants to call it, when this takes over the “me” goes into retirement.

As for poor old Pavlov's dog, it is true that the human had “gained control” of the salivary processes due to the pattern or events, the warping of a very subservient or warped-to-be-subservient animal over thousands of years. However there is a wolf within and given the opportunity Pavlov's dog might have noticed a door ajar and run off with the chicken supper, even if the bell was ringing nineteen to the dozen...there are some things that conditioning can't do anything about. Within that which is trained resides that which is spontaneous and natural and if this is completely “bred out” or “trained out” then luckily life ends, i.e. if one removes instinct one takes out life. Nature is the sea within which human dis-ease is a drop of spray.

David Nassim
6/ 4/ 2012

The No-“alternative” commune: having your carrot cake and eating it.

There is an idea that human beings have two options, either they can go the way of “normality” and do that which is what the vast majority of people who attempt to join the rat race generally do, or there is the possibility of the “alternative” way of living. These so-called “alternatives” are a spectrum of “hippy-like” ideas as living closer to nature, off the land, off-grid, finding or re-connecting with community spirit and again becoming a unified collaborative expression, a process of natural re-tribalization if you will.

This is actually far from being “alternative” or a “choice”. People who believe living in a different way is a lifestyle “choice” really miss the point. Actually when it comes down to it, when you truly can no longer do something, it isn’t a choice is in fact a situation of no-alternative. When something hurts too much to continue doing it, the actual sensitivity of the body is such that it forces a way of re-thinking that might seem radical to the “normal” perspective of society, but this needs to be realized is a deeply instinctive response arising out of the nightmare of millennia of being imprisoned by social norms. It is totally impersonal and deeply intimate.

Some people who are incredibly rich will contemplate the situation of having two homes, one in the country in order that there is connection the nature and one in the city so there is connection with people. However, the country is too isolating, either due to its remoteness and they are unwilling to try and integrate with the “locals” or because those people who do live nearby are also from the city using their house as a second home, which doesn’t provide a stable long-term community so they don’t communicate with one another. And the city is far too overcrowded to allow anything more than merely superficial connection with those around them. The problem is one of detachment, of trying to have “the best of both worlds” yet ending up with the “worst” of “oneself”, for you always take “you” with “you” as every traveler trying to escape their normal existence knows with great clarity. As Buddha’s life expresses, finding a situation without suffering, which is fundamentally what all humans are seeking, has nothing to do with the smallness or largeness of their bank balance. While there is a certain amount of connection with people in the city and in the country there is connection with nature, how is it possible to be in connection with people but to also be in the country, i.e. to have your cake and eat it, and this is the big perplexing issue for the very wealthy, how to achieve the ultimate.

In fact this actually calls for a situation where something is let go of and in this case it's the situation of trying to attain something no matter what that thing is. Instead there is a possibility of following the innate sense, the inner compass or simply the instinct for health/Oneness. This is really a movement for humans towards connection to nature and senses and towards people without expectation or regrets, in fact so-called communal living is not a choice but a necessity, it’s not chosen but occurs when all choices and attempts to control the environment fail no matter how much wealth people may have. Then all one is left with is a deep aching desire to re-connect to a simplicity again, which is actually a deep child-like sense of wanting to play without reason or judgment.

The process of decay occurs to the expression we call “self”. The “self” is the contracted energy of “me” or “I am”, it is the human condition of the sense of

separation, and currently the world is reaching a peak of turmoil and suffering which essentially is about to turn over and fall into an anarchy. This anarchy is not that of total violence, though this may well happen in some instances as we are seeing in the news, but in essence anarchy means the stripping away of the old models of how society “should” be and a movement towards a more directly sensory, immediately natural connective sense of being in the world and the actual reality of that, not the image of “myself” but the sense of truly *being*. This is something that has occurred in the lives of expressions such as Buddha, Christ, and others through history, but never in such a large number of people and in such a widespread way.

The cultural revolution of the 60s was a part of this peaking but change is about to hit again and this time it will take everyone with it. The decay or “entropy” process of a falling away of what it is that “I am” occurs both on the microcosmic and the macrocosmic spectrum. It occurs internally as the end of a process called “self” and this is expressed most clearly in the form of Tony Parsons, please see <http://www.theopensecret.com>. In Tony’s expression we see a clear representation of the ending process of the “self”. From a more macrocosmic perspective, the expression of the permaculture movement, the transition town movement and the quick or gradual movement towards the situation of re-tribalization is also occurring. While the ending of “self” is really the bottom line, before this total collapse is a dance between “me-ing” and “being” as Tony says, before the eventual ripening and dying off of the “self” which ends the contraction. In the same way this is exactly what society will go through to end up in a *true* communist expression that importantly is not driven by any leader but is *nature-driven*. This utopia is really the ultimate state of no-suffering, so “self” has to die for the seeming “individual” in order for this to occur. When there is a beginning of a reliance on nature to support the human and a letting go of any attempt to control, aspire to or prove anything, we are left with the natural state of the human in both the expression of internal collapse and the external expression it reflects.

What is never explored in non-dualist circles is the effect of the complete collapse of “self” in society. Fundamentally the end of ambition would utterly and irrevocably collapse society as we know it into a totally different expression which would be the tribal society as expressed by indigenous peoples of the world today especially those who have had little or no contact with the *uncivilized* West. However, this situation of decay is not occurring because of something we do, but rather that more and more people are going towards so-called spirituality or else have come to the end of that ideology and been inexorably drawn further towards the non-dual expressions and within that some of the more unique and what some will describe as “radical” expressions, such as that of Tony Parsons which essentially reveals the total illusion of there even being a possibility to “get” life. The main reason we can’t “get it” is because we *are* it already, life is living through us, it’s not something separate which we can *do* anything about, and so the popularization of “alternative” living and the movement towards a greener lifestyle is all a transitional landslide towards indigenous connectivity with the whole of life.

As we are now is only the beginning, but as the metaphorical ball gathers momentum as it rolls downhill, there will be a tremendous energy occurring in the process of that transition. At the moment to some people transition may appear to be the “decision” about whether to get a 4x4-turbo or a standard 4x4, but to others it means the total

dropping away of all that they know and the moving towards the potentially frightening yet thrilling prospect of living in community with others again. When this comes from the deepest level of the child-sense within, this is not a choice but simply a process of change that's happening. There is no move to "do" it for altruism or because it's good for the environment, it's done because there really is *no alternative*. In fact a friend suggested that the alternative approach should naturally be the other way around, living as an elderly person by oneself in a flat with a single heater in winter should be called the "radical" or "alternative" lifestyle, yet that is the norm especially in the UK and in the western world in general.

In fact what's normal is to want the connection of a community and to people who are interested in the intimate-impersonal connection that is the essence of life. This is not about Non-duality or about the totally realized state of collapse, but it is the slow dissolving of detachment and dissociation from each other and a realization that something really is on the move. Very importantly this is NOT something *we* are doing, it is something *happening to us*, we have absolutely no control over it, yet the realization is occurring in all our minds at this time that what is going on is weird and that there's something essentially "not right" about knowing what's going on in the Sudan, yet not being in connection to the left foot.

The nature of natural sensitivity is such that it draws people to locality. In the end when locality is taken to the deepest possible level, at the core of the human being, it is realised that no-"self" resides there, life in truth has an empty centre. However even on the periphery of this realization is the sense that something is awry with what's going on in the world, with the idea of being a "global citizen", and that being drawn out into conflicts and wars that have nothing to do with the natural senses is a total madness. Gradually as politicians are recognised to be sensorily bankrupt and that actual money means nothing, then simple connection to the air in the lungs, the senses at the fingertips, the taste in the mouth, all these become interesting again, they feel alive and vital, not dead and contracted.

We live in total poverty, yet have riches beyond compare, they are just completely obscured due to our seeking for what already is, or conversely we could say they we are rich with wealth that we don't need and that all of life is in poverty, it has nothing, but it needs nothing to be added. The point is that every expressions in all the niches of society that relate to a non-dual state can simply be differentiated by the core principle that they are not about doing something but allowing nature to take over, all these situations are really a call which is much stronger than "myself", as Tony explains it is "the loudest thing in the room that no-one is listening to". These expressions humans are making are all moving towards the same connective process of non-religious communion and connection, having nothing to do with global altruism or domination, or about putting teachers on pedestals, but simply about the authentic truth of what is coming to the fore.

Transition is a process not of moving upwards to a new height of so-called human civilization, but in fact a move to complete the circle, to go through the autumn and winter cycles of dropping away what is unnecessary and a process of decaying of "self". So society based on "self" is dying here and in its death we immediately witness that which was always underlying it, the true nature of the natural-human.

This has never been something we could strive to become or to achieve, because it has always been with us, no matter what has happened.

When we consider non-duality and the passing way of “self” as something to be “done” it is then an insurmountable problem, impenetrable to the mind, the same is true of trying to make a plant grow through willpower or trying to stop the waves from coming in. In the end we have to recognize that “I am” the edge of an almighty wave which has the vastness of the whole energy of the universe behind it. The “I” is a speck of dust on the back of a flea’s leg in relation to the galaxy of stars, yet it is just as vital as any other dust particle, and as such the transition to a return “home” to Eden is truly occurring without “me” being the director of it, for in the end there are no such things as “individuals making choices”, in fact everything is happening without the necessity of “me” being involved. Life is being lived through “me” and so as the process of the retirement of “myself” ripens and comes to a point where it drops from the tree, so the whole expression of humanity follows this very process, without cause, rhyme or reason.

The movement towards communal living is expressed here...

<http://www.cohousing.org.uk/>

<http://www.diggersanddreamers.org.uk/index.php>

...these are not really about choices or ideas any more, although they may seem to be. Actually they represent a movement that is occurring of natural re-tribalization where something is letting go and people are moving home to their roots, weather it is known to them cognitively or unknown.

David Nassim
13/3/2012

The nature of vulnerability: From armouring to the infant state.

In today's world when people consider the situation of vulnerability they usually view it as a highly undesirable state, the situation of vulnerability is considered as being "in-requirement-of", or requiring protection or some kind of barricade against possible damage.

However the state of vulnerability is actually the most authentic expression of the true nature of a human being at the ripeness of a letting-go of the believed sense of "separateness" of "me". Most of the time humans go about their daily lives with an armouring of "myself" which we might equate to a medieval suit of armour. Just as it took human thousands of years to dig into the earth, colonize it and refine the metals in order to create a suit of armour, in exactly the same way the ideology of a separate "me" became ingrained in the cultural ideology forming the perception of an actual requirement for a suit of armour. So the suit has many seeming advantages, it suggests that it "protects me" inside from "them outside". It also is heavy and dense so it is strong. However the heaviness of the suit slows one down, meaning one can't touch, feel, smell or taste anything, it's a barrier created by the occupier. Also, to move around in it requires massive amounts of energy. This is the metaphor for "self".

From a very young age a child has the bodily sense of "being separate", then moving on into adulthood adds onto this suit of armour all kinds of badges and "coats of arms" to delineate its expression as different from someone else's. But in the end the armour is essentially the thing that hampers the body energy, its separation prevents natural air getting to wounds so they fester, if no-one can get in this presents difficulties because it is impossible for the human to be separated for long from the environment it is One with.

So the "self" acts like armour, the "me" seems to build itself up like a shield and keeps one enclosed. This is more true for men than women, as they have a tendency to be detached and the armouring enables this. However when the armour starts to loosen off, or rather it ripens and falls off, then something interesting happens. It is seen that there is an infant within and this natural infant expression feels suddenly very exposed without the armour upon which they have relied for so long, and this feeling of vulnerability increases. There can be an immediate response to try to put the armour back on but it's hard to do this because once this process has started the armour can't easily be put on again, it doesn't feel right any more, it's simply too heavy to carry any longer.

This metaphor illustrates the situation we humans are in, the transition point at which the armour is loosened which causes this feeling of acute vulnerability, of nakedness. This point can be called many things but fundamentally it is the point of openness. In the original metaphor of the garden of Eden, after the fruit of the Tree of Knowledge (meaning the sense or separateness or "self") is eaten, there is primarily the sense of "ashamedness" and a feeling of nakedness such that Adam and Eve hide in the garden and find some fig leaves! But the point is that the fundamental original situation or first emotion (meaning disturbance) is of vulnerability which is the foundational spring-board, and then Eden is hidden from Adam and Eve's view as they start to form the separate "me" and their lives become about "me" suffering. Childbirth is a

prime example of this, for in Eden childbirth is not a problem, it is natural, easy and instinctual. However “under the influence” of the fruit of the tree of knowledge or “self” it is an ordeal and all about “me” suffering.

So the “self” tries to form an invulnerable shell or armouring from the Eden point of the infant, or primal human-animal quality, but of course this shell is not invulnerable though it may appear to be. So the medieval version of fig leaves is armour, and perhaps in the modern world would be the smart-phone or other type of electronic barrier between “me” and “you”. This fake “invulnerability” prevents nourishment getting in, blocks out the sun, prevents contact, is obviously a major contraceptive and is generally cumbersome in every way. Therefore it has to die, to ripen or “wear itself out” before it can simply be dropped away and discarded like a snake shedding a skin or simply the instinct of coming up for air.

The state of the freedom is *truly* an invulnerable state, nature is totally invulnerable because there is no “self” to lose. Sure, prey runs from a predator but basically this is a magnetic event, it’s not about trying to preserve a “self” as humans believe it to be, it’s simply one magnetic field that is expanding and engulfing another softer magnetic field. Humans simply turn all this into a melodrama, a personal story. But this is nothing to do with nature, nature doesn’t have “raging rivers” there is no rage in a river, it doesn’t have “kindly winds” there is no kindness in the air. These are all projections and anthropomorphism, just the human perspective through the narrowness of “me” and are not what’s truly going on. If “me” is 1% of the human expression, everything human formed around us is created through this tiny window, then 99% of the human energy is pushed through this 1% window to create the world around us and this is therefore a very narrow human perspective. This dis-ease has blocked off 99% of the human sensitivity and left us with 1% through the mask of the armouring process.

So the point of vulnerability is at the ending of this external position or belief that “I’m invulnerable in here” and the realization that “I am not what I think I am”, a waking up from the Matrix if you like, the recognition that vulnerability was and is all that’s under the armour and that in fact life has always been about dealing with the angst of this feeling. While we can live with this open sense, it actually feels very personally harmful, as we find that much of the world of humans has become harsh and insensitive, about a whole world of people using armour. This vulnerability can cause feelings of aloneness and while there is a feeling that without armour one may be more open to potential harm, there is also a sense that being without the armour is somehow more real. Generally women and those who tend towards being anxious rather than detached will feel this more as the armour fades or begins to come off and there is a great feeling of vulnerability. This is the point of opening.

However at the point of natural ripeness there is no longer vulnerability but the completion of a cycle as nature re-connects back at centre. “Home” truly is where the heart is because it has never left, it was always at centre and also this centre is empty, just like the space within a house. Vulnerability is the threshold and this threshold can last a lifetime but at the end of this there is a total collapse and “self” eventually fails just before physical death, if not before. Nature is reliable, in that it always drops the fake “self” out at the point of death because there is simply no more energy to sustain it, this is truly a resting and an ultimate peace. This is not about a looking-forward to

death, it's really a realization of the nature of the states of the human, it is a description of the energy beginning with the infant-Eden in the invulnerable state and then passing to the exponential armouring throughout childhood and adulthood which causes the felt-sense of "separate me" and "individualism" and then at the peak of growth a feeling of "becoming invulnerable". This is fundamentally a cycle of seeking and failing to find, there is a slow transition and a passing away of the armouring towards a letting go which is not about "me" or because of "me" or anything "I" do, but which simply occurs naturally as the armour peels off and the feeling of vulnerability at this point is closely associated with a similar feeling experienced in childhood. Then as this too passes, the point of openness lets-go to the total death of "me" and ultimately to "freedom" or "the invulnerability of the infant" or "boundless natural state". This is a cycle of the human dis-ease state, just like the very cycle of life and dying and death, a continuum of energy.

Of course the suit of armour can sometimes just explode off in a big bang, but for many it gradually transitions off or fades away, because in fact it is an illusion that there ever was a suit of armour in the first place! The point is that although vulnerability and the feeling of it is unbearable for most people, the acute awareness and the feeling of being this, rather than the believed "security" of the armoured state is something that needs to be viewed from a different perception. Many so-called teachers/masters would have you believe that "you" need to let go of the armour to be "under their wing" but this is simply a hierarchical armouring of *themselves*, it is all part of the dis-ease process. Inevitably there is no requirement for any protection, nature is doing it all for "you" so "you" can go into retirement peacefully. Love is unconditional, the nature of "self" is the resistance to it flooding in, ultimately there's nothing for "you" to do.

David Nassim
11/4/12

Modify this!: How genetics can be fiddled with, but life cannot.

A friend pointed out to me the interesting point that genetic engineers always have to start with living tissue in their process of modification, they can never start from scratch. So the nature of the geneticist, be they an actual engineer, researcher or counsellor or whatever, is someone who believes in numerous principles which are clearly based in a Newtonian conception of biology, something that people such as Rupert Sheldrake are now clearly putting to bed, with the clarity of a quantum shift in science, please see: <http://www.sheldrake.org/homepage.html>

However the premise is that fiddling with the genetics is something that humans can and should do, after all they fiddle with everything else so why not this too, in the mind of the biologist it's just engineering on the small scale. This shows you how materialistic the nature of genetics is, and also engineering interestingly! Of all of the expressions of science genetics has to be at the forefront of arrogance and total misunderstanding of the nature of nature. The idea that a process of millions of years of change can be fiddled about with in a few hours, days, weeks, months or years, in order to produce a new strain simply beggars belief in its misunderstanding.

Parasites, like malaria, are so well adapted that they are able to adjust far more efficiently than can cells in the human body to any change in their environment, any attempts to kill them off are impossible due to the fact that these organisms are older in lineage than the human by thousands of years, yet still the struggle continues to find a cure where none actually exists. Malaria only became a problem when lands were farmed and monoculturalism tried to take off which created environmental shifts and changes instigating an imbalance and thereby huge infection. Malaria is a human-based illness, as is almost every other illness that has pandemic effect (see "[Sex at Dawn: The prehistoric Origins of modern sexuality](#)"). Genetics suggests the possibility of modifying humans who will be immune to these problems but of course this induces numerous other possibilities that "Outbreak"-type thriller film scenarios depict in great detail. What is actually far more likely to occur is that the intended result of these attempted modifications will fail completely. Historically humans create things which fail to achieve their intended purpose, much like modern medicine drugs inducing genie-out-of-the-bottle consequences due to their side-effects. Rather than forming a pathogen that is so ravenous it kills the planet, viruses and natural pathogens are far better at killing off large numbers of people such as occurred with the bubonic plague in 1340-1400. This is all natural, humans are much more likely to create a crop that makes people sick so they stop eating it, or that suddenly creates a natural reaction like a storm of insects they forgot to make the "new-wheat" immune to or some imbalance that nature effects to immediately put an end to the fiddling.

The idea that genetics has a real future is the mindset of those optimistic Newtonians who are still unaware the rug is about to be pulled from under them, aka Richard Dawkins, Brian Cox et al. Even though the genetic engineer can fiddle with some things it's what they can't do this is actually more interesting and more telling. Why can't humans bring life to material, why doesn't Frankenstein's monster actually exist, doesn't it need just a bolt of the electricity in the right place to start things off, just like your car engine on a cold winter's day, a quick boost and it's away. But this simply doesn't work, no-one has managed to get dead tissue to come back to life

again, you can't re-form something which has no expansive energy in it, so what is this "life", what starts this off, what's the ignition switch and why can't we control it?

In genetics and in biology this is the Holy Grail which links up with the God Particle of modern physics and other phenomena that are unknown and unknowable because they simply can't be explained in materialistic type models. In the end this is what makes it possible for numerous scientists to be "religious" as well as "scientific" and be happy with this, because they know there is "something else" which is unexplainable and this then is put down to God rather than science, God becomes a miscellaneous box, much like quantum physics, but perhaps the dualistic concept of God and the dualistic concept of science go together, or resonate at the same frequency, and in fact it's all within something much more simple.

The energetic field of life has no beginning and end, neither does it exist in isolated units or controllable by "individuals", because the energetic field does not see separate units/"individuals" but simply a sea of energy. For the geneticist who sees things in separate units defined by borders, there is a total limitation in understanding and also a huge complexity of what they are seeing, there is no perspective. For that which is the sea there is no requirement to fiddle, whereas for that which believes it is separate there is an extreme focus on fiddling in order to find the way back to the sea, which already is but is not seen. The process is all about "me". Most scientists do not question their fundamental premise for doing what they are doing. They might touch the surface and say it's a job, or it's "what I'm really interested in", or because it's great to fiddle with this stuff or whatever, but it's all a game-like investigation to keep the mind occupied or sidelined into some autism. However if they dared to investigate beyond this spiritual surface they would reach a deeper reason which is much more local, more real and far more fearsome, which in fact is usually the real reason they want to "fix" something, in order to stop the angst of "self". They want to escape the nagging feeling that the death of "me" is looming and so they engage in a type of armoured to try and "save" "me" from this situation, when what they're really seeking is simply a way back "home".

Science and politics are far more personal than we realize, they are all about the fears of believed-in "individuals" and this plays out in their work and expressional life. It's all about the suffering of the "me" as are all human ideals beyond those of the most simple natural requirements. The process of genetics is a frantic seeking for something better, a far cry from the natural intelligence of permaculture and transitional expressions in agriculture which are to do with allowing nature to take over. Genetics is all about taking the reins, leading nature away from the believed "wrong" path it's taken and back to the very straight and radically narrow path of "me".

The reason that geneticists can't solve the life-instigation issue is simply because they have no understanding of life, only of the nature of their concept of "matter" or materials. Energy can't be "got-at" it simply *is*, neither can it can't be manipulated because it is both the manipulator and the manipulated together, one can't in a sense modify oneself and this is exactly what is going on in a genetic engineering lab. The geneticists are fiddling with themselves, so to speak! However the fundamental point is that life transforms and this transformation cannot be altered after a certain point and anyway why would someone want to? Why does so-called altruism make us

strive to stop all forms of pain when we have no true understanding of dis-ease or suffering, or that it is in fact suffering which is actually the issue, not the pain. Pain has always existed, but suffering is the add-on. Genetics and modern medicine and the general Newtonian-based scientific community are all on the conveyer belt of dealing with pain but it is suffering that always stands in their way and is always what they are chasing, though they don't realise it. Life is life, it expands and it lets go, but the thing that wishes to control this is the aspect that believes it is not part of this process and that it can take control and this is the dis-ease itself, the combined expression of pure ignorance and pure arrogance which are perfectly expressed in modern genetics.

The Frankensteinian monster, which is essentially the expression of a primitive/animal-human, the vulnerable and forlorn expression that is deemed to have no place within "civil" society, is truly the nature of nature. The scientist believes that it is he who has brought the monster to life, but in fact the scientist is himself the monster and Frankenstein is the true face of the human being. Just as Dr. Jekyll and Mr. Hyde express the two faces, the monster, which is the primitive expression, is held back in its nature and then forces itself to the surface and explodes in a trail of blood. The holding down of nature is to deform and to warp it. The scientist warps himself, controls himself, and affects himself in a way that fiddles with what he is intrinsically part of, thereby forming himself into the very monster he despises. When the scientist lets go, Frankenstein becomes the natural human he always was, when Dr. Jekyll lets go then Mr. Hyde no longer needs to hide and so calms to the natural human state again. These images are expressions of human intervention, but what the scientist does he does to him/herself, it is simply a cycle of seeking that ends with a realization that "I" can never be in control, it is like the drop of water at the tip of the wave trying to manipulate the current of the sea....this is also akin to the story of King Canute:-

KING CANUTE A poem, by Paul Perro

There once was an old king called King Canute,
And he was a very bossy old brute.
"Bring me my crown, and hurry!" he would say,
He told everyone what to do all day.
He said to the queen "I like being the king
And being in charge of everything."

The queen looked at King Canute and she laughed.
She said "Not everything, don't be daft.
You couldn't command the wind not to blow,
You couldn't command a tree not to grow.
You're not in charge of the birds or the bees,
The sun or the moon, the skies or the seas.

"Oh yes I am," said the King, getting cross
"I am, I'll prove it, I'll show you who's boss!"
He called the servants together and then
He bellowed out an order to his men:
"Pick up my throne and take it to the beach,

There is a lesson that I want to teach.”

So they carried his throne down to the ocean
Followed by crowds, there was quite a commotion.
Canute sat on the throne facing the sea
And spoke to it with great authority.
“I am your king and I give this command -
Stay where you are, do not come on this sand”

But the sea didn’t listen to the king
No-one can stop the tide from coming in.
As the waves kept advancing up the shore
The red-faced king tried to halt them once more.
“I am the King, you must do as I say,
I command you to go back, right away.”

But the waves still came, right up to his feet.
Canute sighed sadly, admitting defeat.
He faced the queen and said “You won the bet
And I have got my royal slippers wet.
I did my best, but no, I came up short.
I guess I’m not as powerful as I thought.”

(Quoted from: <http://www.history-for-kids.com/king-canute.html>)

Also when science is forced to let go, nature returns:
<http://uk.news.yahoo.com/wildlife-thriving-after-chernobyl's-nuclear-disaster---study.html>

David Nassim
11/9/12

Energetically understanding Cancer: the two forms of this dis-ease symptom.

Cancer is a symptom pattern of dis-ease, it is not as many assume it to be, the dis-ease itself. Cancer is best thought of as a massive inflammatory response that is contained under pressure and as a result in many of its forms there is initially a localised tumour, and then an explosive spreading throughout the body. When there is heat and containment of this heat or pressure within the energetic expression of the human body the formation is malignant tumourization. Energetically one might see the cancer itself as light or energy that has gone inwards and is now burning the tissues rather than radiating outwards. This accounts for all forms of cancer with the exception of leukemia where there is more systemic and less local formation of the same pattern. This is a very broad-brush description but we need to look at things in this way in order to get a general perspective rather than the Western medical focus on specific symptoms.

In energetic medicine there are two causal factors for the symptom of Cancer. One is a systemic depletion in the cooling energy or yin, the second is a depletion of the warming energy or yang. Let's look at each: the pattern associated with yin-deficient type cancer is a situation of systemic inflammation the body, which is what many people call "toxic" but few of them actually realize the meaning of this term. The word "toxic" when used correctly, in every case means a situation where the person is severely overheated and that waste products of the body cannot be cleared properly, creating severe blockage and build-up. The person overall will be overheating and will have a majority of symptoms associated with some form of dehydration and fatigue. The person is unlikely to be very active, in fact will have been sedentary for many years, they are likely to have an appetite but have will have been eating contrary to what they actually need nutritionally often based in highly refined foods like sugar and salt. They are likely to be smokers, high quantity drug takers (of any kind) and people who drink a lot and also people who are under stress. They are likely to harbour feelings of deep anger and resentment and the body will likely be "full" of pressure and tension emotionally which will be easy to see externally as a form of explosion waiting to happen. (Note: this pattern is called *Lung deficiency Liver excess pattern*, or another term for it is *Kidney-yin deficiency with Liver blood stasis*, in Classical Chinese medicine)

This pattern is about an excessive heat situation, the cancer is fast-growing here, there can be very quick changes and a person must completely change their lifestyle in order to effect change to the speed of growth of the pattern. Here the most extreme forms of treatment are usually quite necessary, from surgery and chemotherapy (although chemotherapy is akin to poisoning the body to some degree and so has its own side-effects which can be as serve as the cancer and contribute to the problem depending on the constitution) to the stringent natural dietary systems like Gerson Therapy and the use of severe fasts and green juice decoctions as well as enemas. Here the person will be constipated and toxic and all of the above methods are aggressively cooling to the body and give a possible point of resting the system through draining the body of heat. While this can be done in crude or less crude ways the general approach will suffice for this condition and generally because those people with this pattern have a strong constitution they can sometimes manage to deal with the treatment. We can use the idea of "cooling and cleansing" as the general principle of yin-deficient type cancer-symptom, anything that produces this kind of

effect, which includes most treatments available in both western and “naturopathic” type approaches will focus heavily on this. This can be the initial presentation of cancer and after the severe treatment methods the person can quickly move into the following pattern, or the person can in fact start with this second pattern.

There is another type of cancer that is probably more common overall in the West but which is seldom understood and as a result often badly managed by practitioners. Yang-deficient type cancer is fundamentally a weakness of the digestive system. This type of cancer is slower to form, slow but steady and so less fast-moving than the above type of cancer but just as problematic. This cancer is not so based on heavy inflammation plus stagnation of energy, but more on depletion of energy plus stagnation and localized heat-forming cancer. In this case cancer forms because there isn't enough energy to clear the body's energy of unwanted substances and emotional tension so it silts up, and this silt in the long term causes heat, pressure and metastasis but at a much slower rate than the first pattern. In the yin-deficient type there is energy but it is blocked up, fundamentally the body is locked up due to insufficient movement and insufficient hydration, which would both help cool the body. In this case there is insufficient movement and also insufficient energy for the body to circulate and move effectively. Of course toxic pollutants in this case are even more of a problem as it is hard for them to come out of the body. Generally this cancer is harder to treat because the body's eliminatory process is both stagnated but the overall energy of the system is weaker so it is a double issue. (Note: this pattern is called *Spleen deficiency Liver excess pattern*, or another term could be *Spleen yang deficiency with Liver blood stasis*, in Classical Chinese medicine)

This makes for a very difficult symptom picture because there will be signs of both heat and stagnation from the stagnation and cancer formation, but at the same time there will be key cold signs of weakness and tiredness and flaccidity of the tissues that makes this pattern of “true cold, false heat”, or essentially a pattern that is fundamentally about over-cooling, but there are pockets of heat in the body which shouldn't be considered as key. The patient will be less dry and more damp, they may have issues of mucus formations, always digestive problems and inability to digest effectively. Often they will have diarrhea or looser stools but may have alternate patterns of constipation and diarrhea, similar to IBS but the stool itself will be looser. They will often have fungal or parasitic infections, teeth, mouth and gum infections, none of these are the *cause* but all the symptoms of a body that is underpowered and unable to circulate properly. The underpowering of the body makes the immunity low and so infections can be harboured. The patient can be cold, feel exhausted and have general flaccidity of the muscles. Interestingly they may not smoke or drink or take drugs but may be living a perfectly “normal” life except there is likely to be a lack of effective nourishment from food, also there are likely to be stress factors which affect their digestion such as over-working and emotional stress. If they do intake pollutants such as the above, the problems are very severe because this body condition is much more easily damaged by toxins than the other type of constitution, which creates the yin-deficient cancer type. Interestingly many more women get this kind of pattern whereas men will tend to be of the other type, although this is by no means absolute.

The treatment principle here is far different from that of the first type of cancer. In this case the problem is two-fold. Firstly one ideally wants to circulate the body and clear the stagnation but in a far more gentle way than the first type of cancer,

however, focusing on the stagnation/cancer itself is actually totally missing the point here. One has to primarily focus on strengthening the digestive system and enabling the person to generate more energy through the body. It is actually more important in this case more than anything else that the person rests and strengthens the system and also gently, not aggressively moves. In this case surgery and chemo drugs are really an end of the line approach to be used when all else fails, rather than the first port of call. Of course many people have their own opinions on this but all of those have to be measured against what is found clinically and noticed that obviously not every patient with cancer is the same. Just the simple broad-brush measure to at least categorize into two energetic fields allows one to immediately see how different approaches can help.

In both cases of cancer in particular with the yin-deficient type, less so with the yang-deficient type as there is simply less energy, the origin of the dis-ease is a sense of “self” which is fundamentally very strong and essentially wanting to be in “control”. This tendency is found in almost all cancer patients, there is a kind of internal gripping occurring, which is usually to do with making sure “I” am safe, but the very situation often of a holding on to emotional anxiety-based-anger and frustration with such tenacity for very long periods of time, or of the need for “self”-protection simply produces severe stagnation, heat and pressure which can instigate the beginnings of cancer. Cancer cells look like glass that has been warped by heat, deforming their normal structure, and this is exactly what has happened. The deformation is due to energetic pressure and heat that forms the dissonance, but the body can’t recognize this because it’s occurring within its make-up.

Therefore as with all dis-ease cancer at its origin is always about the sense of “self”, the character of “me” that seems to be separate from everything. This means that at a core level cancer calms down when there is a sense of not-just-me or the end of the sense of being an “individual”, a connection with a community, friends and family or tribe are absolutely vital for there to be recovery. Cancer is a symptom of a divided society, it is an expression of disconnection and pent-up tensions that society attempts to hide under the carpet. Yes, sure there are toxins in our diet and in the atmosphere all placed there by humans’ expression that is in itself cancer, but why these things form cancer in one person but not in another is really key. There is both an external toxicity but it is about the body’s ability to clear itself when it is radiating energetically or has a healthy quality. Cancer has crossed species to other animals that resonates with/absorbs the human toxic energy field, so cats and dogs especially but also pollution are allowing cancer to occur in sea mammals and other creatures. This is akin to a toxic overspill, the heat and tension of the human spills over into the natural world, but this doesn't mean they suffer. In the same way childhood cancer is an overspill from the previous generation and situations of ancestral issues as well as the environmental issues occurring at birth. Childhood cancers like leukemia and others are connected to the second form of cancer the yang-deficient type and these will usually have symptoms focused around weakness of the digestion. This is the key symptom although it seems less important than the “cancer itself”.

If we for a moment look at etiology or the origin of dis-ease, as always the root of all dis-ease occurs as “self”, because sufferance of dis-ease is “self” but because cancer is now occurring outside of the human spectrum we have to consider the two types differently. For the yin-deficient cancer we can say that this is driven very much from

inside-only of the “self”, it is based on addictive patterns of behaviour mainly to do with the “self” and keeping it alive. However for the yang-deficient cancer this we have to say is due to both an internal “self” in humans, but it is also an environmental issue, specifically pollutants from the environment damaging the digestive function. So whatever pollutants we are consuming that are damaging our digestion they are also damaging the digestion of “innocents”, that is to say wild-nature and children. (N.B. We can apply this very same logic to diabetes type 1 which has a *component* of yang -deficiency passed on from the previous generation and their diet, and type 2 diabetes which is yin-deficient and is totally causative due to “self” based addiction patterns.). This makes yang-deficient cancer less to do with “self” and more to do with what might be called “osmotic environmental issues”, meaning that it’s got more to do with a natural weakness and a sensitivity due to damage from the exterior, including that of other humans’ natures or society, as well as actual pollutants and disruption to natural energy flow such as electronic devices etc. We cannot say there is any “blame” associated with either type of cancer but we can say that yin-deficient cancer is deeply psychological at root and yang-deficient cancer is only partially psychological. Of course a yin-deficiency can move to yang-deficiency. Particularly after chemotherapy there is often an immediate move into the yang-deficient type of cancer, at least for a while.

Cancer is commonly seen as a “fight” and there is a battling with the symptoms, the tumour itself. However in fact cancer originated in the human-condition, or is produced by human activity, and as a result this is always the origin that it comes back to. Most of the focus in cancer treatment is about the idea of attacking the enemy. It’s all about “survival” and “you can’t know what it’s like until you’ve been there”, which breeds a kind of “veteran of cancer” model and a militaristic attitude. However this approach has very little to do with medicine and very much to do with out-and-out war on the body by the “self” that wants to rip out the intruder and stay intact, but because the intruder *is* the “self” this is a problem. If we look at the two forms of cancer, the yin deficiency cancer being focused in the idea of “I am” forms almost purely internally, one can see easily why the mentality that creates this problem would consider a self-flagellation of aggressive techniques of cleansing, cutting or killing to be the correct response, and in a very limited way this is true but only in an acute sense. To focus only on the tumour itself and to cut it out or destroy tissue is really just the branch treatment. Treating the root is to realize that calming and cooling means relaxation at a deep level and ultimately a letting go and transformation of what “I” think “I am” into just what is, in a way cancer is a call of the body to come right back to instinctive healing and to realize what suits and what doesn’t, and it’s fundamentally about feeling better, not about “fighting”.

Even more importantly for yang-deficiency type patterns of cancer aggressive and restrictive situations of cleansing can lead to a reduction of the energy in the body because approaches such as those are actually akin to self-harm and are too cold and too forceful. This can in fact lead to an encouraging of the growth of cancer and eventual exhaustion and possible death, not due to the cancer but due to secondary complaints from exhaustion of the body’s natural energy reserves. As this form of cancer is less to do with “self” and more to do with environmental factors, it is even more vital that this is recognized and treated accordingly, for while the harsher expression of yin-deficient cancer might be able to tolerate the aggressive approaches

for a while, those with yang-deficient type cancer cannot and it is therefore incorrect and indeed malpractice to perform treatment which would act in such way.

As always the fundamental of treatment is based on clear diagnostics which means simply seeing what is without adding anything on, simply allowing it to be what it is without augmentation of the practitioner's beliefs one way or another. Cancer needn't be the bane of our lives to be feared as evil, it can be the realization that it's time to change, time to "cool and cleanse" after there being too much heat and aggression, or the time to rest and "recover and circulate" after the body has been battered by the human world and requires support. In either case the practitioner merely describes the energetics and in the description what to "do" is simply as obvious as taking the next breath in. The focus is always on "doing" something, but actually when we listen to the senses and what the body wants at a deep level, not an addicted level, or someone else's perception of what the body may need, then there is a clear direction and this requires no pre-meditated "doing" but comes from an innate sensitivity which exists naturally without "me" involved. Instead of forcing the body into "beating" the cancer, it is about a process of unravelling process which ultimately needs to listened to and followed because the cancer is not separate, it is the cry of the body to come "home".

David Nassim
23/ 3/ 2012

Descriptive not prescriptive: when words trigger relief

In a recent interview Tony Parsons (see <http://www.theopensecret.com>) explained that talking about the nature of the energy of life is something that is purely descriptive. In fact essentially the nature of healing is the very same thing. Healing is truly descriptive, which means that by nature it expresses or reveals the true picture of something, a resonance, and thereby calls into question the nature of the believed “reality”. It does this through the merest of expressions that can trigger a chain reaction of relief. Simply seeing something as it is, rather than through the often narrowed angle of the “me” or “self” which is the sense of being a separate “individual”, is all that is needed. This is not about becoming cognitively clear, but is actually penetrating to a deeper level of resonance in that the “self” no longer feels broken-away-from.

The idea of “being real” is often associated with being financially solvent! However outside of the hijacking of “reality” by science, economy or industry, reality is to be found in this moment only, simply it is *this* without addition. Of course “reality” is not the wild fantasies of the fairy stories or the books of imagination that are viewed with such romanticism, these are only metaphorical pointers as reality in itself holds all that is required within it. The difficulty is that the dis-eased masculine process moves easily into the man-made reality of detachment and industrial “toughness”. The warped female expression moves into the personal altruism and the fantasy of “life might/ could be like that”, which again is nothing to do with natural reality. Reality is naturally utterly complete as it is, without anyone observing it, it *is*, that's all.

Hence in the process of healing the true expression is when what seems like two people or a “twoness” is somewhat challenged and a larger arena is understood, where “I” connects to the whole of reality. In this process it can be said that the “I” is seen and realized to be untrue or unreal in so much as it is a solid thing. Then there is a possible opening into a decaying process of the “I” where it gradually falls away and lets go. The process of this happening is simply when there is a descriptive quality that doesn't come from the “me” of the practitioner. Description is really the situation of seeing things as they are energetically, without judgment. This is something that no-one can refute, because it is not coming from any one individual but from a bigger perspective. When description occurs, like a natural expression or gesture, a painting or a spontaneous musical expression, this is direct description, the patient can feel resonance with this that is beyond other cognitive processes and is simply the realization of Oneness.

Twoness is a perception, caused by a process of prescription. This means a situation where “I” tell a “you” what's what. This has no resonance associated with it, it's merely the expression of hierarchical power which can come in many forms even those that tell you about Oneness! The point is that the descriptive is simply an expression of that which is without rhyme or reason. It is art for art's sake. Prescriptive by nature is fundamentally dualistic and encourages the process of dualism.

Words are often seen to be the problem, in that they can be the barrier to understanding and that all would be okay without them. But actually words simply

express the voice of whatever is truly going on. “I” can be expressed with a sense of solid defensive “I am” behind it, or “I” can be expressed with a realization of its total meaninglessness. It’s really about how the message is expressed or the message behind the verbalization that is the resonance. Hence words do have a quality of energy which when expressed from a non-direction or non-intended source have the power of pure-description. They therefore can trigger the subtle opening out of an illusion or imagined state of separation, much as a hug can do physically, opening to the possibility of Oneness from the perceived ideology of separateness can occur in this way. Of course there is no specific situation wherein healing occurs, it is a total fallacy that healing be associated within the medical arena only. The whole of life has the possibility of openness already in it. The major role of any true healing is to trigger the end of the ideology that “I am broken and need to be fixed”, allowing the realization that health is when seeking for it ends, a realization of there not really being a thing called “myself” so no fixing is required.

The nature of pure-description without prescription is the potential trigger that drops away the nature of “I” and leaves the “self” open to possibility.

David Nassim
18/3/ 2012

Conscious invading the Unconscious: The plight of the neuroscientist.

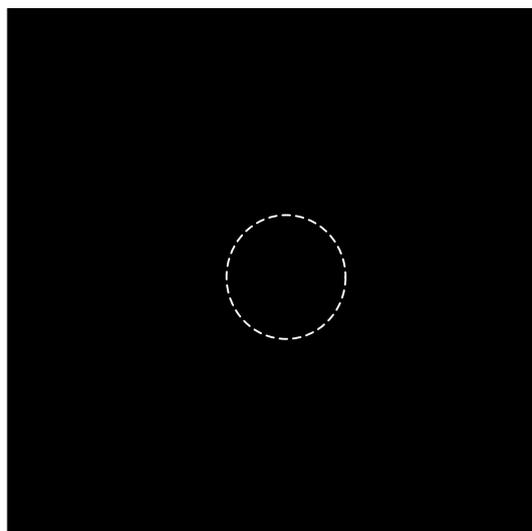
On Tuesday 13th March 2012 BBC2 broadcast the documentary “Horizon: Out of Control?”, about the nature of the unconscious (which is akin to the Freudian-Jungian concept of subconscious) as viewed from the neuroscientist’s perspective. This potentially interesting programme began by exploring the question of how conscious we are of what’s going on around us, and explained that the analytical or conscious aspect of the mind, the moment-to-moment processing of the brain, is only a very small portion of its actual mental capacity. The scientists therefore look into the nature of the unconscious, which essentially means that which is “unknown” to the scientist studying the brain is actually in control of our lives and yet it is unknown. This means the conscious “I” is out of control of itself but nature or instinct is the power behind the unconscious. Scientists even explained that most of the time humans are living on “automatic pilot”!

In many ways science is currently struggling with something that will constantly baffle it until the end of its now excessively shortened life. The conscious mind is essentially about the processes that are about deliberate action or believed “decisions” therefore fundamentally they are to do with a constructed “me” or “myself”. This is the very surface function of the brain. As we go deeper into the brain tissue this actually represents the inner workings of the body too which are outside the control of the so-called “conscious brain”, so they are happening by-themselves so to speak. While neuroscientists all agree that the size of the conscious brain is massively disproportionate in relation to the unconscious, there is nonetheless an attempt to figure out how to make the unconscious conscious, or essentially “gain control” of the unconscious, therefore gaining “power” over the whole brain, which we could call “brain colonialism”. This utterly ridiculous notion is backed up by industry and the military who as always rush in whenever there is a supposed potential “power” to be unleashed anywhere. Basically the process described in this programme and in all such experimentation is the masculine colonialism over the yin or female nature of nature.

The idea that one can try to control the unconscious is like trying to put the sea in a jar. This stems from a profound fearfulness that we are utterly “Out of Control” and it is only in fact the conscious mind, perhaps 0.01% of the human that believes otherwise. We have always been out of control of this percentage and will remain so, and gradually science will notice how limited it itself is. They give an example of a guitarist who has a problem playing his instrument and demonstrate how affecting the brain with electrical current can allow him to play more easily, we presume. But what is not questioned is why it is considered “obvious” that this particular human should be able to play the guitar at all. Many problems associated with people who play musical instruments are simply due to the fact that there is great tension on some level that prevents them from playing. This can be sometimes countered BUT often it is simply that the body is rejecting the whole nature of sitting there plucking something for hours on end - and well it should, what animal have you seen doing that?

In another experiment a biologist postulated that neurons in the brain are like ants that “recruit” each other to follow the leader, which is suggested as a process of how the unconscious “machine” works. The expression of this documentary isn’t only bad anthropomorphized ideology, but it is completely missing the point.

Let's look this diagrammatically:-



The black area is the unconscious that we can also call the collective-sub-conscious, or super-conscious in Jungian expression. Just to confuse things, people usually in spirituality circles will describe the unconscious as “consciousness/awareness”, “naked awareness” or even “holy spirit”, “atman” or other such expressions. This then to the spiritual person makes the so-called “conscious” mind of neuroscience actually “unconsciousness”. Essentially the conscious mind is really the construction of “self” so it obscures the natural and spontaneous expression of the unconscious. While the conscious mind is really about viewing things based on belief systems and looking through particular ways of thinking, be they “negative” or “positive” beliefs (whatever that means!) they are still a construction that die away when we fall asleep. In the above diagram the white circle is the “self”/conscious analytic “me” mind. Interestingly this expression shows that the conscious is a radical and renegade or warped aspect of what we now call the unconscious, in fact the unconscious was always the background, the mother of the conscious. In the brain itself the inner brain is essentially the core of the unconscious, and the outer brain, born from the inner, is really the adult brain full of “self”-consciousness. All there is in fact is the unconscious, so it isn't really “sub” and it isn't really “conscious” for nature doesn't need to be conscious of itself, it is already itself, hence one might refer to this as “natural state” and to the conscious as “self” or “disturbance”.

In ancient times the process of dis-ease was realized to be when the conscious process tried to take over and control the sub-conscious activity that is essentially instinctive. Instinct is something utterly out of the scientist's reach yet it is interesting how often scientists try to clamp down on the situation of the utterly anarchic and natural expression of the child-instinctive sub-conscious and “make it ‘real’”. This is the dis-ease. The point is that the unconscious is far vaster than just looking at the brain, it is far larger than the expression that is at the physicality and material of the brain and body, it *is* the whole of the universe. The conscious mind, which is the focus for many, is in fact only the merest of smallness within this, and as a result has no power whatsoever even if it thinks it does, no matter which professor of neuroscience you might happen to be.

Horizon fails on all counts to actually find out what is at heart of the debate about central consciousness or “me”, which is in fact that neuroscientists have pointed out there is no central “me” and decisions aren’t made by anyone definable. Nature happens without the requirement of human brain power to “work it out”, “me” isn’t required in order for nature to keep expressing. It is unsurprising that Horizon doesn't show the depth of the problem and tries to cover up the fact the science hasn't got the first clue as to what the unconscious is, or in fact the deep reasoning as to why they are investigating it. Fundamentally this documentary unknowingly centres on the fear that science is based on being “out of control”, completely ignoring the facts which are mounting that “we” have no idea as to who and what “I” is, and the fact “we” are out of control of the “I”. Science and Horizon express something that has tried to shift the view onto one of the “potential of science to re-invent the wheel”, as if we need a new one.

The real revolution in science comes when there is a letting go of a process or trying to work out the inherent purpose for things and also realizing that they are themselves a conscious mind swimming in a sea of un-know-ed-ness and that the unconscious is at every move beneath and before the conscious comes in. The game of hide-and-seek continues but it is the conscious process that is hiding and seeking, the unconscious has always been in the background and ever-present, as Tony Parsons describes it “the open secret” of life <http://www.theopensecret.com>, it is the unconscious and therefore no-one is ever going to be conscious of it.

David Nassim
18/3/ 2012

The guilt of Innocence: How the seeming power of the conditioned “me” covers over the instinctual nature.

The superficial world of society, money, politics and power is based on the principle of guilt. In George Orwell’s “Nineteen Eighty-Four” he depicts a time when one’s whole life is being watched and scrutinized by a power that is political totalitarianism, something which today has become almost an accepted norm. However this feeling of “being watched” or being “seen as guilty until proven innocent” has existed in the human consciousness for thousands upon thousands of years, doing something “wrong” or contrary to the way that is seen to be “right” has been part of the human-condition that we call “self” or “me” for millenia.

However now this whole notion is starting to be questioned. In agriculture the permaculture movement, instead of trying to “do” something, looks to the actual simplicity of realizing that nature *is* the answer, in that it is already doing what it needs to and is able to do, therefore nothing is really required of human intervention. Instead of trying to “get somewhere” and the idea that there are “rules” of engagement, in fact life is living through the human and it is out of “my” control. Permaculture remains one of the most anarchic and truly radical expressions, its radicalness being that it’s one of the only things that’s connected to the natural world. “Radical” in its true sense is actually the whole notion of attempting to control nature and it is only the human that does this. The rest of the universe is the majority innocent expression within which reside the human guilt-ridden control patterns, like a drop of water thinking it can control the ocean if it just gets the paperwork done and makes sure the insurance is up-to-date.

Guilt is based on not following the rules and then feeling that perhaps one should be. Shame is similar, it is a feeling of someone saying you shouldn't have done what you did and as a result you're disliked or ex-communicated. None of the politics of guilt and shame have a real, natural function, no animal in the wild has ever felt guilt or shame, of course there is expansion or withdrawal of the energy but nothing is like guilt. Guilt and shame are totally contracted states of energy that remain so for very long periods of time. They are the natural withdrawal of energy that is stuck and has been compacted and made concrete and is attached to a central seemingly “real” thing called “me”.

Fundamentally however there is a total discrepancy in the nature of instinct and the ideas and concepts that express around the feelings of guilt. Guilt goes along with the notions of injustice, of altruism, of totalitarianism, fascism and any other “ism”, all of these are a person saying “things should be like this”, it doesn't really matter how one thinks things “should be”, but whatever it is it’s an imposition of an ideal or an intention to make something the way “I” want it to be. All of this is the process of judgment and is utterly surreal. For instance, a mother dives into a river to save her child who is drowning, before she dives under the water the mother will believe, “I will do anything to save my child, even give my own life”. But when it comes to it, the natural instinct to get to air and to the surface may well impede her to reach him and pull him out. Her natural bodily function kicks in and she can’t override this. This issue can later make the mother full of guilt that she didn't “do enough to save her child”, which will/ may continue for the rest of her life, but in fact this is a psychosis. There is no-one involved here, the mother and the child are one, there wasn't an actual

decision to save the child whatever the believe was before the event, it was all instinctive/ spontaneous and the mother's feeling of needing air was also an instinctive response, so there is no blame, no-one at fault, because there is no-one actually involved, the idea of "I" and "you" is complete fiction in nature.

In the world of the human-condition of "self" there is a hell of a lot of blame going on: "you should have", "you could have", "why didn't you" etc... all these become the main focus and guilt is ultimately bound into this process, the feeling of "letting the side down" or "not being enough", of feeling you "could have done something but didn't"... all of these things are associated with guilt. Therefore guilt over centuries has been used as a powerful mind-controller for those in power, of course many will say that guilt and shame are vitally important, even the ridiculous comments of David Cameron in his "name and shame" policy over fathers who don't provide for their offspring reinforces the "you should" ideology. Law-makers would have us believe that it is only by rule and regulation that society functions and that without these society would fall into complete anarchy - of the machine-gun kind. However the true meaning of anarchy is that which has no legalistic head, no moral ruler, but is in fact free as the wind and, like the wind and all the other elements of nature, there is a total order that is very inherent in its nature. If "followed" which means the "me" goes into retirement, this leads simply to simply-living away from the "will to power" or any intention to stake a claim.

When there is a point of let-go or ultimate decay or ripeness in the process of the "self" then something gives up the fight and nature then flows through unhampered, although of course it was flowing all the time, just impeded. The point is that always deep within "me" is the infant expression, this is really *innocence*, it is the instinctive and the indigenous expression of the human-animal. It is not intelligent in the way of the human-adult, the adult being on the surface of this infant expression, capping off its natural essence. The capping of the infant expression leads simply to warpedness and pathology, it is this that is suffered by almost every human being on the planet.

Guilt is the frame-work of the human-adult, it is the structure that keeps nature's infant caged. The guilt is the prison for the innocent and they are one, so in fact the innocent expression has guilt applied to its surface, it is the guilt of the innocent. This is the key problem, when we look at the story of Eden in the Old Testament it is assumed that as soon as the fruit of the "tree of knowledge" was eaten then this changed something. In fact it didn't change anything, it acted as an add-on, a hallucinogen that affected the senses. Without it Eden is still there and always was, but with it there is a completely mad expression of feeling like a separate individual and the first emotion to arise is a feeling of vulnerability and then of being ashamed. It was ashamedness and then quickly guilt for having "done the deed" that was the situation Adam and Eve ultimately found themselves in, in fact they couldn't see Oneness but the eyes now saw twoness or duality, this meant a sense of separation and so intense suffering.

The human-condition, and so guilt, doesn't pare away just because we want it to, because the "we" is still the separate human-adult, it falls apart through nature in its own way. Hence as with all the other expressions of the contraction of emotion of the underlying human innocence, guilt will also dissolve away. The nature of fundamental shame is based in a kind of vulnerability, it's the feeling of being

watched by adults, being naked and feeling vulnerable, being scrutinized and seen as “bad” or “wrong” by adults. This situation is fearful and it is mad. It’s like scrutinizing a body part and labeling it as being “bad”, or death as being “taboo”, all of this comes from the same blueprint. Nature has no blueprint.

In healing the subject of guilt comes up all the time, there is guilt at not doing what other people wanted you to at work, or letting the family down in order to do what “I” love, or loving a person that people told you “you shouldn’t”, or bodily expressions that people are ashamed of like passing wind, scratching in the “wrong” places or sexual contact that is seen as “promiscuous” or the like. There are many other expressions of guilt that are associated with “crimes”, like feeling “bad” because you did this that or the other, or the presumed “feeling ashamed” that occurs when people are sent to prison for the “good of society”. However the point is that each so-called “wrong-doing” is charged with guilt and this is a loaded gun. Indigenous peoples deal with issues differently, in some situations in ancient cultures and still today when someone does something that’s an act of being an “individual” or cut-off from the tribe, instead of reprimanding and punishing, the tribe gathers around this person, holds or touches them or makes contact to somehow re-align the connection. It is known that something is awry because there is an energy contraction in the nature of this person’s responses, which is about separateness and this is a dis-ease, it’s not a danger, this person is feeling vulnerable. This is not meant as a model for society, but it is a totally different approach and one that might be seen as more fundamental and ultimately healing.

There are two layers to a “self”, there is a front which is a hard contracted shell of whatever image “I” want to portray, or “keeping up the appearance”, and under this is the state of naked vulnerability, the feeling of a sense of shame connected with the very first sense of this which we would have experienced at some time in childhood, usually in relation to an adult as we grow up. This is a passed-on dis-ease process and the vulnerability or angst/fear or just plain trepidation due to a sense of separation is the root core belief-warped-sense that is covered up by the frontage. There is a saying in Chinese medicine “the bigger the front the bigger the back” meaning the bigger the front of the portrayal of something, the more power it is using and the deeper the feeling of angst at the back is driving it. However at the core of this under these layers is the purely natural infant energy, which *is* naked but also unaware of a sense of nakedness. It is unashamed and as a result it is ultimately totally uncompromising in its expression, as is the infant. The state of the vulnerable inner layer is associated with deep feeling, so guilt or shame and the armouring on top are a cover, like covering up with fig-leaves in the garden of Eden. However, the “fig leaves” have seemingly become much tougher in today’s world, much more rigid and bullet proof and in fact life-proof.

So guilt is a learned response, a learning about the world of the adult and how to be “liked” or “loved” or “admired”, of learning “right” from “wrong”, but in actual fact any kind of moral compass can always be turned on its head. Is it “right” to imprison and blame and hate a mass-murderer who is an expression of a tormented world? Is it “true” to provide charity to companies who encourage ideals and education of Western capitalism on a population who is impoverished through being engaged with such a dis-ease? These questions are best left unanswered because who can truly answer them with absolute clarity? Who can really know the answer of when it’s

“right” to do something or when it isn’t? Surely before government, before the process of power and control, before the ideal of “right” and “wrong” and therefore before the feeling of guilt we have at being these sexual, flatulent, expressive, energetic animals that we are, before this there was something else, something more than ideas or rules that was underpinning everything. And of course we don’t have to look to far to find this, the heart beating in our chest, the breath in the lungs, the 5 senses, our infant offspring, our pets and the simple movement of the seasons and weather, all functioning without the need for “me”, or of doctrine or education, all without an intelligence that is learned, a guilt-free spectrum of light.



The yinyang symbol represents a situation of the seemingly dual within a circle of Oneness. This symbol represents the impossibility of the reality of such an idea as guilt. While books like the I Ching and even Tao Te Ching have been corrupted for centuries and indoctrinated by Confucian-legalistic ideals, the nature of the symbol represents the whole thing. It is really an image of acceptance of everything as it is, a realization of the flux of energy and of non-separateness. From this perspective there is no such thing as blame and so no such thing as guilt. Energy is just expanding and drawing in.

Those who are involved in/ interested in hierarchy, politics and legalistic ideologies are trying to order that which needs no actual order, they are fiddling with things in the same way a geneticist fiddles with nature in order to “solve” the problem but in fact nothing is broken. If society is based in guilt it is bound to fall eventually because guilt is a total tyranny that has to be let go of before there is a realization that it was all total illusion and Eden has always been constantly accessible the whole time. Slowly as guilt dies and the notion of “right” and “wrong” dies, so too will die the nature of wanting to take power and control, or expressions of held-in aggression that explode onto the scene every so often like pressure valves of society exploding outwards as murderers and child predators etc. These expressions are not disconnected from “you” they *are* “you” just as much as anything else. One can’t stand outside of humanity and be an “individually-responsible” human, we are cells of the same body and the body has a dis-ease. To simply remove the tumour doesn't solve the problem, for the problem is in our very nature, we are all the tumour and are all attached to it. The “solution” to the problem is far more deep-seated and occurs at the fundamental level.

Guilt is functional as everyday “stress”, from the way we engage in relationships, to raising our children and our ways of conducting our “self” in the world. However, underneath this superficiality there is simply the situation of children wanting to play with each other, a large kindergarten that no-one recognizes because they are all wearing their “serious” mask of “adult-reality”. Even though at the end of this thirty, forty or fifty year-old masked-ball the infant is tired of the game and wants to let go of the mask and simply be free again, it is very often only its death that's ends the guilt. The phrase “rest in peace” is very real for very many people because after the torment of the guilt-ridden mind or a mind that was constantly trying to “avoid

contact” with the raw infant-state of natural response and connection in a way that would be considered “sins of the flesh” or “sins of the thought” or whatever, death was and is a blessing, or a freeing.

“Rest in Peace” is not reserved for the dead, when there is a letting go of “what I think I should be”, a cessation of living from the outside in, a 3rd person perspective of a “me”, and instead a natural instinct to connect to exactly what is happening right this moment without beliefs, politics, rules or education, just now as it is from the 1st person of a “headless” state as Douglas Harding puts it (<http://www.headless.org>), when this is all there is, the whole world no longer has rules that are lived by, indeed “living” just occurs. “Me” is the prison and guilt are its bars.

David Nassim
16/ 4/ 2012

The energetics of food's sweetness: understanding the nature of sweet flavour in health and illness

This article is an attempt to clarify the energetic quality of the sweet flavour and some key issues relating to intake of the different aspects of our diet. When we are talking about energetics we are looking from a platform that encompasses a great deal of fragmented food concepts in Western language. These are: carbohydrates, fats and proteins, vitamins and minerals. However, looking at things from this fragmented model has nothing to do with the actual sense of taste, the taste is all we really need to know about the food and taste is something we do with our whole body not just the tongue.

When we think of food, the fundamental taste we have always been interested in is sweetness, so food essentially is sweetness and in ancient cultures is associated with this flavour, so looking into the energetics of food is to look into the nature of the sweet flavour. In Western concepts this sweetness is described primarily as a carbohydrate, these come in several forms but broadly there is refined and unrefined. The refined carbs have gone through a process of breaking them down into parts making them more concentrated. Unrefined are less concentrated, retaining more of what Western concepts call "fibre" which is really a kind of substance or material that energetically holds the flavour. When we separate the fibre and just have the sweetness we are forming something refined and concentrated. I am not looking to be "scientific" here but merely wanting to clarify energetics, not science. Broadly there are two forms of these concentrated carbohydrates: fruit sugar/fructose and what I will broadly call "other-sugars" and the difference in these two categories is what we initially need to sense on our journey from refined to unrefined sweetness. (For a western science ideology about this please see: here:- <http://www.youtube.com/watch?v=dBnniua6-oM&feature=relmfu>)

When one tastes these refined ingredients there is a very key difference to them, the taste of the "other-sugars" is that of a strong sweet flavour that lingers in the mouth for a while before it starts to disappear, also it takes more time to break down in the saliva of the mouth. However fructose has an immediate and much sweeter flavour than the "other-sugars" category, it doesn't stay too long and there is a bitter aftertaste as if the sugar has de-natured in the mouth. Honey is a similar but very much more wholesome and unrefined expression of fructose. The fructose-based carbs get a very bad press and rightly so, since the nature of its products have been over-used for many years and particularly the last fifty or so. However we must be very clear about the nature of the flavours of these different expressions and what they actually mean for us. The way to do this is to try and get a sense of the nature of these different sweetnesses and how much or how little of them the body actually wants and why.

As a fundamental principle in energetic medicine the principal flavour that foods in our diet must to some extent contain is sweet. However, by sweet here we generally mean a content of strong and long-lasting sweetness, something that will keep us going, that feels "full" in flavour and doesn't disappear instantly. The nature of these things moves us towards the "other-sugars" category, the less-sweet forms of sweetness that importantly the body powers itself on for energy. All foods have "other-sugars" in them and so glucose/maltose/lactose and the like we can call the beginning of true-sweet flavour, the flavour of energy if you like. The main difference

is between this and what we might call harsh-sweetness and this comes from fructose. If one tastes either fructose, which is a major component of refined sugar (beet or cane sugar or corn syrup) or even honey, there is a huge difference between this and say malt extract or the like which has more “maltose” content, (this is one of the “other-sugars” category). Even though both products have undergone refinement to some degree, the difference between the fruit-based compounds (fructose) and in this case the grain-sugar of malt is clear. The immediate “high” of the fructose is associated more with something like that of alcohol, there is a similar energetic quality to these substances. Alcohol comes from the fermentation process of any carbohydrate or sweet flavour, so its when the sweetness is taken to its extremity or ripened to its “fruition”. Fructose and alcohol therefore should be seen in a similar way and interestingly in nature they are often found together.

When apples rot under a tree or when any fruit lies on the ground and is fermenting we can smell the alcoholic content of the air around the tree, this may well have been how the first alcohols were known and produced from. It is well-known for the tigers of Indonesia to be “affected” on the fruit of the Durian or elephants in Africa to become “affected” on the fruit of the Manula. The point is that fruit, fructose and alcohol have a close relation to each other. They are sugars that occur at a particular time of the year, the nature of the content of these sugars is about the peak of the year, the summer and end of summer where the fruits are ripened and the energy is at the highest, fruit consumption in the wild therefore naturally occurs at the end of the summer and into the autumn season. Also many fruit trees have a very short season, they are not producing all year, fruits can’t be stored, they just rot away, and all of these expressions points to the nature of something that is very fast-acting and specific to a season of sweaty summer heat, activity and expressiveness of energy of the season or, in the tropics, a situation of this all the time.

As we move from the refined “other-sugar” category that includes things like “maltose”, fruit and vegetable juices especially of the sweet fruit/ vegetables, white breads and white flours, and on to the unrefined carbs we find there is still sweetness but it is less strong and more full in a deep way, these can be tasted in cooked and uncooked root vegetables and also in slowly cooked onions etc. These kind of sweet flavours are very satisfying and long-lasting, they are not the quick hit of the harsh-sugars, these really taste and feel full in the body. One can actually have a meal on the basis of these kind of sweetnesses whereas a meal based in fruit juices and sweets or even of white breads and “other-sugar” type malts and spreads just leave you feeling hungry or undernourished, you always need more.

Unrefined carbs such as grains and vegetables nuts and seeds and even dairy feed the body in a deeper way. So simply we can list a chart of the nature of the sweet flavoured foods and how much they power the body. At the top of the chart we can put the harsh-sweet flavours, these give of an initial effect but there is a limit to the actual energy they can supply to the body. As we go down from fructose to glucose to maltose and lactose and into the unrefined we increase the available energy and the depth of flavour of the sweetness.....

Fructose and alcohol

Sucrose - combines *fructose* and glucose
(Cane/ Corn and beet sugar- Dextrose/ Invert)
Honey - combines *fructose* and glucose (plus other sugars)

Initial-sweet, but
harsh-sweet, no
longevity =
condiment/ herb

“other sugars” -refined:

(includes: pure Glucose, Maltose, dextrin,
Lactose, refined white flour products,
fruit and sweet-vegetable juices and many derivatives)

Less-sweet but full-
sweet. Longevity.=
Food

Unrefined sweetness:

*Whole Grains and their products, vegetables,
green vegetable juices, whole-fruits and nuts, and dairy.*

Not-sweet unrefined: Herbs, some vegetables and other
produce which are not refined but also cannot be called
foods eg. coffee, cacao, herbs and spices, pickles and
vinegars, natural cultured products to aid digestion.

Not sweet, and so not-
food but used to add
flavour or as a
medicinal **herb/**
condiment: Bitter,
spicy/ acrid, salty and
sour flavours.

Not-sweet refined drugs and supplements:

Extreme and generally toxic derivatives of herbs and
plant/ animal matter. These are as aggressive a sugar to
body but using the other flavours of: Bitter, sour, salty and
spicy/ acrid.

Not-sweet refined **drugs.**

The point of the above is not to see anything as “good” or “bad”. This is no such thing as good and bad in nature so why should we adhere to this ideology, let’s just look at what it *is*. Looking at the above we can see what a food is in relation to what a condiment is, or something that is added in small amounts for taste. The refined sugars have been used for thousands of years but they are used as a particular energetic tonic. The condiment of the initial sweet flavour was used to deliver a kick-start to the digestive process just as alcohol would have been used in a similar way but only in small amounts and not intended for long-term use. It was seen as a drug and used in the way salt might be used to affect a dish or food substance. The problem in the dietary systems of much of the world and the incessant chatter about which diet is “good” is simply that we have mixed up a condiment for a food-stuff. It’s like going to a supermarket and buying a whole lot of peppercorns to eat rather than some actual food, the point is about the proportions. Rather than this being about everything in “moderation” it is about everything relative to its nature.

Foods that are heavily refined have a lot of content in them so the high-sweet flavours above are highly concentrated sweetness and therefore only a little needs to be used. While far less refined similar is of foods such as meats, eggs, fish and cheeses, all of these are high concentration, a lot of energy in one small package. So meat is a very large amount of grass, eggs are a very large amount of grain and insects and some vegetables, cheese has a huge amount of vegetable material to make up its content. In the same way salt and sugar are highly concentrated and so need to be taken with a lot of water and other ingredients to diffuse their content. A curry that contained only spices just wouldn’t be edible. Spices also are highly concentrated foods, this is why they move into the category of being herbs/condiments and many of the spices we use would actually have been herbs and are still used as such today in Chinese medicine, Ayurvedic medicine, ancient Greek medicine and all indigenous medicines. The point is that when something has a high concentration one has to dilute it or it tastes and feels too strong.

Notice in the above diagram the unrefined sweetness is at the centre or balance point where as the high sugar is balanced out by its opposite the refined drug...this is exactly what we see in society today. Because we have become used to the high-impact sweet flavour it is an interesting experiment to see what it’s like to focus on it as a condiment rather than a food, but once food is clearly sensed and understood the other categories of condiment/herb or concentrated food become clearer. A man who has spent much of his life involved in understanding the true nature of instinctive eating is Steve Gagné and I strongly recommend you investigate food through the senses as an experiment (please see: <http://www.stevegagne.com/>). When we lose our sense and feel for food this is when illnesses can set in, such as obesity and heart disease for example. The process of a high-fructose diet basically creates fatty tissue in the body that cannot be shifted easily. If we used salt the way we use sugar then deaths would be a normality, it’s just with fructose-based sugars there is a slower process to death due to their consumption, but chronically it affects the body in the same way as does high content of any refined or high concentration condiment or herb. A small dose can stimulate, a large dose can kill. So none of these foodstuffs is our enemy, we just have to understand them.

This also relates to cancer. The main focus with cancer has been on “lowering the sugar content of the blood” but this is actually the same for everyone. What is

required in cancer is a body functioning on food not condiments, so if we change the diet to ensure the body is actually getting a diet rather than getting the drug/herb of sugar then we can have a situation where cancer is less prevalent. To reduce all blood-sugar content and “starve” the tumour also starves the body as the body requires sweetness to live. So an over-zealous approach to drastically reducing all intake of sweetness in foods is again ridiculous as this is a focusing on the tumour rather than on the patient as a whole and as a result completely loses the complete picture of what’s going on. Tumour reduction is about the long-term not the short-term process, especially with people who have low digestive and immune (energy) function.

Once a diet that works for the body is set, then the body generates enough energy to clear itself of unwanted materials such as cancer, so it’s about getting the diet that works for the specific individual’s metabolic nature/constitution and this will therefore not be the same for each person. People are not statistics so to use a one-diet-fits-all programme is akin to thinking that everyone is called Joe and aged 34. So when it comes to the nature of diet it will be flexible to the constitution as well as to the specific nature of a person’s situation at any given time. Dr. Peter D’Adamo’s Blood Group Diet is the first expression in the West of a consideration of constitution and diet, this information is useful in today’s multi-cultural society. In India the 3-doshas and in China the 5-constitutions used to be easily definable and had local lineage and location to specific regions, now they do not.

The point is that when it comes to sweetness we need to decipher the spectrum of sweetness, to clearly understand the taste difference of when something moves from the deep sweetness of slow-cooked onions to the immediate impact of fruit-sugars and concentrated juiced beverages. These substances are very hard for the body to digest because the body itself doesn’t “juice”, the body chews and swallows. This is not an indictment of the process of juicing but it is very important to realise that when one is taking a juice this is now a refined product, it is no longer a food the way it was a moment ago. The amount of refinement that is taken in is generally the problem with diet overall. If refinement is cut down upon and diet is “normalized” as it was even a hundred years ago, there begins the situation of eating what there is around you locally and eating foods in season, without a diet focused on refined condiments as a replacement for actual food. You know the old saying our mum told us: “don’t eat sweets now, it will spoil your dinner!” well it still holds!

David Nassim
17/ 4/ 2012

Bare Necessities: The origin of tools and gadgets, and their relevance to simply living.

We have all been told that we don't need half the things we think we do, which is undoubtedly true. "Requirements" in today's inner-city world are seen to be such things as gadgets and equipment, from specialist audio gear to the new turbo-charged 4x4 or the latest computer system, smart phone or absolutely must-have fridge freezer with extra storage, but none of these would be recognised as requirements by a tribes person. In fact they would probably be seen as burdens, just more luggage, or simply as "stuff" that has nothing to do with life but to do with a *concept* of how life is in modern times.

Let's for a moment we look outside the box of what we know and see the possibility of a mass movement towards a simpler basis for life, this is not necessarily going to happen on the large scale in our lifetimes but it is already beginning to occur in small ways. There is a growing realization that so much of what we have and think is heavily focused on such a narrow arena. It is in fact a massive amount of very narrow thinking. It is using the 0.001% of ourselves as a laser-like siphon for the other 99.999% of our energy, like trying to push the camel through the eye of the needle! This has contrived what we see around us today and as such we can't formulate a "new world" from the old one, it has to be a revolutionary shift in perspective that occurs before an actual shift occurs.

"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."
- Einstein

This revolutionary change is not some colonial hierarchical "improvement" on what there was before but is actually the end of the ideology of such a thing as "improvement", this is the revolutionary shift. It isn't about making things better but about seeing what there *is*. It isn't about fixing something but about realizing it was never broken. It's not making things "right" but realizing that there is no duality to form resistance.

When we get to this point we start to look at things differently. Looking at the human in comparison to other animals the one aspect that sticks out like a sore thumb are the tools we use. We use so many tools and rely so heavily upon them, in fact we have grown so accustomed to them that we don't even realize that some animals have no tools at all to use and get on perfectly well. For the humans the basic tool is a method of shaping the environment or situation to adjust it to our needs but in modern times this has taken off so that the tool increasingly makes itself, "improving" as it goes while no longer having any relevance to what it is the human really needs. While the genetics of modern day humans and those of our most ancient ancestors have negligible differences, there is a massive disparity in what the modern human believes he or she needs in order to "survive", in comparison with those same ancestors. This is where the dis-ease is, where the psychosis of society comes from. The tool has taken over, the human no longer is relevant, just as in James Cameron's "Terminator", the world run by machines is simply the world run by the humans gadgets that have now a "mind of their own" which means an expression separate from the expression of human-nature.

So if we look back, what could the first tool have been? It is likely that the first tools were similar to those used by chimps such as sticks and leaves for various purposes, but human dexterity has meant that from these beginnings more complex tools were formed. But what for? Primarily the first tools were extensions of the hand, as a way of grasping food in some way, extensions of the teeth to cut something, and extensions of the skin to shelter from the elements. As humans originally lived in the more tropical or hotter environments it was more the tools of hunting and sheltering that were key, and that's usually all they needed. Even for those tropical tribal peoples still remaining today, this is all the tools they require which therefore shows us the true nature of what one needs to live at the simplest level. However as humans migrated into the northern regions of the world so the tools needed to be extended. The environmental heat was a major difference. As temperature dropped food was more difficult to find than in the tropical abundance, it was a harsher territory. Of course all regions have their problems but the natural environment of the human had changed and so as the human adapts to the new colder climate his primary tool is fire. Fire is used to heat the food, to add to the energetic heat/sunlight, to the diet. "Fire" is consumed as well as the food and this mix helps the originally tropical human to live in more difficult environments creating a hotter human so to speak. Humans then change, the skin turn white as there is less sunlight, so adaptation alters the structure of the face and teeth, gradually over thousands of years the human becomes more used to his environment, now with the three main resources of food, shelter and fire as basic tools of life. These *are* him/her, they are not separate, they are extensions of his/her hand, without these necessities there is death. So in addition to the requirements of tools for gaining food and shelter is fire for heat.

These then become the raw materials of the tribal peoples of the northern regions. They focus their lives on these three expressions, these three adaptations to the environment and they reconnect. An example of this was the North American and Canadian Indians who lived easily with these kinds of tools and fashioned many different forms of expression in these three ways. So the addition of heat occurs when there is less sunlight and when there is more there is simply the need for food (drink) and shelter. For the human there is really very little else.

The language/ communication of almost all tribal peoples in the world today is very simple in its full vocabulary, but this "basic" is actually a form of total perfection and efficient relevance. Whereas the words of the modern English dictum much of the time have very little feeling but are more about finding or seeking meaning, for the tribal peoples it's the other way around, words are fundamentally about evoking a feeling and nothing to do with seeking for meaning which is considered to be a disease process. The point is that the tribal peoples don't classify things in their world such as plants and animals by a "formula" or a method of universal system of science, they simply are sensory words or expressions that give a sense to the listener in relation to the word or the nature of the quality of the plant or animal or insects being spoken about. In many ways the nature of the word has a quality of the plant or animal within it, similar to what we call in English "onomatopoeia". This is why words are very often considered to be far more key and vital in these cultures than in the modern culture where words are often nothing more than superficial.

Also the quantity of words has changed. Where in the modern West we use thousands upon thousands of them, the tribal peoples historically and even to today only use hundreds. This simplification is not a cutting off, or a splitting away, it is about using the root words, the root senses in a communication that's closer to the animal expression of the human than it is to an intellectual idea. When words are expressions of quality of energy rather than ideas, then they are almost not words but vibrations, more akin to music or song, which is often why Aboriginals relate through "songs of life". The point is that this way of expression is efficient, it's the most effective way to express things, far more direct and complete than the idea-based expression, it is visceral not mental. This we have mainly forgotten although in more expressive cultures this is still part of the language.

Even before language existed and the human communication was like the animals' expression, this was total connectedness, total immersion into non-separation with all of life, there was no need for classification. In the modern West we wonder how it was possible to prevent ourselves eating the wrong food, was it all by trial and error, did many people have to die before the right foods were known? But this never happened because the senses of humans could at that time identify the "right" smells, tastes, sights and sounds of their environment which have now been forgotten because the tool has taken over from the senses. (See a brilliant article on the importance of taste from Sam Thayer: <http://foragersharvest.com/why-god-put-those-bumps-on-your-tongue/>)

From the three basic necessities described above the human mind exploded and from this came all the tools, from the horse and cart to the plough to the use of bronze and then iron and then increasingly wide-ranging materials which have culminated today in the smart-phone. Yet the three basic necessities have remained the same, no matter how fancily they are dressed up, but crucially the tastes and senses have become dulled, the strength of the body weakened, endurance has been reduced.

How then do we find the way back to the Eden, or to return "home" to this? Well the process is called "transition" and no-one "does" it, it's just happening. We are now in the beginning of transition. As oil prices rise and the costs of living become impossible, slowly but surely, or even quickly at a critical point, humans will be forced to change the nature of how they connect to the things they can actually do without. The power to supply most of what technologically "works" today will be most likely be gone within the next 20-30 years, considering that the peak of oil production is already upon us. This means that methods which may be currently disparaged as being hippie or way-out such as permaculture, foraging, having a understanding of wild foods and herbs, knowing how to build a shelter and make fire, these skills will start to become far more important and necessary. Hunting skills and the ability to live in the outdoors will gradually becomes a real and possible alternative, as food production in the way of monoculture will simply fade away when there is no longer enough oil to power it.

The point is that through no wilfulness or even fault or blame, but just through lack of resources, things will change and much of what we think we need will drop out and a recognition of what we really need will come to the surface. This we might call the first part of what is a re-tribalization, a movement towards connecting in a far more "primitive" way, which is another world for efficient and authentic expression of the

human being, without the shackles of the tools we have made for ourselves which has caused us to forget the essence of what is real. From this transition point things start to fall away, things we think we need are left behind, highly prized materials are seen as unnecessary clutter or a burden, no longer having relevance or importance. Also as time goes on, methodologies such as those of the academic, the intellectual, the politician, the idealist or altruist, all these move to what they always were, a far more local perspective, the 3 basic expressions of food, shelter and fire, that the two hands as-one with this whole tribe can create. From the place the idealism of reliance on diets such as low-carb, fat-free, low cholesterol, raw foods or Neolithic, these all go out of the window. Then we are simply engaging with the tools that have never left us but are always in the background of our thought process about the concept called “me”, which are the 5 senses. These now come to the fore and fully function again which is an awakening process.

Taste helps us identify food from poison, smell points out fresh from dangerous, touch points to calmness or disturbances, hearing points to the hunter or the hunted. As time goes on senses gradually bring the human back into the sensory, to the true nature of what is happening in this moment. The difficulty is that very often the senses of the modern human have been dulled because there is no requirement for them, they have been locked away. There is no blame for this but as time goes on they will be needed again, with slow transition there will be a return to nature if there is to be a continuation of humanity. It is the tribal peoples who become our guides as for millennia they have held the ancient principles in the simplicity of their communications and in the aliveness of their senses, they still hold the key to the future of human beings.

Living simply isn't difficult, it's actually so easy that we have forgotten about it, but it is within us and can be re-ignited. The difficulty is that it requires peak interest which is not about taking the intellect into nature through classification or using mind-based materials to “work-out” or “label” or “classify” the world around us, but instead to feel it, smell it and taste it, to become one with it intimately so there is no separation. Tony Deis of Trackers Earth (<http://trackersearch.com/>) points out that tracking animals is about knowing your family, the animals are your family, they *are* “you” in fact, they are the blood that runs in the veins. This kind of expression is known as a deep truth, which requires no words but is innately known by all the tribal peoples of the world. The point is that in engaging at this level we lose nothing, we shed the dead leaves of the machine or tool, or the tumour of society, what falls away is the idea of “I am”. Under this is the truth that has always been present, of connection to nature as a birthright, as a human-animal, not as something better or more, but just as *this*, without addition. Anything added onto the very few words of communication required, the songs sung and the simple connection to the three basic necessities of food, shelter and fire are simply unnecessary, they are added-on baggage that is actually an enormous burden.

We know this, it has been said millions of times, even here in the brilliant poetry of Baloo of the Jungle book: (<http://www.youtube.com/watch?v=9ogQ0uge06o>) yet it still seems so far away from what we experience day to day. However, there are the Ray Mears of this world and people in every walk of life who on the weekend enter into a different world, they leave their job in the city for two days and connect to ancient crafts and skills, from beekeeping to perma-culture, to foraging and

herbalism, to cooking gathered ingredients, to engaging in ways of connecting to each other as community without expectations. These kinds of connections are also happening and these people will eventually not be dismissed as the hippie dropouts or the “ones who couldn't make it in the real world” but those who had a sense that about what was happening around them was “warped” and who wanted to move in a different way.

The expression of Christopher McCandless illustrates this, the true story of a person who, without any experience or understanding, left modern life to go into the wilderness, but who died there simply because coming from a life of academia he was unable to connect to total sensory living in such a short time, he couldn't sense or adapt adequately. Yet the film “Into the Wild”: has had such a massive impact on a generation because, like “Avatar” and other smash hit movies it calls to us in ways we can't fathom in words, we want to go back but we don't know how, we know we used to be there amongst the trees and grasses yet they feel distant to us now and there is a longing to return. This is transition...McCandless is not the first and he won't be the last, it's a pioneering vision yet without any clue about its direction, he and others like him are trail-blazers of a more sensory-bound connection as we all move back to the wild.

But why talk about something that might never occur? Simply because the direction of this is the only thing left to engage our children in, the next generation needs to fundamentally become interested in this, it's how they can smell taste, feel, hear and see clearly, these are the gateway to keep connection to the child-expression and also to the indigenous expression which lies within us. This is not a road to an ideal of “happiness” but is an expression of simplification of the human back home to the truth that doesn't require anything of each other, just being what one is, is enough. This is therefore not a path to anything, it is the end of the road of dis-ease.

In The Tao Te Ching some 2500 years ago, Lao Tzu offers a vision of transition:-

Chapter 80:

Reduce the size of the population of the state/country.

Though there are machines of war that have ten or a hundred times more energy than a single human, they are not needed.

The people will be reluctant to travel long distances without reason, for they have no requirement to.

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

One day people might return to the use of knotting strings and hand-weaving

They will relish in their food

And in the beauty of their simple clothes

And will be content in their simple abode

And happy in the simplicity of Natural existence.

Though neighbouring states/countries are within the sight of one another

And the sound of dogs barking and cocks crowing in one state/country can be heard in another

Yet the people of the one state/country might grow old and die without having had any dealings with those of another.

David Nassim
29/3/2012

Raw to the Scone: Understanding the energetic of the spectrum of diets and a return to instinctual eating.

When people look at diet, there is often a grand theory that one needs to attempt to swallow, as well as the food. This is half the problem. It is now in vogue for practitioners to tell their clients *“you shouldn't take any advice from anyone, just feel it for yourself, BUT the diet I am promoting is scientifically proven beyond a shadow of a doubt to be “the best”but you can do whatever is right for you!”*.

This hidden message on the part of the practitioner is commonplace and essentially relates to hierarchical control and self-delusion, in an attempt to sell “me” to society and to further the idea that “I” am the one who “knows”. However the energetic medicine of the ancient world had nothing to do with “practising” or “preaching”, it was all to do with instinct. It is a complete misconception of therapists in the modern era who for example believe that ancient Chinese medicine or ancient Indian medicine has a specific “diet” attached. The ancient medicine was to see the nature of a person's condition and dis-ease and to trigger an exploration of flavours per individual, which would allow for change. In fact the nature of ancient medicine comes from *instinctive behaviour* that is then charted or explained energetically, there is no “good” or “bad” food, no “right” or “wrong” way. There is no focus on the food as being the absolute, whereas today we routinely hear such clichés as “it's not the food in your life, but the life in your food” or “you are what you eat”. In ancient medicine there is neither an exclusive focus on the food itself, nor on the constitution of the person consuming it, nor on the environmental factors surrounding the person, *all* factors are taken into consideration or in fact are seen as one.

The nature of understanding diet is not separate from anything else, so diet is in relation to the constitution of a person as well as the climate they are in, also the types of work they do and their whole way of life/personality and experience of it. When this is understood there is a huge change in the way we look at food. We need to be able to see that food is a spectrum of energy to be viewed without judgment, from the deep-fried Mars-bar to the raw celery stalk and to understand that this energetic spectrum is delivered through the simplicity of taste and sensation, tasting and sensing with the *whole body* and the whole digestive tract. Secondly we need to look at food preparation in the same way, i.e. energetically, from the deep-fried and the flame-roasted to the steamed and dehydrated. When we start seeing food and its preparation as a spectrum of energetics we can understand from a fundamental level how we can most appropriately connect to what we eat. Also the current pattern of illness relative to the constitution is also a key to being able to see what is appropriate, and just as vital are climate and environmental factors. When all these factors are considered equally then we can have a clear look at food.

There are many diets out there, from protein-only, to raw foods, to carbs-only, to juices-only etc., but before we go into that let's look at the person who's going to be eating the food:-

The foundation to all basic understanding of food is to look at the person's natural constitution. When considering this we can use the ancient ways of looking at body structure and natural energetics and this can be complemented by blood-group analysis or metabolic-diet type analysis in the West. The reason I'm saying it this way

around is because seeing the energetics of the constitution in the way of the ancient understanding is more sensitive and holistic in its approach, whereas the modern methods are *within this* and are more fragmentary and focused on specifics. Blood-group however can be a broad base to look from and remains a very useful tool in understanding the best background point from which to begin to consider “food arenas”. Food arenas are the areas of food one can examine in order to start the process of instinctually sensing food and give one the general direction to track the foods most suitable for our bodies. Some people will be better at digesting protein, others vegetables, this needs to be recognized and investigated because it is a sense, not because it is a theory. So once the field of foods is understood, then comes the process of finding how one eats these foods, which brings us to the debate of cooked or raw.

Some practitioners have in their mind that ancient medicine advocates that “cooked is best”. This is suggested in the most basic of student level TCM text books and is to be found in a surface interest in the subject of nutrition but in fact is a complete fallacy. Actually today “macrobiotics” comes closer to the ancient natural way of “understanding food”, although a macrobiotic diet in itself has lost this original thread of this sense. The macrobiotic principle is actually that of eating what feels instinctively “right”. So the scenario is this: we have the raw foods enthusiast on the left who has just got up early on a Norwegian winter’s morning to pick the Brussel sprouts that have just been warmed by the sun to room temperature, and on the right we have the person who is cooking a breakfast of bacon and eggs and porridge on the stove. Quite simply one doesn't need to use anything other than a sense of smell and a direct feeling of the foods on offer to know what feels right and I’m *not* suggesting which of those may do so. It may well be that here is a sudden rush towards the raw Brussel sprouts, the countertop of raw sprouts or the raw wheat grass that is growing on the shelf, however what *may* remain or not is the draw to the smell, the flavours in the air and the feeling of hunger in the stomach and the want for warmth. Which way do you go? And is it all addiction to go for what you’re “used to”? Of course, there is the difficulty of being addicted to something, but addiction can also come in the form of proclaiming that what is right “for me” is right for everyone else. It isn’t, by nature.

The point is since the origin of time climate and availability of food have been the main difficulty for humans. To really delve into this we have to go back to the origins of humans, which is more than likely to have been in the equatorial or sub-tropical regions of the world. The original human constitutional type (probably O-blood group) was as hunter-gathers in warm tropical regions of the world. Here the diet was mainly raw foods, freshly hunted and killed or freshly picked from the trees. If ever there was an Eden this was it. Communities were tribal and there was probably little or no conflict. There would have been food in abundance and human numbers would have been levelled off simply through natural causes. Infant mortality would have been high but death after the age of childhood would have been rarer (please see the brilliant work “Sex at Dawn” by Christopher Ryan and Cacilda Jethá). The basis of food consumption was easy, everyone ate the same kinds of foods, all sourced locally, it was the most natural diet. Today this is the basis of the raw-foods dietary movement and also the Neolithic diet that is based on a large consumption of raw foods. Some people are raw vegetarians/vegans and others will eat raw meats also.

However the main problem is that in today's world this is not the situation of the Stone Age. There are of course people living in such communities in the middle of the Amazon but they are completely integrated into their environment, with no generational influence from the Western world, they are in fact still living as they would have done 10,000 years ago! This is truly natural diet. However what happened to humans next changed their whole physiology and their nature. There was a move towards the northern regions of the world and towards cooler and colder climates, which those who like the sun would consider to be absurd, but nevertheless it happened. This situation in fact changed many things, it changed the physiology of the body because unfamiliar foods were found in those different regions. So the chemistry changed, the features of the physical body altered, the skin changed colour to adapt to different light. The whole mechanism of the body changed, clothes were worn to cover the skin and protect from cold. Another adaptation was that these people, being hot-blooded, had to take the sun with them in some form to accommodate that and they did so through the use of fire. Fire became the emblem of life in the cold darkness, it was the central point of warmth, of life, the Mother's warmth and so the hearth and the food preparation of the hearth and the whole ideology was focused on this and has been ever since over thousands of years. The reason that foods had to be cooked is because the physiology of the human had to change from being a tropical-dweller to being a cold-living dweller in a short time in evolutionary terms. Archeologists are finding interesting expressions of this right now: <http://www.guardian.co.uk/science/2012/apr/02/scientists-clue-human-evolution-question>

As changes continued and more farming and agricultural-based communities were produced, natural vegetarians were formed who, instead of being focused in raw meats and raw flesh of fruits and nuts and vegetables, due to migration found less of the abundance of the foods from tropical lands and more of an abundance of other kinds of food. So vegetable foods and grains and meat set in as a secondary rather than a primary, which coupled with the addition of warmth or sun-energy through use of heat or fire also altered the "chemistry" again, forming several other constitutions which can be expressed as the A blood group then the B group and finally the AB group in the last few thousand years. These blood groups are merely energetic signatures, together they form the different energetics of the different peoples of the world. No region has the same diet, no region has the same climate or the same adaptations, it's all uniquely regional energetics. So the land the people are grown from has within it the energy required to grow these people. In today's multi-cultural society there is a mix of this, so a person can have ancestry from Malaysia and Russia at the same time which makes it confusing. What do you eat, the Russian buckwheat dishes or roasted meats, or the mainly raw or very mildly-cooked foods of Singapore?

As always the answers are already in one's sense and fundamentally in the sense of taste. While it's true that in today's society much of the food is so highly sweetened, salted, spiced and drenched in chemicals that we have sometimes lost touch with taste, actually this sense isn't as difficult to re-find as we might think. Foods that are tasty really have a strong and pungent smell and quality that is unmistakable, one can sense and smell and see when the ingredients are full of life and energy, and also we know when they are not. To give a crude visual example, when the picture on a TV screen is fuzzy one has no interest in watching it, no matter what the programme is. When the TV screen is bright and alive, one at least has the possibility of considering

whether it's worth watching/consuming. Tasting simply requires an interest, there is no way of me telling you that honey is sweet and you being able to realize that sweetness unless you actually taste it yourself. Organic, Biodynamic, permaculture based and most powerful of all wild-foods are basically high quality foods and have not be purged modified or injected with high chemicals, but again to prevent this from being a theoretical exercise do at taste test yourself and see if you can taste the difference, very often it is remarkable. Also tasting isn't just the sensation in the mouth, this is an initial an key part of it but the effects of a food are felt at different stages of the digestion and ingestion and all these need to be sense to know if something connects or doesn't....the pain of many western people experience of a vindaloo is one clear example of anti-tasting/ sensing food!

Returning to the raw foods debate. If in the temperate climate of the UK we decide to go towards the Equator, back "home" so to speak, we are moving towards a situation where the energy of the sun is the strongest and imbues everything around it with a natural energy that is hard to find anywhere else in the world. But one needs to be well-adapted to eat and live in this environment without problems (or a plethora of air-conditioners). The skin will need to revert to its darker shades for the energy of the body to be differently placed in order for there to be more energy in the process of cooling the body rather than warming it, and as this adaptation happens (over thousands of years) then there is a natural return to eating of raw foods as a primary.

For the colder countries and environments there is actually less likelihood for humans to thrive so easily overall because there is less warmth from the sun and all of the benefits that come with this, which actually decrease the requirement for a lot of food, so for these colder countries more food is needed and also more warmth added. It is no wonder that the countries driven by alcohol and meat are the temperate populations. The so-called "pioneering spirit" of the Pilgrim Fathers came very much from spirits! It could get them through the coldness, something alcohol is still used for medicinally in ancient medicine.

The nature of indigenous medicine always comes from the singular principle that it has to do what is appropriate, to respond not with the head but with the senses. Recently I read a practitioner declaring that eating greens is a way to become more "conscious". The problems with this are manifold but at the fundamental level it suggests a total separation from the patient, who may be a non-greens-eater but wants to be "more conscious" so therefore greens instantly become a holy grail in order to "achieve" this. Secondly there is this ridiculous notion that a person can "feel it for themselves" at the same time they are also being shown a so-called path to enlightenment and "consciousness" through greenery. Herein the so-called anti-guru reinstates themselves as guru, perhaps without even realizing it. This is simply because when "self" is involved it becomes more about "me liking greens" and converting another person to "my way" than it does about the understanding of wholeness/health. The ancient principle is really to go with the instinct and for many of the ancient human population the instinct was to add warmth to food, or they would never have done this. For them, there was no experiment that was available to assess whether food was above or below the 115 Fahrenheit/46 Centigrade rule, the temperature at which the enzymes of most foods are said to degenerate, there was simply a tasting and a knowing about how to cook and instinctively recognising the

balance of the amount they needed to cook, no more and no less, appropriate to the season, the temperature and to the individual peoples present.

“The cook” was in fact one of the most primary and key functions within the tribe. The herbalist is originally a cook, someone who knows the decoction and the amounts of qualities of energy, including that of fire, pressure or salt, all of which can be used to help break down the ingredients of the raw food enough (as required, or not) to help the digestive system which is within a particular constitution in a particular environment, all perfectly taken into account simply by the good old tongue. (See the brilliant article on the importance of taste from Sam Thayer:

<http://foragersharvest.com/why-god-put-those-bumps-on-your-tongue/>) Just as there is no boundary to diet from the deep-fried Mars-bar to the celery stalk, so there is no boundary in food preparation from raw to cooked. It’s just understanding what is appropriate and recognising that through the use of taste. There may be a situation where the deep-fried Mars-bar is the best thing to eat, but that is rarely the case!

When one has been practising therapeutically for a while, one recognises those people who are fixated on diets and can see no other way, for example a nutritional adviser who has tried out various so-called “cooked food” methods over the years and now recommends raw-foods “from experience” and so re-shapes and moulds his/her patients based on this process. Of course for every nutritionist who’s *tried it all* and may even advertise themselves as having an arsenal of degrees in all kinds of ancient therapy, they will have several patients for whom the raw-foods approach has “worked”, but many who will have tried it and found it unsuccessful and unappealing. The reason is that there is no one-size-fits-all solution. So rather than the hidden agenda, the heavily influenced approach of “go for what’s good for you (but only over here!)”, instead a simple “follow your nose” is enough.

At the centre of the raw-food ideology is “sunlight”. The fact is that food is grown from sunlight, so the more sunlight one consumes in the form of food, the better for the body basically is the essence of it. Firstly let’s get the “energy” ideology clear, *everything is energy*, some energy is too cool for some, too hot for others, it’s all a matter of balance. However the raw-foods principle is that if the sunlight energetically heats the food and it is picked and eaten, born from the sun and the water from the earth, then this will be the “right” way to eat due to the fact that this is the highest energy-level the food has, as it is “alive”, but this is to focus entirely on the food and not on the human who’s eating the food. Eating things that are “alive” is not always the best policy, there are huge numbers of animals that scavenge for foods that died a long time ago. Decay and in fact natural-fire, natural drying out and burning of some plant and animal matter (well above the 46 Centegrade mark) can allow for ingestion whereas this would have been impossible before. The movement to temperate climates where there was literally less sun has caused a problem, dealt with as best as possible by the use of fire. Fire becomes the sun, or the combination of fire, pressure and salt used appropriately in order to cook, not destroy the food. These three ways of preparation help to break down foods enough and also work with what we have rather than eating idealistically based on naturopathic altruism.

Ideology also drives towards ideals that are associated with “saving the planet by being vegan” and other such notions that are based simply on a hierarchical approach. If one eats a tomato from Italy versus one from the UK one can be sure of the

amazing difference in taste due simply to the difference in sun. But as locally grown food is the only possible way to truly reduce energy consumption, then should it really be that all foods are imported from those regions with abundant sunshine to those areas of the world with less? They would have to do it a lot faster than they are at present when tropical fruits and vegetables are picked raw, for ripening en route. None of this is sustainable. None of it is permaculture-based.

For each person for whom raw foods will be appropriate, as far as the world population distribution is concerned, there will be many who cannot tolerate this because their living conditions, i.e. the amount of sun where foods are grown around them locally are simply not enough to provide the energy to break them down internally, no matter how much qi-gong and meditation is done. Understanding the principle that food comes from sunlight is vital, however understanding that the “ideal” energy in the food is when it is raw is a misconception and a Westernized ideology of the principle of energetics from the ancient way of thinking. This looks only at the food (as analysed by fragmentary modern science), and not at the constitution, illness, or any other factors in the process of eating. Often when this happens qi and enzymes will be used in the same sentence! Qi means all of life, it is totally non-exclusive, everything is qi or energy. So when a food is cooked it undergoes change, its substance changes and becomes different to its original form. Strong cooking completely alters the form of the food, lighter cooking does less form-changing, but basically it creates a totally different substance with different properties to make it perfectly appropriate for a specific person at a specific time. The human goes part-way to adapt to the food and the food is adapted to the human, it's a synergy, not a fight. Depending on the person, the season, the work output and numerous other factors, will define the appropriateness of the food and its preparation for that person. Sure, if we all went through re-adaptation (of thousands of years) back to our place of origin and lived in tune with the wet and dry times of the rainforest, there would be far less need for fire, but after thousands of years out of that alignment of the human being “cooked” or “cooled” in different ways/climates by the sun, it is what it is. Energetics is not about Newtonian scientific altruism or any kind of belief system or principle of sunlight formed in the minds of humans, it's about instinctive senses in this moment, this is different for everyone in every sphere of life.

The point is that whereas there is an idealism with raw food, in practice this approach doesn't always work for everyone. While it is helpful for people who are overheated, meaning they already have too much of the heating quality within their body, i.e. too much “sun” or heat, so raw food balances this out, whereas cooking would just add to this. But for those who are cold and tired, who have no energy specifically due to coldness and weakness of the digestive energy, raw foods simply cannot be *smelled or tasted*. While a person who is overheated can actually smell and taste a salad, they know these sensations because there is enough heat to cook the foods internally and so liberate the smell and sensations of the food when its subtlety hits the nose, teeth and tongue. For a person who is cold and tired this doesn't happen, there is a layer of coldness running down the digestive tract, which will mean that cold and raw foods feel unengaging or unappetizing. Heating foods releases their aroma, especially with an added spicy and fragrant taste and with saltiness, this will immediately cause salivation. This is the difference, there is no thought involved, just a natural response.

Of course cooked food can also be addictive. It can be a process of not sensing or even chewing but just a case of shovelling it all down, however this is not really eating but being in a dream state. When it comes to an actual interest in food and an engagement with it the only way is to do this directly, to become engaged in the cooking process, finding out how much heat you need in the food to make it appetizing for you, how much actually tastes good rather than is *supposed* to taste good, sensing what you're addicted to and what you actually truly *like* instinctively. Food follows the seasons of the human being's movement from the equatorial summer to the northern winter, and also in a year the temperate season or the equatorial perpetual summer with intermittent showers. The nature of these climates and seasons and the internal constitution are all part of the picture and come together in the very moment of tasting something.

This is not an "anything goes" attitude, on the contrary, this is to point out that being dogmatic about a particular dietary regime or ideology is really to misplace your taste. The sense of taste is fundamentally where it all happens, taste is what this is all about, knowing instinctive rather than addictive tasting. This regulates everything the body needs and once one gets a real understanding of taste there is a key direction away from things that are not appropriate, however much wheat-grass they contain, and a move towards things that are appropriate even if they have been roasted in an oven for an hour. The point is that beyond anything else taste shows you what you need, it is one of the 5 pure and infant senses that allow children to follow instinctually the route to take, and children certainly won't always go for raw foods even if they are "trained" to do so.

The process of diagnosis is one of the key ways one can see this situation in action. There is a scenario where the practitioner believes through talking to a patient that he/she has the inappropriate diet because they have heard that this particular diet is too "raw" or too "cooling" or too "cooked" or too "heating" or whatever, but when the patient lies down the practitioner is surprised to find that the digestive system is intact and the energy is strong. Here they have to re-assess the initial diagnosis which was made without verification of numerous touch-based forms of diagnosis like pulse and abdominal palpation etc. (These are part of ancient sense-based diagnostics). However there is another scenario when a specialist diet enthusiast says their patient is getting on really well with their diet, that it's all great and there is plenty of energy and so on, then the patient lies down and the abdomen shows signs of energetic weakness or the pulse is weak and slow. It doesn't matter what one may believe is happening, the reality is that the digestive system is struggling. Herein lies a movement away from senses and all the practitioner can do is to kind of second-guess the instinct of the patient and reflect this back, to see if it resonates. Sometimes it does, unless the patient is completely hooked on the premise of the advertising in which case they will be oblivious. The point is that hypnosis comes in many forms and when practice moves from description to prescription, there are bound to be difficulties associated with patient and practitioner power-balances within treatment, all based on the notion of the "expert" knowing and the patient not, when of course the patient can taste too.

Diet is really only one aspect of the whole. Climate and environment include interpersonal relationships and natural spontaneous child-like expressions, when there are difficulties with these then no matter what your diet is and no matter how vital the

food it will not be digested correctly, you may as well eat hot-dogs. Also the processes of elimination of the body are very powerful. If a person is taking in food products which aren't appropriate but only doing so in small quantity, depending on their constitution they can sometimes make very good use of what they eat and as such eat little, eliminate fully but have no ill-effects. Sometimes simply eating less deals with 90% of the problems, just eating enough allows the body to process better, no matter what the food. Then there is the situation where a person becomes obsessed and food-focused because it appeases a psychological need or as a way of avoiding old emotional issues and this is something that diet alone can't shift. There is the idea that green foods cleanse an over-heated/toxic liver, which is true if the body is open and allowing for things to be digested, however when the body is in a closed-down state the greens have no beneficial effect as the body is in a state of emotional tension.

The notion that if you're not feeling good these foods will help you to feel better is a nice idea, but has very little to do with a person actually going through a psychological difficulty which means all they want to do is eat ice-cream. The point is that when food is sensed and eaten instinctively the person is well and then the food will be right for them. When food is eaten and the person is psychologically hampered then the movement will be more towards addiction or revulsion. So the good ol' nutrition therapist will suggest or "recommend" lists of foods that are useful and ways of eating that are helpful for whatever symptoms the patient may be experiencing but in fact none of these will benefit the root psychological problem. So what then? The only possibility in this present moment that is unhampered by any history, baggage, idea, theory or right-wrong judgmental ideology of raw or cooked, is simply *the taste itself*. When a person finds they don't like what they are eating because they dislike the taste they stop naturally, without the intervention of the nutrition-guru purportedly being able to provide "guidance". All things need to be synergistically understood in relation to diet, diet by itself is like looking at a tomato without its stem, the earth, the climate, the planet and the universe attached. As John Muir, the naturalist said

"When one tugs at a single thing in nature, he finds it attached to the rest of the world."

It is only through instinctive senses that there can be a return to natural health and natural cooking. If for you that means eating raw that's great, but it certainly won't be good for everyone and nor will cooked foods, very often it is about finding a balance that suitable for you and the energy output of the body, being sure to realize that what your body wants to do physically is what one needs to follow not what one would *like* the body to do. If your body is powerful and strong it often needs a lot of physical movement, if it is more slender and less expressive then it may have a slower expression, this isn't a choice, it's what there is. This is just the same as the "work" we do, it's not necessarily what we "want to do", it's just what we actually can do with natural ease. We need to realize that when we allow life to be life, then the route of least resistance is the route that leads us to connection with everythingness, not towards resistance or idealism.

The key, as always, is to investigate for yourself the ways of the indigenous populations of these cooler regions who were living there, *all* of these peoples use fire and live mainly on cooked food in winter and usually a mix of raw and cooked in the summer, and in a warmer climate follow the indigenous practices there, where a

majority will use a mix of raw and some cooked foods. A long-term researcher into diet who sees things deeply and cuts out the idealism is Steve Gagné, please take a look at his work for a totally opening way to view the energetic of food for yourself without the dogma. Mainly focused in triggering common senses, his work is freeing, inspirational and touches the essence of food as the life-blood of health:

<http://www.stevegagne.com/>

In the modern world we believe that life is about choosing, but actually there is no choice made, as there is no “me” to make it. This is actually a process of letting go, which then allows the body to do what it wishes, the instinctual function of what to eat and even how to prepare it is embedded as a pure natural direction. Eating food raw or using fire-tools to break down the tissues of the foods to make them more accessible to a body in a cold climate, or with a cold internal climate, is simply the extension of the stomach function externally, just as a mother might crush and soften harder food for a baby’s initially weaker digestive system. The human adult is no longer a baby but when it is out of its original environment of warmth and heat and light it is a very vulnerable animal in comparison to those more adapted to their environment of coldness. We don't need to go far in order to realize the answer to the question of why humans are naked-apes, we are because we stand, and the hair on the head is the only solar protection we need as there is very little surface area of a standing human that is in direct sun-contact. Secondly the only naturally-clothed human is the one who lives outside of the tropics, where there is a requirement for more fur. Outside of the heat we are like a babe in the woods and fire is a precious companion in the times of winter darkness. If “raw” was applied to clothing and heating or in fact lack-there-of, the winter time would bring a whole new sense of coldness with it.

Sometimes instead of believing that ancient understanding has “lost the plot” one would do well to realise maybe one has misunderstood a fundamental principle and has thereby missed the point. Ancient medicine as expressed in Ancient Greece, the medicine of the Pythagoreans and later Hypocrites and onwards, the medicine of India called Ayurveda and Classical Chinese medicine, and all the indigenous peoples of the world, holds a singular principle in appropriate food for a particular person. This understanding does not come from a group of idealists regarded as being the bane of their society but in fact from those who hold a thread of living natural instinct that has been a constant source of inspiration for millennia, no sages or gurus or even traditionalism here, just plain common-sense.

When we are not governed by rules, be it raw vs. cooked, meat vs. veg, or steamed vs. fried, then we actually enter into the true nature of engaging with food with a pure sense of experimentation and connection. Many people will suggest experimentation but then will also tell you what to experiment with, thereby aligning themselves with ideology that is dogmatic rather than free and open. The expression of health-instinct is simply a reflection, there are no answers here, just descriptions. Everything is left open-ended, inevitably it has to be because any point of view has an edge to it but the circle has no edges.

And this I know, moreover, that to the human body it makes a great difference whether the bread be fine or coarse; of wheat with or without the hull, whether mixed with much or little water, strongly wrought or scarcely at all, baked or raw - and a

multitude of similar differences; and so, in like manner, with the cake (maza); the powers of each, too, are great, and the one nowise like the other. Whoever pays no attention to these things, or, paying attention, does not comprehend them, how can he understand the diseases which befall a man? For, by every one of these things, a man is affected and changed this way or that, and the whole of his life is subjected to them, whether in health, convalescence, or disease.

- On Ancient Medicine By Hippocrates (part 14)

(<http://classics.mit.edu/Browse/browse-Hippocrates.html>)

Everyone has a healer in him or her; we just have to initiate its expression. The natural healing force within each one of us is the greatest force in health. Our food should be our medicine. Our medicine should be our food. But to eat when you are sick, is to feed your sickness. - Hippocrates (460-377BC)

David Nassim

26/04/2012

Back to the future: The possible direction of things to come.

There is much talk in 2012 of the end of the world, while this has nothing to do with the true expression of the Mayan Calendar there is definitely change in the air. But if we set aside the so-called “positives” and “negatives” what is there between the altruism and the totalitarianism? Recently several films have depicted the possible destruction of humanity in years to come, most notably “The Road” in 2009 and also “The Book of Eli” in 2010. Much of this comes from a “Mad Max” (1979) expression of a world either faced by disaster or of humans’ own self-destruction and these have been the staple concern.

Outside of the possibility of being totally annihilated by asteroids or by shifts in planetary-solar alignments etc., what seems most likely on current evidence is that humans will make the world an increasingly uncomfortable and impossible place in which to live. If we look at the situation of the human living or dying there are two possible key areas where a problem can originate, either internally or externally or a mix of the two. The same applies to the planet. If we for a moment consider the things that are external to the global expression, such as impacts from Space or alien-invasion, there is little we can do to avoid/prevent these, and in a sense one can be philosophical about these possibilities.

However, the dis-ease of the human is an internal process and has nothing to do with the climate or anything other than a dis-connection from senses and it is this disconnect which is the fundamental basis of dis-ease. But humans can’t really “do” anything about this, as we know you can’t convince a person of something if they don’t feel it themselves, and also why would you want to convince them? Who does that help? What is “help”? Very often the so-called “healthy people” are telling the so-called “sick-people” they are wrong and “we are right”, and so the whole process of dualism continues ad infinitum. Some people declare “altruism is good for you” because it stimulates the process in the body which makes you feel connected to a cause or to a group. Any kind of belief system will always draw this out, from a belief in the religion of science to a belief in Christ and mother Mary. No matter what the idol is, it’s still an idol. But animals have no idol, they have no beliefs, or altruism or totalitarianism, no veganism or vegetarianism, no sexuality with which they need to label themselves, in fact no requirement for anything at all. Tony Parsons calls this “total poverty” which it absolutely is from the viewpoint of the human onlooker who has “self” and so “has it all”, or even “knows it all”. It is the internal dis-ease of the human I am going to speak about in this article. I’m going to suggest that aside from changes that may affect the planet as a whole, which many will term “natural disasters”, the actual fundamental natural disaster that is already occurring is the nature of the human-condition.

But where this will eventually take us? As it stands there is a very large proportion of people who are so stuck in the sickness of “self” that any alternative seems impossible. This stuckness, which is utterly blameless, is the main staple of the industrial culture. This “individualism” is a focus on aggressive seeking for something that “I need” but of course there is an impossibility of being able to find it. Even so there is a fuel-driven push to find it with the words “SURVIVAL” heavily tattooed across the head. This is nothing to do with the innate sense of the human essence, which is simply a wild-animal or an infant, it just wants to eat and play and

sleep. The nature of the industrial-based-thinking person takes up a huge proportion of the world, probably 90% of the adults. This is therefore a very large proportion of people thinking in a very similar way, not necessarily with a lot of financial backing, in fact some of them live in total poverty. However all have the same mentality and the same dis-ease of being caught in the ideology of fearful “survival” and individualism. This type of energy is born of the city, it is the city energy and the country is a holiday destination only. By the way, much of what we call “alternative medicine” and new-age philosophy actually belongs to this section of people, who in fact are just as much part of the same rat-race ideology, caught up in hierarchical and male-dominated politics and who bring to the table the belief that *“this is just how the world works and we have to eat somehow”*.

The transitionalists are groups with a foot in both camps, who are basically finding it really hard to live with the head only. They know there is something underneath this so have made the “sacrifice” of moving more towards the country and have localized into a town-based community, into a social atmosphere that is often about a very gradual attempt at localization. They are often part of the “system” and have jobs that pay well, but are trying to get out of these, though they don't feel courageous enough or sufficiently able to let go of the ideas of “individualism” to really “go bush”. They love the countryside but also like hot running water. They don't like the idea of a compost toilet or digging the ground for food, because after all not everyone wants to be a farmer! So this is a transition, in a way the brakes of “ambition” or seeking are on but still there is still a move towards acute altruism rather than the totalitarian state. They love the idea of Avatar or the Matrix but also have to deal with tax and the mortgage just like “everyone else”. There may be perhaps 9% of the world adult population within this state a present, which is quite a significant number, considering they are involved in different projects and processes all over the world. These comprise people who are actually quite elderly, who long for a return to the ethos of communities they remember from their younger days, and also those younger people who can feel the stress of the rat-race and don't want to be fully part of it. This is especially true as they are starting to have kids and don't want them to “go through what they went through” and therefore send them to alternative education like Steiner schools and also are very much involved in alternative medicine.

There is then the alternative movement, and these people are again not specific to economic status, who are basically slowing down the process of seeking, they have let go of the idea of ambition and are gradually becoming what some will call hippies, others may call “bums”. These people are sensing that the current process and mentality of the world is fundamentally impaired and they somehow want to shift things to revert back to a more tribal-based society, so they try to form groups who will do this and are particularly ignoring the massive majority of what is going on around them. Very often these people are seen as radical, but they are not altruists or populists of any kind, actually they have stepped out of the wheel of “advertising” altogether, eschewing any requirement for institutions, schools or methodologies for learning, essentially they are beginning to slow down or stop. Some of this group are actually people sitting on park benches, not because they “choose” to do so because there is actually no “choice”. It just seems the most obvious thing to do, because there simply isn't anything else they “want to achieve”, the whole idea of achievement or “saving the world” or “passing on the message” seems alien. They seem unable to ignore the senses the body and are drawn inwards to the deeply local sense of the

body. This can also involve those who struggle with addictions like alcoholism or drugs with severe depression, but for no “reasonable” cause, simply because they realise that life doesn't need to be so goal-orientated, their processes are in a way a rejection of everything they have been used to in society and a movement towards a sensory bodily experience, even if this is quite aggressive or severe. This is a kind of anarchism. This section of people is perhaps 0.9% of the adult population. (Please see the brilliant “La Belle Verte” / “The Beautiful Green” by Coline Serreau <http://www.youtube.com/watch?v=-yIZNXnd6Y&feature=related>)

It's very difficult to tell how rare this last group is, but these people probably comprise about 0.1% of the world's adult population. We could describe their expressions as being within those of the human-animal or the human-infant. These people include the indigenous or tribal peoples still remaining today and the few within the Western populations from which the “self” has simply let-go, (see Tony Parson's at <http://www.theopensecret.com>). Because they have let go the sense of “self” this group is no longer sensing a state of being “individuals” and in a certain way can't really be called “people”. This allows for a situation of *being*, without dis-ease. This occurs very likely with peoples in the deepest jungles of the Amazon who have no concept of “self” and within that very different form of language which is subtly beyond the muffled senses of the modern human, words such as “time” or “space” simply do not exist. Please note that there are possibly 2 billion children in the world, which is a massive percentage of the world total population, but it is the adults who are the issue here, which is why I have not counted the children. However the children are part the above group, or at least the children under the age of 3, after this age they quickly gather and follow the adult momentum as a general rule, but before 3 they are completely natural.

The situation therefore is that fundamentally 90% of the world's adults (these are true “adults” energetically in the perception they have of themselves), are reliant on oil as its main fuel and this is required to perpetuate its ambition and dis-ease of seeking. However this process for certain cannot go on for much longer. With oil running low it is likely for the high proportion of the world with the mind-set of survival of “self” beyond anything else, there are going to be huge problems when this fuel runs out. The dis-ease is like a fire and the process of either totalitarianism of power or an altruism of power, be it the fascist revolution or the communist revolution of the far right or far left, becomes all about politics. This is fuelled by the “self” wanting to make things “better” for “me”, even if the word “everyone” takes the place of the word “me”, which for many altruists, it does.

This 90% will live out an existence akin to the “Mad Max” experience or the expression of “The Road”, this bleak outlook is about the difficulty of things not being as they were when oil was plentiful, but rather about a situation where all this runs out and yet the mentality of the dis-ease stays exactly the same, nothing shifts. So this could well be the problem for 90% of the world's adult population and many of them will form the kind of “kill or be killed” attitude now expressed in some of the more militaristic ideas that are increasingly popular in America, such as CollapseNet, so when the collapse comes “I'll be ready!” It is an extremely threatening world that these 90% live in and have always known, with or without oil this is a living hell, in fact very similar to that which is depicted in “Mad Max” and “The Road”. For a large percentage of the population there will very likely be starvation, civil war and

conflicts and numerous related scenarios, all associated with seizing power and control of resources that are inexorably dwindling.

However outside of this the 9% of adults (we might call them “youthful adults” energetically) in the transitionist movement will have formed some kind of community, although their whole process of transition may be far too slow and will likely be deeply affected if not completely derailed by the huge surge of difficulties of the 90%. It really depends how long the fuel lasts before “crisis” sets in.

The position of the 0.9% of radical adults (we might call them energetic “teenagers”)/ alternative people will likely be clearer, they will possibly be more in touch with understanding how to live and communicate together as tribes or groups and have a sense of the optimal size these groups need to be in order to function. They will have no altruistic goal to achieve and will have localized down to a scale which allows them to deal with what they need. However these people may also find themselves caught up in and unable to deal with the conflicts of the other 99% of the adult population of the world because their expression is not necessarily one of attack or aggression and just as wild animals have been colonially hunted down so the process of destruction of the gentlest expression of humans may also go this way.

The last group of the very few 0.1% of the adult population (these are energetically “children” or “infants”) which are simply more animal-like or infant-like and for whom there is no struggle can live comfortably in any situation but will likely and instinctively try to find areas that are more covert, instinctively seeking out situations where they can live out an existence which is simply hidden and not publicized or expressed as making a statement. They live because they can navigate around things rather than fall into direct conflict with things or be in the way of things. This is how the tribal peoples of the world have survived colonial intervention for centuries and some still exist, simply because they stayed out of the way or hid amongst the trees. This is the most clearly logical thing to do especially when faced with problems on such a large scale. Therefore the uncontacted tribes of the Amazon and the other indigenous peoples of the world and those people for whom “self” is no longer an issue live in Eden and as such simply respond to what’s going on instinctively and appropriately.

Dylan said in his prophetic “The times they are a-changin” - “...and the loser now will later win....” In fact there are no winners or losers here but there is a counter-balance, and the position is that those people who are connected to the 5-senses and have localized to the body rather than the ideal, know instinct rather than what they have been taught, they know life itself rather than only the dream of “me”. These people are the expression of health and very little of this expression actually exists in the world, it is only a very, very few who are actually without dis-ease.

At the end of many altruistic books there is often the statement: “*the decision is yours*”, or “*life or death hang in the balance*”, but actually there is no decision, nature is in control of the whole thing. Nature is not involved in altruism or totalitarianism, it grows the way it does and it’s just what it is. When humans by nature come to this realisation then this is clear because something has awoken within, this occurs by-nature not by an act of intention. The whole point is that humans can’t fix this, they have to see that nature doesn't need “fixing” and that it can

provide and express all that is required, actually there isn't anything for the human to "do". We don't need to convince each other of anything, nor do we need to change the environment to "make it better" or change the diet to make it "healthier" what is more intrinsic than any of these things is what comes simply in every moment. There are 5-senses constantly occurring right now. When these become interesting and are felt naturally all the rest falls into place, all there is, is what is happening and sensed right now. This is in itself a direction which no-one is directing, it's just happening (see the work of Douglas Harding <http://www.headless.org>).

Ancient medicine and understanding originates from a point of "I don't know" and is based therefore on pure observational and sensory data. In modern science the point or premise is actually "I know" (although they will try to convince you otherwise) and that "knowing" is all about dualism in the background which skews all the results to see the wood but not the trees. That ancient knowledge as far as agriculture goes is expressed in modern times as permaculture and this expression almost beyond all others is the realization of the modern human that sustainable agriculture only occurs when we don't "do" anything to make it work but rather that we find what there is and use it. We let go of nature or of trying to control it, like a water droplet trying to control the sea, instead an acceptance occurs and then there is just flow. Instinct isn't an option, it is all that we are, it isn't something we get to choose, we don't choose the expression that comes forth from the body, or life or death, right or wrong, all of this is a mental game. When the arrogance of "self" dies down a little the deeper realization is that there is no "survival", there is just simply living.

The problem however is that the 99.9% of adults is a large percentage and the tidal wave of their discomfort and difficulty may kill off huge sections of the population. Those who are left will be the ones who need to be free and alive, who have health and feel connected to the earth and these will be the indigenous populations of the world. There will be a few scattered hidden pockets of people who are instinctive and non-cerebral who will "inherit the earth". Just as Christopher Ryan author of the brilliant book "Sex at Dawn" explains to us, there is no answer to the difficulties of relationship between people today because simply it is non-instinctual and a very cerebral-based connection, so too is the nature of all of life today, *there is no answer*. For those who read this and get a sense that because it's not telling you what to "do" and it's "pessimistic" and who feel that in fact there is something important to "do" about the state of the world, they will continue striving to "do" this. Those who feel there is "no point in being ambitious" will not, and also those who are living in connection to nature will never read this and anyway would have absolutely no interest in it.ok... ok... you don't need to be "natural" for that!

David Nassim
24/ 4/ 2012

Solid not separate: how the appearance can be confused for separateness.

In a recent Tony Parsons meeting (see <http://www.theopensecret.com>) there was a comment concerning “solidness” of objects in the world. This article looks at this point.

When we observe things in the world we see everything as having a physical form and those materials which have density and solid matter such as wood or metal or even water, all feel solid and material to our senses. There is an equating of solidness with “reality”. When we think of something which we feel is “real” or when people talk about “reality” it is all about seeing a material expression, something “real” means something solid. Even when people talk about having a “real relationship” it’s often concerning the idea of people living and being in the same space, “reality” is defined by a physical sense.

The origin of this way of looking at the world, which we can call “materialism” for want of a better word, is the situation of looking at the universe through a belief system. The core of this belief system is “me”, the belief that I am a “solid” thing that is separate from the world. “I” am over here and “you” are over there and this can be confirmed by touch, “I” feel this solid body here and “you” over there are a different solid body. However this view of the world always has the underlying premise of separateness and so effects all of the information from our sense which cannot see out of this way of thinking unless the process is totally disrupted by something completely different. Tony describes the nature of the human-condition as the “me” being an accumulation of energy within the contracted state of the human body. But of course this amassment of energy is not disconnected from anything else, it is completely unified with the whole of existence, it is just that in the state of contraction there is a “fullness” that forms the materialist belief system.

The perception is obscured by the contraction of energy, fear. What would happen in the natural or wild state is that the energy of response in nature such as when a lion chases a gazelle, is simply an energy passing through these expressions. However somewhere in human history the process of allowance of energy to pass through the body got stuck, probably for physiological reasons related to the human standing posture, and so the emotion of “fear” formed within the human. This is the fundamental basis of all other emotions (meaning “disturbances”) of the human-condition. The emotion is all about the “me”, which is a feeling that has been attached to, the “me” is sticky so emotions attach to it that impede the energetic flow throughout the body. This stuck fear is in contraction and contraction is a withholding of energy over long periods of time, from the age of three or four onwards it forms a kind of “shell” or “armouring”, creating the belief of “me” inside and the world “out there”. This divide or detachment is simply the nature of the contraction called “myself”. “Me” is the name given to the state of contraction, so by naming the contraction we are actually always naming the “dis-ease”. This is interesting, it means that the “solid” body called “me” or “David” *is* actually the dis-ease (not a surprise to some!). The point is that materialism is engendered by the nature of contraction and the sense of separation, which in turn engenders a loss of sensitivity as there is now an armouring between “me” and the world. So there is a sense of numbness, in a way a depression about all of this because what was originally there in infancy has now been

“taken away” or seems to have been. As Tony explains, in fact what is, has always been, nothing has been taken away or lost but from within the contracted state the true felt sense of connection to everything *seems* to be cut off. It isn’t, but just feels like that.

Then there is the idea that with due process, such as various religious methodologies of meditation and mindfulness, there could be a way through this maze and back to reality, an intentional “softening of me” even. But in fact everything undertaken by the process of “me” cannot aim to destroy itself, for this state of contraction has now become stuck and believes itself to be “alive”, in as much as it is solid and separate. So to make it non-solid and not separate would be the very thing that “me” tries to avoid. In fact, meditation processes commonly reinforce the process of “me”, the notion of a “meditation” or “qi-gong” “master” says it all, how can it be possible to “master” what you already were and something that has never changed? It is never about mastering anything, it’s about a letting go or dissolving, a loosening of an image of what “I” think I should be, then all that is left is life as it is. When the whole construct falls away, there is nothing else left but what *is*.

When the arrogance of taking a horse to water passes, the horse finds water and drinks.

So what is there outside of the contracted state? This isn’t really worth putting into words as it is an Unknown, rather than a knowable or definable expression. Energetically one could describe it as being when the state of contraction of the “self”, dissolves there is simply a natural flow of energy without impedance or amassment of resources. It takes perhaps 60% of the body’s energy to perpetuate the daily existence of the nature of “me” so when this drops away the energetic system is far more efficient.

It is very hard for the senses to let go of materialism, the idea of “me” being solid and “you” being solid over there. Everything in the world is set up for “individualism”, the solid-state idea that “I am a real thing” provable by the physical body and “my” physical expression, including the names and labels of objectifying life. However what is solid is only actually the appearance of solidity. Science is baffled by the fact that what atoms mostly consist of is no-thingness or space and the actual “real” or “massive” aspects of an atom are made up of energy which is constantly turning on and off or going into and out of existence every billionth of a second, so in fact *every* moment is another big-bang. The point is that even on an intellectual or a conceptual level the nature of life and things that appear to be solid is actually only an appearance, in fact they are not solid or absolute or bordered, there is no edge to anything that is absolute, everything is One-thing.

But what prevents us from seeing this? Why is it that we seem to live in a world where there is dual nature, a “you” and a “me”, a “subject” and an “object”? There is always this divide. This is because there is a looking at the world through the filter of “me”. The energy contraction is like an hallucinogen for the senses, it creates the illusion of separation because there seems to be a “locality” or centre to “me”, whereas no such thing actually exists. If “I” doesn’t have an absolute centre then in fact it never existed at all, the fundamental premise is completely annihilated and then the house of cards of “me” drops out. However, this doesn’t mean that one can walk

through walls or bend spoons, it simply becomes obvious that the natural reality is one where there is an outer appearance that is unified beneath this surface. This applies to everything, even waves on an ocean, instead of them being isolated and objectified they exist contextualized by the fact they are One with the ocean. This does not discount the wave, neither does it discount the ocean. The never-ending question for the seeking “me” is “how do I know that the waves and the ocean are One?” or “how do I feel the ocean?” but again these are all questions asked from the perspective of the “me”. Eventually the questions can’t find an answer, and as a result there comes a point of giving-up which can turn in one of two directions: there is either a passivity of questions which simply don’t get asked and remain within, with the conclusion that “I know the answer to this ‘cause I’ve heard it all before”, or there can be the beginning of a falling away of the questions themselves and as a result, or at root there is the loosening of the sense of “I am” as an absolute. This is the general expression of what happens at a Tony Parsons meeting, eventually all the questions asked and responses given seem to be coming from one singularity.

So that which has physical density or seems solid is a formation of a surface energy that is either dense or soft, but this is nothing to do with the fact that it is all made of a Unknowable Oneness at root. From this perspective everything is both real and unreal, full and empty, what seems solid is actually no-thingness, so it is really a paradox of *nothing being everything*.

David Nassim
7/ 5/ 2012

The benefits and pitfalls of the *nature* of herbalists vs. body-therapists

“The art of medicine consists in amusing the patient while nature effects the cure”
- Voltaire

In ancient medicine there are clear differences in the natures of different people using the tools of treatment. Broadly, these are therapies which are either about the practitioner connecting to the patient, or therapies that are about a practitioner providing a facility to access nature through ingestion of substances. Usually the former is about the nature of the practitioner and the other is about the nature of the substances and in this case to some extent the practitioner is out of the picture. So this is a very interesting difference.

Fundamentally the nature of medicine overall is the domain of the yin, it is those people who are yin by-nature who can practise. The yang type people find the situation of being a therapist too narrow for their natural expression, they need bigger arenas than the inside of a practice, therefore their nature can often be like a bull in a china-shop if they are involved in medicine. It is clear that some people are healers by-nature and their nature is yin. These people form the basis of what is spoken about here and also the basis of the ancient and indigenous tribal understanding throughout history. Within this, the external-based therapies or body-therapies are more the energetic quality of yin/fire, as they require the intimate participation of a practitioner, and the internal-based therapies are those that use the addition of substances to the body, such as the herbalist, which can be described as more yang/water. These types are involved, but are by-nature less involving of the body itself.

The natures of these two different types of people are quite clear to those who have seen these practitioners in action. The body-therapist type of healer is usually a person who really likes to engage with people. Their mannerisms are warm, relaxed and affectionate, they don't have any particular attachment to hierarchy or about “knowing” stuff, and generally they seem comfortable and at-ease talking and interacting with people socially. These type of people make for very natural body-therapists.

However, the nature of the herbalist is quite different, more akin in mannerisms to the detachment of a surgeon! They tend to have a cool, clinical manner, and don't get overly engaged or “chatty” with a patient. They are not usually seen as a “people person”, they see things from a bit further away preferring not to engage completely. Knowledge is usually highly prized, they want to do their job with the utmost clarity. In both cases there is a foundation in the yin - the body therapist is yin within yin and the herbalist is yang within yin.

However, the disparate natures of these two types have many problems attached due to the human-condition of “self”:

The problem of the body-therapist is very much to do with “self”, so whatever processes and difficulties they may have, these will to some degree be transferred to the patient. So any hierarchical, domineering or aggressive notions about power and control they may have will affect the patient and eventually the treatment, which is another reason why yang energy expressions are not so useful especially in body-

treatment type therapy and they can sometimes do better as herbalists. Any kind of direction imposed by the personal experiences and ideologies of the practitioner will always come out, all the judgments, hopes and dreams become part of the treatment and therefore unless the practitioner is deeply relaxed and by-nature doing what they are doing for *no-reason at all*, just being what they are, then it will all be projected in treatment.

The process of being a healer is not a choice. Even if one tries to force the issue and “become” a healer and believes that “it isn’t a choice”, this will result in internal or external expressions of tension and this will show itself in the end. It cannot be “worked on” either, because the ideology of “getting better” is again a self-imposed motivation to “get better”, something again that will make the patient “aspire”. All this is human idealism and altruism, power, control even being liked or needed, all completely to do with the ideology of “me” or essentially the dis-ease itself. This is an expression of the controlling ideology of the fear of the impersonal and the want for everything to be very personal and about the practitioner. Even though one of their own mantras can be: “rule one: the patient is always first”, in fact it is all about all about the practitioner rather than the patient, no matter what the ideology.

However if there is a natural connection of human-energy to human-energy in treatment, this is potentially stronger than any other influence in the way of there being a domino-effect of the collapse of “me” which can occur when the patient who is in deep sufferance connects to the practitioner and at the point of contact there is a sense of no-separateness which resolves sufferance in the patient and the practitioner together. The practitioner isn’t more powerful or better, usually with a natural-practitioner there is a relaxation in expressing what they do naturally which means there is less resistance and more possibility of healing-energy just flowing. As a kind of absolute sense of healing, there can be a total dissolving of the “me”, because there is an interaction with a believed “me” of the patient, and a situation of natural-human of the practitioner, i.e. that which is without “me”. This is very rare, but in fact any interaction can effect a resolution in this way, even when having nothing to do with treatment. Please see Tony Parsons (<http://www.theopensecret.com>). Still, healing occurs despite the practitioner “me” getting in the way, although very often if there is a lot of “me” then there is transference or resonance with the dis-ease state in the patient and so tension is transferable just as openness can sometimes be. To some degree when the impersonal nature of things is accepted, then there can be freedom from the known arena of “me” as the practitioner.

If we look at the herbalist’s issues, there can be a total detachment from the patient and as a result a feeling of separation. Separation in itself is the fundamental cause of dis-ease, the patient can feel they are objectified and not interacted with at the same level. It is much far easier for the patient to believe in the power of the practitioner, or make the practitioner into a deity who holds all the answers. The practitioner can become very mind-based due to the fact that there is a process of memorising herbal properties, devising formulae and balancing prescriptions. This can form an intellectual snobbery about the power of thought and mind that the practitioner holds and thereby believes they are the “source of all knowledge.” The true nature of a herbalist is very much like that of a cook who senses all of the ingredients and far less “mind” is involved in this process than the one above.

This problem of objectification also occurs in situations that are off the body and mind-orientated such as psychotherapeutic counselling or guidance, or wherever language and thought become the basis of treatment, or in surgery where it is believed the patient is not being interacted with as they are under anesthetic! This environment of detachment makes for a cooler interaction and can increase the patient's problem of not being connected to, or their ability to feel connected to the prescribed herbs so they have limited effect. The practitioner can seem to be all in the head and not in the body, they can feel detached and cool, which stems from their fear of the intimate, of truly interacting and letting go of the detachment in order to be with the patient and part of the healing process.

However, although they are prescribed and augmented by the practitioner, herbs are useful in that they are neutral in and of themselves, purely natural and without "self", they have an objectivity which the practitioner doesn't. The actual nature and properties of the herbs have no intention, there is just a natural openness and a connection to the body, so in a way the practitioner is only a go-between for the herbs' effect on the patient. If the herbalist is less aloof and more intimately connected to the patient-energy, less "me" involved in detachment, then the connection with the practitioner actually boosts the effect of the herbs in a much stronger way as the human-to-human affinity is the most vital component of not feeling separate. But even without this, the power of the medicine and the connection with herbs has an effect all on its own within the body and is essentially the guiding energy of the herbal treatment, so the use of herbs may be appropriate as they can affect the nature of the patient directly bypassing the nature of the middle man/woman, i.e. the practitioner.

Of course herbs and body therapies are all used for different purposes, there isn't one tool that fits all, although tools can of course be used to treat any number of situations. There are two options for the potential therapist, one is to focus on one tool and use it very effectively in many different situations, or to know about many tools and use them appropriately if and when needed. Neither is better or worse, it just depends on the nature of the practitioner.

So in summary, the herb itself is relatively yin by nature because it is neutral and soft, but the practitioner using them tends to be more yang and so can tend towards detachment issues, forming a cooler "self". The body-therapy in itself is more yang because it is the energy through the practitioner's body which is human and so energetic and yang by nature. But the body-therapist practitioner is more yin, less heady and more bodily/intimately-connected. They have a tendency to form a heated "self" which can be about controlling the nature of the patient in relation to themselves, and so obscure natural healing energy.

There is no better or worse in this, no good or bad, this is just a description of the complex nature of the different types of tools of treatment, all using the same fundamental principles, and treating different patients, and the difficulties or augmentations of the human energetics due to the "self" in its different forms, getting in the way of natural connection.

David Nassim
11/ 5/ 2012

The Impossibility of Unrequited Love: How attraction occurs beyond the “self”

There is such drama in the expressions of “unrequited love” as depicted historically in films, musicals and all manner of media. The nature of “love” by itself is something that needs to be reconnected with. When we talk of “love” we often mean something very specific when in fact love can only be total and all-inclusive and therefore cannot be specific, actually love is often the wrong word. In a way what “unrequited love” is describing is “unrequited attraction” which is an interesting idea but needs to be looked at in the context of energetic-attraction similar to the way the poles of a magnet will come together. Herein lies the problem... how can this be *unrequited*?

The scene is set of a man who very much desires a particular woman but she is completely uninterested, a really deep dis-interest that can't be related to any particular thing but in fact to the overall sense she has of this person. However he is totally infatuated and is determined to pursue her, come hell or high water. Then when all his hopes are dashed he spends his life as a recluse hoping one day she will change her mind. The curtains close. This is the stuff of a variety of Hollywood movies and can be seen in a variety of scenarios, enacted by either gender. But whatever the plot or characterization, the whole expression is similar, there is a lot of suffering associated with the nagging ideas of “does she like me” or “does he think about me” etc. However, these things have very little to do with what is actually going on in the process of attraction.

If we look at nature as the expression of energetics that it is, then attraction can really only ever be something that is a mutual expression. There is an active energetic yang and a still energetic yin and these are polar energetics that combine to form a bigger expression. The nature of this process is irrefutable and occurs both at the level of the physical plain and also of the expressional plain if, say, there is a complete energetic attraction going on. It is common for there to be different processes of attraction going on, like only a physical attraction which is the visual appearance of something/ someone or feel of something/ someone. But also, in addition to this, there is the nature of the expression or ethereal-energetic-nature, the invisible stuff so to speak, which may in words appear to be dualistic, are actually what one can call bodyspirit which is a singular expression.

When there is attraction on *all* levels then it's is a “clear” attraction, but when attraction occurs in one way but not completely then it's an attraction of sorts but is less potent, so to speak. It's never a situation of “attracted” or “not attracted” there is always a connection, it's just a question of degrees. The same applies to repulsion, if something is without repulsion then it is more attractive by default, if it is with repulsion there is less attractiveness, so these are different words of exploring the same energetics. Attraction and repulsion are part of a spectrum of energetics. The charge or attractive potential is strong or weak, this is the nature of any polarized energetic field.

So back to the situation of supposed “unrequited attraction”. If there is a total or clear attraction between seemingly two (or any number of) people then this situation would seem simple, in that that these people would be drawn together. However, one thing prevents this process from occurring, which only occurs in humans and it is the human-condition of the separate “me” or “self” which acts like a buffering between

two expressional entities and can manifest in two different forms. One is the more yin form which is cooler and is associated with the yin-female and the yin-male expression, it is that of a kind of detachment from feeling so everything becomes a phenomenon happening to “me” inside a “glass box” of “self”. This is a kind of numbness that can exist through a situation of self-defence or of wanting to feel secure and protected within a cocoon, so to speak. From the perspective of the naturally attracted partner can seem very strange as they feel there is potential for attraction but the other one is not responding to it. This can cause feelings of rejection or vulnerability for naturally-attracted person as this can trigger the “self” in them which can have many consequences, including a tendency to feel victimized in some way. Often Hollywood will sometimes accentuate this by teasing out the length of time during which a man or woman is oblivious to how attractive the other person is before that realisation sets in.

Conversely there can be a situation where there is not such an obvious attraction occurring, but one or other person is strongly projecting a situation of being attracted (as in the example at the top of page 1). This is often occurs with the yang-female and yang-male expression whereby there is a strong focus on someone who represents something very key to them at a particular time, or because they require connection to that person’s energetic quality, or they would like a person to be what they want, more than actually seeing the person as they really are. This tends to be a hotter or more yang expression. The result is that the person will often feel very disappointed (understatement of the millennia) that they can’t “get” the person they want or they can feel rebuffed or dismayed when there is no response. There is often a feeling of being cut-off, not being heard or understood, of one’s heart being not accepted. This can lead to violence, aggressive, manipulative behaviour and all kinds of forceful attempts at ownership, of trying to make what *is* into something else. In Hollywood this is the classic tale of “tragedy”.

In both situations the “self” clouds or gets in the way of what is actually going on. It is rare that people can explore attraction or potential attraction with the kind of “courtship” that animals engage in, which has nothing to do with actual “courting” but everything to do with “sniffing-out” the actual nature of the energetics in the process of attraction. Of course attraction doesn’t necessarily beget any form of longevity of relationship, some attraction can last for years and others will be gone in a moment. However none of this is good or bad, right or wrong, it’s all within “love”. *All forms* of energetic interaction, including tyranny and energetic contraction, are expressions of the unconditional nature of love, which is essentially what makes it *without condition*. Hence one can’t *get to* unconditional love as one already is it in every way. “Conditional love” or “romanticized love” is an imaginative process containing suffering and is all to do with the nature of “self”. (For more on this please see my article “Real Love”).

Therefore the nature of unrequited-attraction is actually a total impossibility. What can happen pathologically is unresponded-to-attraction (yin-pathology) or projected-attraction (yang-pathology), but a situation of actual attraction if it is real exists no matter what. When there is a dropping away of “self”, simply because it passes away naturally not because of any forced process of so-called “self-development” (a contradiction in terms), then there is simply an interplay of energy, one might call it an exploration of connection, or a dance. In this process the energetics of people

follow the natural process of attraction by engaging with what is, not with an idea or a projection, which originates from a “self” and sense of separation - “me” vs. “you”, neither is it a non-engagement, which is another form of “self” in a more insular state. Very commonly the “self” and the presentations of “self” create enormous problems, such as believing one is “always attracted to people who don't want me” or feeling that “I am so insular by nature that it’s impossible for me to connect”. The point is that attraction isn’t something “you do”, it’s something that *is*, and so is simply to be sensed and responded to rather than imagined or not-sensed/zoned out from.

People come to sense this when there is a natural ripeness, not through “trying”. There is often a process at the heart of each person’s nature that is preventing natural attraction from being connected to, or that is projecting attraction and fundamentally this is all to do with the state of a vulnerable “self”. This “self” is contracting from early childhood and at the same time there is a contrary feeling of something not being “quite right”. This sense eventually leads to a process of completely opening and letting go that is utterly in the hands of nature. It isn’t something the “me” can do anything about and in fact the unravelling takes place at a much faster rate as this becomes clear. The impediment to the process is often the very focus upon it.

Attraction and repulsion, like everything else in nature, are totally out of the hands of “me” but our arrogance in attempting to tamper with nature and believing we are able to control it is commonplace within our psychology. We truly believe we “choose” the relationships we are involved with but in fact this too is a fallacy and there is a much larger picture to this. We don't have the individual “power” to create change and “make things happen”, things occur through us, as life is being lived through us not because of us. As such relationships often display the key features of expression that show us the edges of the “self”. The triggering process that occurs between people in attractive-oppositional energetics creates the friction of change to either feel the warmth of fire that melts the glass-box or to see the truth behind an illusive image of idealism created in the mind’s-eye. Both are expressions of reality. When there is peace of natural expression through the vessel of the human bodyspirit, no matter what pathological processes are involved, there can be an expression of attraction without wanting or requiring reciprocation on any level and so without expectation. Or there can be non-attraction and this too is without grief or requirement or feeling the need to act-the-part.

When there is an allowance of nature, then all interactions are totally at ease and are beyond time, space, life and death.

David Nassim
2/ 5/ 2012

Without Identity - losing “me” religion: The failed attempts at labelling the sexual-orientation of emptiness

“I think people tend to be really obsessed with transgender people’s physical configurations. But transgender is a condition of the spirit, you know? There’s something very reductive that tends to occur in perceiving transgender people and even gay people, in that society tends to want to reduce them, in almost a crude way, around an obsession with their sexuality or even their genital configuration, which has... there’s a kind of a cruelty to that, when, in fact, what we are dealing with is people whose spirits are different.” - Antony Hegarty

Antony Hegarty is a well-known singer/song-writer who expresses very openly something known as a “transgender” nature. Hegarty points to something which is very clearly true, that gender is just another label and identification with gender or indeed with anything is actually just another trap of “myself”. While “transgender” can be just another label, what it does recognize is that there is no absolute category for gender and also therefore no absolute category for sexual attraction, or simply attraction as to some degree all attraction is “sexual”.

The point is that of the closest and seemingly most “obvious” identity processes, sexuality is one of the key “roles” played. It is a kind of identity of nakedness, because as Hegarty points out it is interesting how genital-configuration seems the absolute determinant of “me as a male” or “me as a female”, whereas this is clearly not the case either in humans or in nature.

When there is a very deep questioning of this “me”, all parameters are questioned and questionable. The point is that without a sure sense that “I” truly “am”, how can we then add onto this a label of being heterosexual or homosexual or any kind of sexual. What “transgender” allows for is the possibility of a non-absolute expression. Very often in the media there is a question about public figures: “is he this”, “is she that”, “how do we categorise or define this person or that person”. When definition or identification occurs there is an immediate blocking off of being able to connect directly with true nature. Hegarty points this out well, as he says it is a quality of the “spirit” that is different.

If we broadly look at society in terms of the general or non-absolute description of yinyang energetics, we can divide society into 4 quarters:

Yang-male

Yin-male

Yang-female

Yin-female

These expressions are decrypts of the body (male or female) and the expression or quality of personality (yin or yang). The yang-male has a characteristic of being overtly masculine, the yin female has also a characteristic of being overtly feminine, but in-between is the yin-male and yang-female which have a mix of qualities. The Yang-male and yin-female expressions we might call “simple” qualities which tend to define society, they are like north and south poles, winter and summer respectively. However between this black and white there is an array or spectrum of colour that is

the expression the yang-female and yin-male which are the phase in between summer and winter, these are the mixed phases of energetics and so represent the spring and the autumn respectively.

The gay-rights flag promotes the rainbow colours in an attempt to highlight this “difference” in expression. However it is key for us to understand that 50% of the population of the world are a mixture of this qualitative “complex” expression of physical-form and expression/spirit. Whereas fewer within this group will classify themselves as homosexual, in fact a very large number of them have a mix of energetic quality which allows them to see both a male and female perspective of life, not just one side. This is expressed in the yin-male and yang-female expressions.

Of course social norms and role-playing can beat this into a “you”, but if the person is allowed to simply be whatever it is they are, then sometimes it is clear that those such as Antony Hegarty, Sinéad O’Connor, Eddy Izzard or David Bowies of this world (within this very narrow arena of the media world) express something that is very mixed in its qualitative expression. This of course smacks of anarchy, because the polarized expression of the other half of the population find this very difficult to understand. It seems clear than males should behave in one way and females in another and this idea, particularly pertains to sex itself and creating children. However while it is obviously true that male and female bodies are indeed absolutely requiring of each other, so too are the other qualities of expressions of humans. The nature of our time is such that the world is moving into over-population, so the natural forming of sexuality that does not result in children is actually a function of health within society and a natural process of sexuality that can balance that over-population. It is ridiculous to actually think that the whole of humanity is not One, functioning as a single expression just as it is ridiculous how impossible individualism is and how we are part of what some call “Gaia” or the whole expression of the earth’s energy. The point is that the larger picture encompasses something far more than that which is routinely seen and is so narrowly judged.

As with anything else, sexuality cannot be an identity. No animals in nature have a sexual identity. All sexual expressions are totally spontaneous, they are not considered in terms such as “I am a male and that is a female”, it’s simply energy expressing itself and is appropriate on all levels, no matter how this occurs. We must also realize that humans are by far the largest group of primates on the planet and the nature of such a massive population gradually changes the nature of sexuality as a collective. In wild nature there is no bisexuality, homosexuality or heterosexuality because there is no labelling of anything, there is just energy. I once heard a deeply phobic person giving advice to someone about expressing themselves sexually wherein he said: *“whatever you do be clear about it... if you’re straight then be straight, if you’re gay then be gay. But don’t do this thing where it’s all wishy-washy, that’s bullshit!”*. It’s the last two words that sum up his ideology for me. This however is the norm, for people who need to categorise and identify and hammer everything down in order to try and make the world the way they want it to be. It is the stuff of male-dominated, genetically-modified dis-ease, having little or no understanding of the true nature of health wholeness through its arrogance.

"The world is divided into two kinds of people: those who divide the world into two kinds of people, and those who don't."

- The Manchurian Candidate 1962

When we look at nature, no form or mould is being applied, no absolute is being forced. There is just an openness and a realization that what "I am" is actually an open vessel that life flows through. There cannot be an identity, so the ideology of surgically creating oneself into a particular form, as expressed in the idealism of the "transsexual" surgical operation, is total and utter madness. There is a deep psychological problem in the ideology that a person can literally attack the body in order to make it the way their identity of "self" thinks it should be. This is a form of psychosis and there is no acceptance here at all.

Also the so-called heterosexual or homosexual "style" as an absolute way of expressing, speaking and behaving is again a total fallacy devoid of reality. In the energetic field of life there is attraction and repulsion, say it can be towards a male or female body, let's say in fact that it is totally open and anything goes, this isn't going to suddenly mean that you "become gay" or "become straight" it simply means that whatever is, expresses itself *as it is*. There is a feeling of a hyper-flamboyancy about the stereotypical "gay" expression which is about huge drama and a bouquet of campness, but actually it needn't be anything like this, it is part of the exteriorization of a group of people who have been held back or held down and are now "allowed" to be what they are, which therefore creates this explosion. But in truth most of this is not actually that real.

The question of "how do you know your sexuality?" really needs to be left alone. It's like asking "how do you know you exist?", the same question just wrapped up in different terms. It need not be a question of sexuality, but about other labels like being a political member or person of a particular colour, creed, religion and so on. We all carry around a list as long as our arm of what "I am" but in fact none of this is true. We will never answer the original premise of "who or what am I?" because we haven't realised that at root this "I" does not really exist! If the original person at the base of this house of cards doesn't have an absoluteness then the cards just fall, they let go and are blown away by the wind. There isn't a person, so there isn't an identity. This is hard to deal with, no matter who you think you are, no matter what colour or creed you believe yourself to be. Sure, the African might look in the mirror and say "I'm black" or the Russian looks and says "I'm white", but actually both are looking through at the mirror from the same empty-space or "headless-state" of the visual-field. We are constantly looking through emptiness together, in fact it's the same emptiness we are looking out of at each other. This is an expression of the key interest of Douglas Harding, please see <http://www.headless.org>.

So who is afraid of difference? Well at least half the population is, because it is easier for the polarized summer-winter types to be more absolutist by nature. It is important that we see the energy of the poles as more forming of polarity, but when this polarity starts to believe that everything must be in accord with it then we get perpetual summer or perpetual winter which essentially is the greenhouse effect! And yes, the yang-masculine is the driving force of the world as it is now, almost completely devoid of feminine earth-based understanding. The point is that there is a mix of energy, and for those who deeply feel the nature of "mixed quality" without the need

to define it or to place it as a particular thing, then what emerges is a purely unique expression that is utterly uncompromising in its expression. The stylism or fashion of identity is utterly superficial and acts as a mask to the true nature of what is expressing - from no-where.

The end of identity is the state of losing the religion of “myself” and allowing there to just be what there is emanating or arising, without questioning or attempting to control or manipulate it. The expression of the “transgender” movement to some feels threatening. It is more deeply anarchic than others because it simply can’t be pinned down and as a result it allows a realization of non-absolute in a world where absolutes are the norm. In the end there is nothing that “I” truly know about “myself” for it is an illusion of the senses that there is anyone here at all.

"Wherever the bird with no feet flew, she found trees with no limbs."

- Audre Lorde

David Nassim

4/ 5/ 2012

The decline and fall of the “Someone” empire: The possibility of a chain-reaction to dissolution of “self”.

In the process of healing treatment it is very clear that the nature of touch is by far and away the most powerful of medicines for the human being. The nature of touch, how the touch manifests itself, can therefore either increase the sense of separation or can be an intimate connection which is curative at root. The nature of the practitioner is fundamental to this. Clearly any sense of separation that is buried deep under the façade of the practitioner wherein “self” strongly believes that *“I am the power behind the throne of medicine, and knowledge and understanding come through me and me alone”* will then be passed on not only to the patient but also to the string of disciples that practitioner will undoubtedly have.

One can learn the nature of what health is through the process of negation of what it isn't, as well as the realization of connection. In many cases what we are told to be “healthy” or “healing” is quite the opposite, hidden under a hierarchical blanket of masters and students, gurus and complexes that completely obliterate the nature of nature which occurs through the role of both practitioner and patient as a unified connection. *Healing happens at the point of contact* and is utterly spontaneous, therefore it cannot have anything to do with either practitioner or patient. Intention is for the bigots of medicine, and they wield it as if it was a blade of truth, only to cut themselves eventually on its edges.

However, the nature of the pure connective touch is deeply important in healing. Its impact resonates far beyond all other forms of treatment, for example anything that is not human, i.e. metal needles, herbs, moxibustion, stones or crystals, magnets, even other devices which are often made of natural materials but are still not the human energetic field, as such these always secondary to the human touch. But why is this? The reason is that the nature of healing is the process of ending the dis-ease of the sense of “separation” at root. It is the ending, even temporarily, of the situation of feeling “on my own” and instead feeling at least known and connected to and at most there is a total interruption of “me” and an ending of this and a dropping into Oneness.

Because the nature of the human-condition is part of the human energy field and the nature of this field most of the time is a situation of the distortional vibration resonant to the sense of separation of “you” vs. “me”, then on those rare occasions during healing or indeed any interaction where there is no longer a “me” or “you”, or perhaps a more subtle “me” and “you”, means there is a possible altering of this field and there ensues a situation of connection which is both intimate and impersonal. This connection can be a feeling of going home, a feeling of relief and is the realization of not needing to be or do anything, it is a beginning of the return to the natural-state of a human. Please note that much is said in the ideological New-Age press of the “law of attraction” (from Rhonda Byrne's “The Secret”), but actually this ideology is about the nature of resonance, not attraction, opposites poles attract, this is very basic. Resonance is about vibrational energy of the *same type*. If there is a resonant frequency of the distortion of attraction in the human energy field this is quite a din, although the resonance of nature is much louder, Tony Parsons says it is the loudest thing in the room that No-one is listening to. However the point is that resonant frequency of humans is generally a distortion of their nature, including the illusional

notion of the ideology of “The Secret” by Rhonda Byrne. Human energy influences other human energy more easily because humans are intimately One, whether known or unknown. Hence if the whole of humanity is nuts it’s likely that everyone will continue to join the club.

The ultimate point of the breaking down of the “me” and “you” divide seldom happens in treatment because the nature of the situation is really only at the edge of the “self”. There is normally a quotient of “me” in both the patient and practitioner, causing a division that keeps them separate on some level. Even in relationships when people are intimately connected there is still a division... in some cases more profoundly than with anyone else!

So it is very rare for a person to encounter a human energy field that has absolutely no-self present at its core. There are of course such expressions of nature in various forms, one of which is through Tony Parsons (<http://www.theopensecret.com>). While I write about Tony in many of these articles this is not a deification of the man, nor am I interested in “promoting” him. It is simply an illustration of a realization that this is one such rare expression of a natural-human energy field which has no-self at centre, no collection or contraction of “me”. It is perhaps better to describe Tony as a phenomenon, like the sea or the wind or a tree, than it is to suggest that it/he is a person, for this would be to ascribe or attribute something to this which is unfounded. It is a state of total poverty of human-self-contracted-energy-frequency and therefore is simply total openness, which is neither achieved or achievable, essentially it is a spontaneous phenomenon of nature. This is important, because while all of nature and in fact the whole of the universe has the same resonance of Oneness which is representing through what is called Tony Parsons (and of course also every human but just with the add-on of “me”), the energy field of the Tony aspect of humanity is very different from the broader human energy field. When that which has no “self” meets that which believes it has “self” this can trigger a total collapse of the “me” like a domino effect. The energy field of what we call “Tony Parsons” doesn't respond from “self” and as such this is a very rare expression in the vast majority of society where there is always a me/you or dual nature to the interaction.

The fact that there is such a phenomenon of *human* without “self” is a very potent and absolute expression of healing, which is unlimited. It cannot be objectified and is totally spontaneous, it occurs particularly in contact with infant children. There is a close connection between the infant human, the indigenous peoples of the world and expressions such as those of Tony Parsons. So if the average human spent a lot of time with infant children, or with Tony Parsons or with indigenous tribal peoples would here be a change?

Well it’s hard to know....there is of course a deep desire of the seeker for change, so there is an immediate draw towards all of these arenas as a solution for suffering with the result that these expressions can be guru-fied and turned into deities to be worshipped, but this loses their essence and blocks any possible realization from occurring as it is still all seeking. When we are open to them these human expressions of the natural-state allow us to access an ultimately powerful connection that is utterly anarchic and breaks down the idea of “self”. When encountering these phenomena for long enough they wear away, if not completely collapse, the nature of the “self”, however most often this energetic connection is missed. We take Tony Parsons to be

“another person with his point of view”, we take the infant to be “just a baby” and we see the indigenous person as “a primitive”. There is very little openness to these human-connections to the end of suffering and as such there is a total dismissal of the truth and the anarchic origin of all creation through these human forms.

If we imagine for a moment a world wherein there are fewer expressions of the disease of “myself” and more expressions of No-one-ness. In this situation there would be an easy domino-effect of ending of “self”, because the resonant frequency of the human energy field would be completely different and far less distorted. Whereas conversely in today’s world it is far more likely that the “self” dis-ease indoctrinates the senses of a child at a very early age and so springs the trap of “self” from then onwards in life.

However, the rare expressions such as those of Tony Parsons, infants and indigenous peoples are natural-anarchy in our midst, and also of the ending of the nature of human suffering. The human energy field of “self” is not in these expressions either, because it has not yet been formed or it has died a death. In either case the great truth of this expression is that for the human whose energy field is naturally ripened to a juncture of collapse, these expressions of human-to human energetic field contact trigger the total annihilation of “self” and end the process of “me” once and for all. Just as historically there has been a rise of the empire of “self” in recent humans, these expressions may in future spark a domino-effect of the ending of “self”. When there is an understanding that the infant child holds the key to instinct and that the expressions of Tony Parsons and the few other voices of “radical” non-duality are actually simply expressions of no-oneness through these human energy fields, this allows for the realisation that there are human expressions of no-suffering and as a result are vital points of contact for those who suffer, i.e. the majority of the human race. Encountering such expressions is like encountering “home” within, this is not connected to externally it is something that knows and is intimate with the very core of the energetic field of humanity and as such is the only thing that can look past and disrupt all the aspects of “self”, penetrating to the heart of the matter without lifting a finger. As far as these expressions are concerned there is total freedom as nothing is disconnected, nature goes past any defence that the “self” can muster.

If only it was as easy as this:-

http://www.youtube.com/watch?v=0VhfPN_6fcA

Please see too the beautiful “La Belle Verte”:-

<http://www.youtube.com/watch?v=p4Y85-rexgk&feature=fvst>

Even if we are unaware of it, human contact is the most powerful expression of non-duality, the nature of Tantra is also one of the oldest metaphors of this connection, being the origin of collapse of the sense of “me” as a separate expression. When humans connect it is not from the head but at the very core of our being. There can only be One...and you can be sure it won’t be like this:

<http://www.youtube.com/watch?v=4AoOa-Fz2kw>

David Nassim
18/5/ 2012

Differentiating “selfishness” from natural-authenticity.

We constantly hear judgmental pronouncements that someone is being “selfish”. But what does this actually mean below the mere surface expression? What does it mean to be “selfish”, and from whence does the concept derive? Is anyone, in fact, to blame?

To look into this we have to fundamentally break down the term, firstly by looking at a dictionary definition of the word “selfish”:

selfish

- 1. concerned with your own interests, needs, and wishes while ignoring those of others*
- 2. showing that personal needs and wishes are thought to be more important than those of other people*

Basically therefore the message of selfishness is actually the notion and action of separateness, of being or feeling separate from someone else. As often spoken about in these articles, the nature of “being selfish” is a situation of living through the embodied sense that I am separate from you, or even more than this, that there is something that actual is an “I” or a “you” at all. The “selfish” state is in fact the state of dis-ease, it isn’t possible to blame anyone for this and so adjudging someone to be “selfish” is merely the confirmation of separateness in both the judge and the judged.

Instead of “selfish” being a situation of a “me” versus a “you” one might instead consider this expression to mean that the afflicted human is in a state of constant tension, torment and discomfort. If everything is about constantly protecting the “me” from threat, then life is lived in a state of underlying angst and so the nature of selfishness is akin to and manifests as many forms of illness, including many of the top “killer” dis-eases of the twenty-first century.

In fact the whole expression of the human-condition is utterly selfish, it is “me” separated from the whole world, from earth and from the natural ecological systems of nature. The very process of the seeker or “self” seeking what it needs is about seeking a home or a place of safety in order that the torment of “me” can pass.

So what occurs if there is no selfishness, what occurs when there is no dis-ease? This the situation is rare at the moment in the world population but is in fact the natural-human state. The natural-human state is one of being truly united to each other. Richard Dawkins puts forward the notion of the “selfish gene” but this economics-based, mechanistic, Newtonian and completely narrow focus of nature is a deep anthropomorphism. If nature is viewed through the eyes of the human from within the state of selfishness, then everything becomes about the idea of “survival” and the notion of “survival” is commonly attached to the idea of selfishness. Nature has no notion of “survival”, it just expresses spontaneously and when it does so it is noticed that life isn’t about one-upmanship but rather about expanding and collapsing energetics, things coming into existence and opening out, and things collapsing down and letting go. There is no cause at the base of this, it is like heat rising, reaching a peak and then letting go. We even draw parallels with a self-less act being something that negates the instinctual senses in fact, something that is again a total judgmental

approach. An example of this is with lions and gazelles in the African plains: as the lion energy expands to envelop the gazelle, the gazelle collapses and is engulfed or it might expand beyond the lion energy and find space to open outwards. There isn't a situation of a notion of "I must survive to keep my genes alive" or even an instinct that is gene-based even though it may appear so to the narrowly-focused Richard Dawkins or any human caught within a particular box of thinking.

The nature of nature is like a magnetic field, no more and no less, it is deeply impersonal and deeply intimate but has no goal or process. For humans this means that living together as groups and communing as tribes is foundational to our nature, without this we are lost as "individuals", selfishness in a sense is the dis-ease of the separatism or individualization which occurs based on the perspective of "me". This hallucination cuts us off from each other and forms the basis of the industrial "civilization". There is no person pulling the strings in nature, no "me" at the base, it's just life happening for no reason at all. Like a fireworks display, the firework has no cause in mind, no attitude, it just explodes and if it engulfs another firework or simply expresses on its own so be it, it isn't fussed. Humans are like this too, this isn't mechanical, it's natural, and this is deeply impersonal and yet deeply intimate.

There was an experiment done in the 1970's where two chimps were put in a cage, each had 2 pulling ropes, one of which would supply him and his buddy with a banana, the other rope which would just give the puller a banana. The experiment was an attempt to see if the chimps would be "selfish" or would in fact want to care for each other in an altruistic manner. Chimps can easily understand the nature of the 2-rope system but were never given instruction on what the result *should* be. The researchers found conclusive evidence from this experiment, there was no absolute pattern. The chimps did things randomly, they didn't gift each other, neither did they focus on themselves, because for them fundamentally there is no "self" anyway! Nature doesn't work the way we think it does, it doesn't have a way or absolute expression which we can pinpoint from the perspective of our narrow human ideological view and deduce that this is how it functions.

The nature of nature is about authenticity and authenticity comes about when there is just the momentary instinctual response, it isn't dependent upon anything. In response to a point expressed by Tony Parsons (<http://www.theopensecret.com>) in a recent meeting an irate listener argued that *"if a baby was lying there bleeding surely you would do something about it, but if you're saying that there is no-self and "nothing matters" then does that mean you just focus on "me" and be "selfish"?"*. Tony's response was very clear, he made the point that nature isn't dependent on something, in a given situation there is an instinct to do something but that instinct is not dependent on a "me" doing it. This means that in some situations the baby would be cared for, in others it wouldn't and both are appropriate expressions of nature. Although it is not always the case that a response happens, when one is talking about instinctual response it is ALWAYS the case that this might be called "Righteous/Natural" (not "right" versus "wrong") action, or action that has no-self at the base of it.

Therefore one of the most selfish expressions is in fact that of altruism or any kind of ideology that suggest an impeding of instinctual spontaneous response. In essence this is exactly the same as totalitarianism, they are just different forms of seeking of the

“self” and so based in the narrowness of “me”. If one looks more and more closely at these things, those who are involved in altruistic or totalitarian ideas or any kind of belief/ideology are very much “in it for themselves”, simply because at root the “self” as a separate person is still at the heart of the project propelling it onwards, there is still a reason for doing something rather than no-reason at all. Selfishness comes in many forms many of which include those people who do “good” and equally those who are judged as doing “bad”. Beyond good and evil is the background; that which is simply natural spontaneous expression, there is no reason, no right or wrong, only instinct, and as a result in a situation without ideology there is freedom from the known.

However, when something has a “me” at the base of it then this is selfish and so a state of dis-ease. When it is authentic or is not underpinned by “me” or any ideology, then it is simply nature expressing itself. Up to the age of about three, everything a child does is mainly “Righteous” even if the parents or society as a whole don’t think so. After this point a very strong self emerges and there is an exponential selfish approach which by the age of about eight is fully expressing itself as powerful tantrums which often continue into middle-age and beyond!

When we consider what it means to be “selfish” this isn’t a springboard to launch into a situation of judgment, indeed this is a reflection of selfishness. Instead let’s really look at what selfishness is, aren’t we in fact all selfish for we all actually have the disease of myself. Fundamentally it is absolutely impossible for “me” to “do” something about “myself”. We are and always have been in the hands of nature and the process of ripening and letting go of the “self” is something that happens *despite* not because of “me”. The process of connecting to authenticity is not external it already *is*, and as such was never lost so it can be never found. The nature of the infant child lives on within, and while there is the outer shell of the selfish-adult on the exterior on the inside the child expression remains, forever young as Peter Pan himself and the nature of nature is just as uncompromising as Pan. Selfishness is a state of constant compromise to the dis-ease process but underlying this is that which is far stronger - the wave of nature, the selfish-adult is a mere water-droplet that for a moment believes itself to be separate from the wave before it once again returns home to the sea.

David Nassim

17/ 5/ 2012

The impossibility of being “out of love”: differentiating the madness of conditional relationship from natural connection.

Love of course is a deeply loaded term in today’s world but if it is understood that it can never to be separated away or “fallen into” then this completely changes the perspective. It is impossible for us to envisage a situation of *never being outside of love*, rather than the seeming constant state of being deficient of it. Love that one can “fall into” is always conditional and transactional. Love that is impossible to leave is the reality that is missed in every moment.

So where did this term “being in love” originate, why is it cherished above all in society and is benchmarked as the standard narrative of monogamy and absolutism in relationship that has become the status quo for most of the modern world? The reason something is precious, whatever it may be, is because it is seen to be valuable or highly prized often because of its rarity, in this case the rarity of such a connection or the rare feeling that is believed to occur between people in relationship. This feeling is associated with a joyous excitement, which we are told will later “mellow out”. To describe the indescribable nature of “love” is sacrilege, it is fundamentally a feeling of not being separate for a moment, feeling as though there is connection. For the human it feels as though for a moment things in the world are okay, they seem to be at peace because the feeling of being separate has diminished, *seemingly* because of this other person being there.

However herein lies the beginning of the problem. What’s actually happening in supposed “falling in-love” is that for a short moment a person has been able to relax their constant guard and for a moment nature has been able to come in, to wash in. In this situation food tastes better, sights and sounds are brighter, it is a sensory connection that “makes life worth living”. And at the centre of this is “the one” who triggered this response and who therefore must be the cause of all this, but in fact this triggering very quickly loses its potency, which is what is described as “mellowing”.

Humans often project when they look at the natural world, they project their own ideas and limitations of the ways of society onto nature, something called anthropomorphism, which occurs when they are analysing relationships between groups of animals, their mating patterns and behaviours which are all deemed to be “primitive” whereas those of humans are “complex” and of a “higher order”. However this is entirely incorrect. The nature of any animals is that they are constantly and uncompromisingly in-love with everything, because there is nothing that has produced the hallucination that there actually is anything else. The human on the other hand unwittingly wears a cap of tension, in the form of the neo-cortex of the brain which in most humans has formed the hallucinatory short-circuit of “myself” as a separate part and thereby an ingrained sense that “I” am separate from “you”. As a result everything that manifests from this process is all about seeking that which will make me feel non-separate, but at the same time realizing that if “I” find this “thing” it will kill the “me”, so there is both a seeking but also a deep fear of “finding”.

The human imagination knows no bounds but it is also founded on absolute ignorance of the nature of reality. When the first thought is “I am separate” then anything else arriving after this will also be skewed away from what actually is. This becomes deeply evident in relationships. Believing that they are separate, the human will go to

great lengths to find the trigger that will send him or her into a state of peacefulness or joy for a moment, even if it is to fight wars (eg. the Trojan war) and going into a powerful anger state to claim and control, all with the intention of staking a claim in the gold-mine of “love”.

But what if the rarest thing in the world was actually the most commonplace? What if the looked-for is actually already the thing looking for it? This is in fact the case. Love is the state behind the seeking process, it isn't to be found in anything particular, it already *is* everything. Of course, there are triggers for the dis-eased human, close human connections that can reconnect us to the truth of being in Eden yet not seeing it, but these connections are by no means the “key” to getting “in-love”. This is not some secret door that only has one particular opening, all felt connections to anything are actually the opening to realizing that one has never left love. Anything other than this is a conditional-transactional idea of romanticism and not real, and as such will fail. It is set up to fail, to be a “key to the kingdom” that when the key wears out or breaks off, one feels “locked out of love”, all because we focused all the attention on this single strand of connection.

In fact it's like trying to unlock something without a lock, what Tony Parsons calls “the open secret” (<http://www.theopensecret.com>). Relationships that are bound to the narrow ideas of love as something rare and refined and of all-consuming focus, are not seeing the wood for the trees. It is a situation of a human attempting to gasp for air as he or she thinks they aren't breathing! The point is that when there is a feeling of out-of-loveness it is easy to understand why “the one” who seems to agree with us that “love is the key” and who then seems to allow us to feel not-separate for a moment when in close connection must obviously be “it”. Generally “love” is misunderstood in this way and so natural requirements that are missing from society such as human-contact, sexuality, family and tribal relationship, connection to the body and nature are all considered as having to do with “being in-love” rather than simply being what it is to be alive. All functions of the universe already occur “in-love” so why should it be a person that provides this connection. Why is it that there is an in-loveness with a person but not with the earth, the moon, fire, or shit. When it is impossible to differentiate love, then it becomes real, if it only appears to be important when it is boxed into a person or an idea then it is unreal, as love truly knows no bounds.

There is often a blaming or shunning of people and connections that don't provide “love”, but no connection can ever provide something that it was made out of. The problem is in the tunnel-vision of our senses, which skews the way we sense and think about the nature of love or the nature of reality. We are looking to find the unfindable, to claim the rarity of the commonest expression in existence, but we see it as being rare because our gaze is so narrow. The “love” that “you love” will “fail” “you”, will “falter” and “fall”. There will be an end as there was a beginning to this kind of “love” unless it is that which has no perimeter, this love exists behind all compartmentalization and expectation.

This is not idealistic, idealism is to believe that a person can fulfill a connection that you already have but which you've forgotten about, it's like asking someone to feed you while you're eating, or to heal you when there's nothing broken. When it is sensed that there is no “fixing” required and that life truly is whole, not parts or

mechanisms or sums-of-parts, just simply whole, then things look different. There is still a need for human-connection, still a requirement for sex and for sensation, but in none of these things is there a requirement or a belief that any of them can provide love, because they already *are* love, as is everything.

Society has become the way it is, full of perceived disconnection, the nuclear family and mentalities of monogamy, because there is a profound dissonance of connection causing us to hallucinate that things are split into parts, that mechanistic science rules the roost and we are all separate entities in separate worlds. This framework brings about the idea that this “crazy little thing called love” is also in bits and wanting “my” bit being the key premise.

Real love means everythingness, it is impersonal and intimate, it is totally common, non-exclusive, it has no colour or creed, no right or wrong, it knows no bounds as it is already everything. From this, how could we ever be out of it, how could we want it, need it, own it, control it, manipulate it etc. In fact all ideologies of love with which one can *do* any of the above mean it isn't real, but something fabricated within the human mind/imagination, all of which are about seeking and trying to find the solution to feeling “broken”. Love can't fix “you”, because “you” are love and so “you” can't be broken. “You” can never be out-of love, because “you” were always in-love, it is simply that this is seldom recognized. The expectation placed on each other to fulfill the impossible is the reason why relationships “fail” although even this is a process of negation, a process of realization that love is not to be “found”, it is simply to be.

Of course knowing this or saying this doesn't change anything. Relationships will still come and go, faster or slower, they will still be formed with the hope of salvation and dashed to pieces due to their brittleness and fundamental ignorance. All of this is a wearing away of the energy of contraction of “myself” and its intolerance, a burning-off. When there are no expectations, no trials or tribulations, no requirement for justice or the serving of it, and love is released to be utterly free, then sensations will not be equated with love, love will not be objectified, boxed in or thought of as a commodity. Instead it will be recognised as having no edges and in fact to be literally everything from the kiss to the kill, there is nowhere it does not exist. There is no place to hide from love, it is far from being rare and personified, and an openness to this is a possible opening to the end of suffering, the hallucination of being separate and love-less. Looking for love exclusively in one another or exclusively in any way, shape or form, is like looking for a needle in a haystack of needles. It's not “all you need is love” it's *All there is, is love*.

Sometimes an image can speak 1000 words, so I wish I'd thought of this earlier:-



Losing “my” mind: Ageing, mental degradation and the natural dropping away of the conceptual “self”

“They say that you'll lose your mind when you get older. What they don't tell you is that you won't miss it very much.”

- Malcolm Cowley

It is common for people to suggest that keeping one's mind active is a good way to “keep going” in order to have a mentally healthy old age. However ageing often brings with it not necessarily an attempt to be “young” but a natural process of becoming more and more efficient with the energy as there is naturally less. The youth is about surplus energy, about expressing and expansion, but when this is no longer happening then it is just simply about living and feeling what there is.

In many ways there is an unburdening process in ageing. In youth there is a burden of expression which needs to happen, which is of the egoic self. This is an add-on to the child-like nature which needs constant maintenance and energetic powering. During youth there is considerable focus on what “I will be”, what “I could be” and what “could happen later”. This is all about expansion of energy. When we get older there is a realisation of the insignificance of this “self” with its insatiable demands, which will ultimately lead to its dissolution.

Of course this doesn't necessarily have to occur during old age, there are several stages in life when disillusionment occurs, when things jolt the social processes such as dis-ease, disaster and death. These will quickly engage the process of reflection upon the true nature of what is, rather than what we think “I” is. Also when moments of total wonderment and Oneness occur, this too is a collapsing away of “self”. In any case ageing is just a physical manifestation of the body, but in its wake the process of losing the “self” is actually definite.

In most natural ageing processes the focus concentrates on the vital functions of the body and then those which are less necessary for the functioning of the human-animal start to decline. Memory is one of the most commonly affected faculties, our ability to remember short and long term events diminishes. Interestingly, the mind then returns to an increasingly child-like state and functions in less and less of an “adult” way.

Often we hear that a person has “lost their marbles” and is now just doing “weird” anti-social things with abandon wherein totally uncompromising expressions of pent-up rage or other hitherto concealed expressions can burst forth. Often society shuns a person who is “mentally disabled” because they are simply expressing out loud everything that is going on in their head, whereas everyone else actually has the same insanity but just on the inside!

The constant dispute over what defines mental “health” or mental “illness” still rages. When a person cannot use the cognitive functions and is rendered completely

dysfunctional within society, are they actually suffering as much as the people who imprison them? If we look into the eyes of a caged chimpanzee we see its dis-comfort at being in a cage but we then add on to this the notion that it is “suffering” this issue, which it isn’t. In fact the chimpanzee is looking out from the freedom of its cage and into the prison of the human’s trapped-ness.

The definition of “self” is all about keeping alive that thing we call memory and those ideas we have of who “I am”. When this starts to disintegrate of its own volition is this actually a real problem? As pointed out in the statement above by Malcolm Cowley, can we really miss a dissolving idea of “I”, for the “I” can’t miss itself as it dissolves!

So why do we deride the elderly for behaving as they do? When patterns of expression like Alzheimer’s begin, does this cause more anxiety for the person experiencing it, or is more distressing for their families and the loved-ones who are no longer “recognized” by “their own” father or mother etc. The wonderful thing is that as the “self” and the memory dissolve, interaction becomes increasingly direct, there’s no requirement to know a person or to remember who you are or what you are doing “here”, this facilitates a freedom whereby things simply happen without intention and are done for no reason. It can be very upsetting for relatives or onlookers when they are no longer recognised. However this suffering is that of the egoic expression of the relative or friend who feels undermined by the lack of response from this person who no longer recognises them and is inaccessible to them, seemingly in a world of their own thoughts and dreams as their circuits have burnt out through a lifetime of stress and tension. However, even without the ability to memorize and have a self-identity this does not wipe the process of seeking for it. The process of the so-called “higher order functions” of the human are deeply entrenched in memory and past, holding onto this as identity and forming a “Self” separate from everything else which therefore will always seek to find its other “half”.

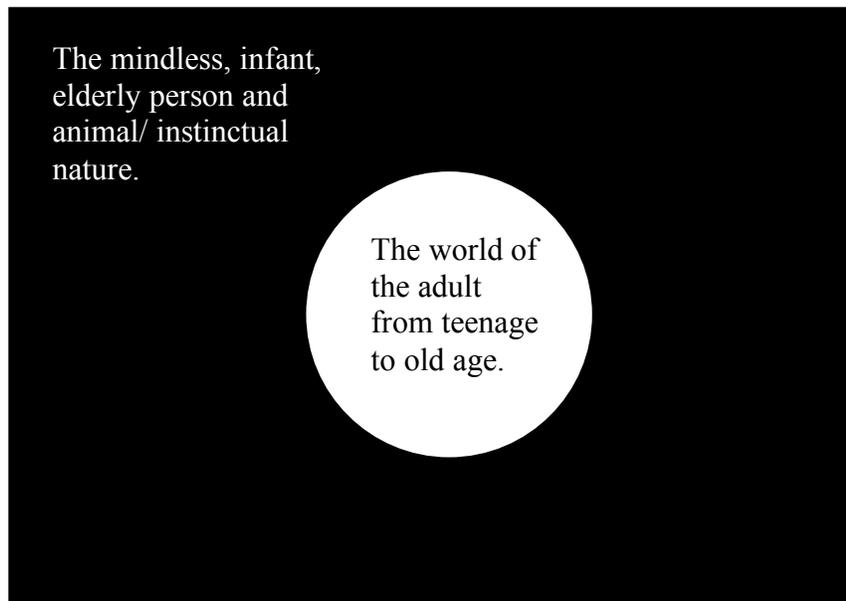
When the mind ages and starts to decline the memories and structures of who “we thought we were” start to disintegrate. Eventually, either just before or at the point of death, all there is is what is happening now. The body has finally become unable to power the “self” and so letting-go occurs spontaneously. Of course, the mind does not have to degrade in order for “self” to be let go, but certainly the process of energetically powering the “self” naturally has to decline for a sense of Oneness, akin to the infant experience, to occur.

Elderly people may be very angry, expressing massive tension from years of contraction and holding back. When there is no longer a “self” in *seeming full command* and the person “doesn’t know what they are doing” this is simply a situation when the unknown, the natural expression of life and resistance to what *is* can no longer be held onto and this expression is truth.

The social stigmas associated with the elderly and mentally “disabled” are very much the same difficulties people have with children (or animals) because they don’t fit into the teenage to sixty/seventy year-old bracket of “normality”. The infant and the elderly are less involved with cognitive processing, less interested in how the world appears to be

and are more interested in the basic senses. There is an unbroken circle as humans return to their primal heritage at the very beginning and towards the very end of life.

Whenever we are looking into the true nature of dis-ease it is always important to see who really is suffering. Instead of projecting that dribbling, incontinence and mindlessness is absolutely terrible, it is only if “you” are actively remembering what it was like before this happened, otherwise there is blissful disinterest in what there was or what there could be. Instead there is simply what’s going on now, be it pain or pleasure, heat or cold, it is as it is, all is held within peaceful unconditional acceptance. As there is a stripping away to the base layer of “self” the burden gets lighter.



For an expression of how close the elderly is in relation to the infant please see the poetically brilliant film “The Curious case of Benjamin Button”, <http://www.benjaminbutton.com/>

David Nassim
7 /6 / 2011

Relieving tension: Seeing past the duality of taboo and judgment in the use of drugs and addictive behaviour.

Everyone is an addict. It needn't necessarily be an addiction to the drugs we told are "bad" for us, it can be anything from food, to work, to sex or watching soap operas and fundamental to all of this it is the "self" itself, the "me" which is the biggest addiction of almost everyone. Even the word addiction can make people take a step back, not wanting to associate themselves with druggies, alcoholics and the so-called "low-lives" but in fact we are all the same, just using different drugs.

One drug I see commonly used in the health arena is the use of "meditation" as a status symbol of the conceptualization of health and attaining spiritual enlightenment or even a "healthy body". While this may superficially appear "beneficial", most often it is simply a transference of one addiction of "me" being "bad" and "non-spiritual/ non-enlightened" to another addiction of "me" being "good" and "spiritual/ getting to enlightenment". This results in bolstering one position of "me", which then causes a huge tensional polarity that eventually busts open with binge-something. It is rare to find people who are simply doing what they are doing, not in order to be healthy but simply because they like it, they are within a sensitive feeling of what feels okay for the body right at this moment. Children are like this. However, there still exists a parent-teacher mentality of being the "good boy" or "good girl", and the expression of this of course inspires the direct and dual opposite of tension-relief i.e. the "bad-boy/ bad-girl" type expression. This dualism within us is very much that of the angel/devil, this is Heaven vs. Hell. In fact dualism is all hell, there's no Heaven. Heaven or Eden is outside of dualism, when good and evil and judgment end, or are seen to be the same thing, and then there is the realization of Oneness.

Almost all drugs and addictive behaviours have one singular similarity and that is tension relief, even though this occurs through what are deemed to be "self-destructive" methods. Each use of a drug is in order to dispel the tension from within the body. When a drug applied, by whatever means, and hits the bloodstream there is an immediate initial effect. If the drug is an "upper" or "cathartic" which stimulates the body to express its inner tension through increased activity or movement, so it speeds things up and acts as a cathartic release in a similar way to exercise. Many of these drugs are "party-drugs" including ecstasy, speed, cocaine etc. and even coffee! They increase a "confident" energy and increase movement and activity. They seem to have an upward and outward effect and might be considered like a spice, they generally create faster responses and promote a "wired" effect increasing heart rate and adrenal responses. They are pushing out or expanding the problem of felt tension or angst or something hidden deep within, the drug pushes this energy to the surface and so the person can have some kind of respite from the internal tension as it finally moves outwards for a while and the stagnation has stopped.

The other kind of drug is the "downer" or "sedative" which calms and soothes, in some cases almost to the point of death. There is a similarity in fact with these kind of drug and death. They immediately relax tension and at the same time dilate the blood vessels, everything slows and calms down and people move into an orgasmic-release similar to that of sexual climax or the feeling just after this, where there is a total relaxation of the body and within this process the tension is released for a while. There is generally little ability or even requirement to move around and these drugs

generally sedate people. They include alcohol and marijuana but also other very potent drugs such as ketamine, opium, heroine, barbiturates.

Of course some drugs have a combination of these two qualities, these are just an expressions of a spectrum of drug energetics. Overeating will also induce a dropping of some similar internally-created drug-like effects, as will sex. Even compulsive activities like hand-washing and constant exercise or cutting the skin and causing physical pain and then relief, all of these induce blood flow, or allow a person to go from a state of it's not safe to "it's safe" or "I'm" in control. This feels like a relief so again momentarily there is a feeling of release of tension. Some activities are more cathartic like cutting, others are more sedative such as over-eating. These are the energetics of these processes.

It is clear that when animals are put in cages or restricted in some way numerous functions change about their activity, sometimes it can initially cause a total shut-down and stagnation of energy but usually this can build up to create aggressions, physical-harming and pain-relief, including pulling of feather or fur, and hyper-sexuality and intensive eating. All of these functions are simply situations of animals in a state of tension or restriction where they are unable to move and express freely due to their being enclosed. With the animals there is total acceptance of this, but with the human all these things occur within the contractions of societal cages. Added onto this is the conflict of "good" and "bad", "right" and "wrong", guilt and shame and the spiral of increased tension based on judgment. Addictions are seen as taboo and are hidden, the inner world of "little secrets" about ways of behaviour which are about release, is a world that is fuelled, titillated and latched onto by numerous advertising campaigns for products, drugs or foods that are about "being bad" and also those "healthy" options that are all about "being good to yourself". Both are actually sides of the same coin.

The point is that dualism and fragmentary processes of thinking or expression are basically polar and counter-balance each other, if the mind pulls the body one way you can be sure it will snap back to the so-called "dark" side because humans are "fallible" or rather, as with all animals humans are free by nature so whether you put them in a mental cage or a real cage it makes no difference, the energy will always try to break free.

So the other way one can look at this is not to polarize the issue. Instead of seeing drugs and their use as a "problem" in and of themselves we can simply see them as energetic expression. Why do humans need or require them? The use of drugs is a stroke of genius in many ways, in that they do exactly what the human taking them wants in that moment, but the big question is what's at the root of this that creates the compulsion to want this aggressive kind of release? The bigger the tension the bigger the release required. Society is a manifestation of the original sense of "separation" within every one of its members. This is the foundation from which stem all situations of requirement for addiction, whether it be to money, power, drugs, even music and the party atmosphere and to all manner of so-called "sins". But these are not in fact "sins", they are outlets, pressure release valves for feeling "safe" and so finding relief, feeling "in control" and thereby relief, feeling "calm" and so there is relief, feeling something that allows "me" to drop out of the picture for a moment so at least "I" don't have to "contend", and so there is relief even if only for a moment. The sense of

feeling separate and being cut off and not in a connection with others and nature and everything fades out for a while. In this sense drugs are really one of the most “natural” and important expressions of a society when in the state of dis-ease/ separation that it is in, if there we’re no requirement for feeling of a need for drugs then society would be entirely autistic, in a sense having little feeling/ requirement of connection. Drugs in a sense are the longing for Oneness, the longing to move into connection with everythingness and to shut down of the “self” that constantly suggest separation. It is a tribal calling in a way, yet obviously something that cannot be sustained by the body for long as most of these drugs are aggressive and harmful.

When seen like this there is no “good” or “bad” within the drug world, and in the world of addiction it is clear that these things happen as a very direct and sure response to the tensions. The situation really only changes when there is a shift in the nature of “self” and the feeling of separation, to a realization that these “me” expressions are only a state of contraction and are not actually a necessary state. When there is no sense of “me being separate” there is nil requirement for release and therefore there is absolutely no requirement for drugs or any addiction to remain. The situation of no-guilt, no-shame, no tension is one where there is no “good” or “bad” way, no actual situation of “better” or “worse”, it’s simply energetics. All there is, is energetics, just effects, this drug or this food or this behaviour creates this effect, and it does so because there is tension, so without a build-up of tension there is no requirement for aggressive release.

Nature has cycles of building up energy and release but there is no “me” involved and as such the energy isn’t so erratic, it is not irritated or aggravated, not within dis-ease, it is always from a situation that is background to the ideology of “good” vs. “bad”. The situation of “right” and “wrong” is embedded into a dualistic mind and goes hand-in-hand with “god” and the “devil”, “heaven” and “hell” but these poles are not exterior in nature they only seem so within the nature of the human “self”. UG Krishnamutri once made the point *“there is nothing outside of ‘you’.*” Outside of the “self” there is no-thing, or another way of describing this is to say that absolutely everything is outside of “self”, everything and nothing are simply expressions of paradox where duality is no longer the focus.

How does this happen? How does “self” ripen and die? Naturally. It is nature that formed the “self” within the human and so it is a process that will naturally die away as everything has its limit and the end of this is nigh. The process of living in a world where there is a sense of separation requires that there are processes of cathartic releases and/or sedatives, “uppers” and “downers” in order to balance out somehow, dependent on the personality, a way out of being a separate “self” with all “my” difficulties. One necessitates the other, a sort of symbiosis. The release of drugs balances out the conformity of society and its ruling. Drugs have always been associated with anarchic behaviour and thinking outside of the box, especially when it comes to the psychedelic types of drug. However all of these are essentially processes that are required only because we feel boxed in and caged in, as “individuals” living out our lives in little worlds.

There are very few of us who are out of the loop of “self”, which is fundamentally the basis for all our addictions, indeed we are all addicted and so the vast majority are “sinners” of one sort or another. But why does it have to be “sin”? Instead of

intolerance and judgment, why can there not be a realization that these processes are there to balance something out, instead of condemning their use, making everything about a “war on drugs”, a “war on terrorism” and a “war on cancer”. Instead of a war, can there not be a realization that the nature of judgment and violence based on duality is simply a furthering of madness, it is a dis-ease engendering further dis-ease. This is not about ending the energy of change or the energy of assertive and expressive energy, for this exists in nature too, as illustrated by lightning storms, bucks locking horns or mating displays of sea-lions on the beaches. These expressions of nature all occur without the involvement of a “self”, they are spontaneous and instinctive discharges of energy. But wars with intention based on “right” versus “wrong” and in order to “save people from themselves” is an arrogance that knows no bounds, it is the emotion of “anger” and the action of violence, which only occurs within the human realm never in wild-nature.

The energetic nature of the whole universe and all its phenomena can trigger a realization of instinctual response. This is the nature of the child sense within that does something because of a sensitively-felt connection. Children before the age of about three have this non-self-based response, as do animals and some indigenous tribal peoples who retain the child-like sensitivity. These are expressions without judgment, there is no “right” or “wrong”, “good” or “bad” here, there is just total connection and immediate response to everything, there is no rule book, anything is possible and it is possible to engage with everything that is available. It comes down to the in-the-moment sense as to whether, for example, drugs are interesting to the senses. If you can actually taste the next cigarette or the next coffee, the next snort of cocaine, if it’s actually tasted and felt this then becomes a different experience, the body is connected and responsive to what’s going on. It will reject what it doesn’t want and consume what it does, everything is on offer, nothing is “right” or “wrong”, there is an instinct that will draw you to the appropriate situation, even if that means finding yourself eating a deep-fried Mars bar, although let’s face it, this is probably a rarity!

There is total freedom when the “self” goes into retirement, whether quickly or gradually, because the senses become more interesting and seem to “speak more loudly”. This process simply occurs when it does so, as nature takes its course through us, then gradually both judgment and tension will pass away as will the requirement for many things, because the nature of separation will also pass away and there will be less tension between people and a gradual or immediate sense of non-separateness or Oneness will emerge from behind the smoke-screen.

As an interesting healer once said *“Let Him Who is Without Sin Cast the First Stone”*, the true meaning of “sin” actually meaning “off-centre” meaning a person who is within dis-ease.

David Nassim
25/ 5/ 2012

Differentiating the use of Shamanistic-herbs from “spiritual practices”: Ayahuasca-type herbs that end the hallucination of “self”

How many times have we heard the old adage that you can't jump to the top of the mountain without going through the trials of the road on the way up there? This is often cited as the justification for taking the “spiritual path” and the trials and tribulations that some call “a long road” towards the perceived victory of “spiritual enlightenment”. However the path, the master and the spiritual quest are always about “the seeker”, the one who in fact doesn't really exist. Hence anything that might be called “spiritual” is an expression of separating off of something, or a braking of something away from any other aspect of life. Everything is “spiritual” or nothing is, both mean the same. The so-called “spiritual practice” or anything practiced with intention are both expressions that reinforce the sense of “myself”, usually in a pious or one-upmanship process. This is commonplace in the world today.

In a recent meeting, Tony Parsons very clearly pointed out that the nature of the so-called “spiritual quest” and the seeking process are always about someone saying “I know the way” and then, of other people following them. Or it can be the taking on of some sort of “personal practice”; a situation where you yourself become “your own master” or as Johnny Cash might put it “your own personal Jesus!”, which also always reinforces the status quo, it must do because after all “you” are very strongly involved. The point is that whether it's “you” and “yourself” having a conversation or “you” and the “master/guru” who are having a conversation, it's always about duality, similar to a snake eating its tail, it's always about trying to find the end of “me”. This process can either occur via “my-self” or via a teacher who, by the mere fact that they label themselves as such (or hide from labeling intentionally, hence revealing themselves), means they create a hierarchical ideology and thereby are also battling with a huge “me”. This is called the blind leading the blind and it happens in every walk of life, from student and master in the traditional practices of Japan to the manager and subordinates at the local branch of Tesco's. There is no difference whatsoever, no matter how eloquently the master makes out that there is, or whether you believe it, this is all smoke and mirrors.

There is no possibility of being able to see anything different in the human world, or outside of human-terms, because 99.9% of the humans on the planet, excluding the infants, really are out to lunch with “myself” and are therefore essentially immune to any possibility of opening up to the reality that this “me” or that “self” is really the key blockage. So, still within the seeking process, what else is there?

Outside of “spiritual practice” and the ideologies that go along with it, there are herbal substances that have been used probably from the dawn of time for this very issue. If we look at the nature of global herbalism there are two categories into which we can put herbs. The first is herbs that somehow have a tonic or strengthening effect on the human, these herbs are akin to foods and will be used alongside them or as tonic supplements. The second group are those herbs used for catharsis which have an action that draws out toxicity (heat) from the body in some way. Looking at the cathartic herbs there are those which help the body's natural elimination processes, such as encouraging sweating or encouraging bowel movement, or even vomiting if it's necessary. Taken in large amounts these are all poisons as they drain the body. However also within this category are herbs that do not eliminate via the conventional

means but primarily affect the function of the head, brain and senses. In fact they are a kind of discharge via the senses, an up-and-out effect more than anything else. This particular category of cathartics is very different from all the other herbs and as such will often be associated with highly mystical powers and have been called “spiritual”. This is not to say the others are not, but the special nature of this group of herbs make them the key herbs of the Shaman and have always been the main tenet of focus within tribal peoples worldwide. While eliminatory catharsis via the bowels and the sweat and via vomiting are outlets that are clearly understood as they are so physically expressive, sensory and mental-emotional issues are the corner-stone of all *suffering/ dis-ease* and as such these are the root for physical formation of illness. Thus these special herbs are often viewed with great reverence as they are the foundation of all the other herbal cathartics and as the “self” is the key basis of all dis-ease or sufferance so relief from this is foundational to curative health.

There is a seeming congruence between health and the end of “self” because one begets the other. Instinctual health is fundamentally about the letting go of “self” which happens completely naturally without method or direction from any human intention or intervention. There are layers of things that medicine can affect but inevitably medicine is usually dealing with the outer symptoms of “self”, or dis-ease. However the core contraction of “being separate” or “suffering” is the foundation of “self” which still remains even when the majority of pain or discomfort has cleared up. This “self” can dislodge in treatment of the issues and discomforts of the body or at any time when it is ripe to do so, but whenever it is focused on or turns into a “spiritual practice” or an intended process this will, in the end, exacerbate the problem because it supports the concept that “I” am able to “fix” something. The greater the focus, the higher the contraction, the more there is a natural letting go, the more open and less contracted the energy state. The “self” fluxes like this, it is literally a “self-protection”.

Shamanism, which is the root of global medicine, has two broad-brush layers to its expression. The first/outer layer comprises herbs and practices which deal with what we might call pain or discomfort of the body system, due to naturally occurring situations such as accident, injury and environmental climatic conditions (overall this can be called “cold”). As expressed above, these medicines have two groups: that which deals with tonifying and strengthening the body which will also include food medicine, and secondly those practices and herbs that help the eliminatory functions of the body in the form of cathartics (heat). As a general rule the tonifying (warming) functions are more herbal-food-based and the more cathartic functions are more about treatment of the exterior of the body which involves massage expressions such as acupuncture (cooling) etc.

The inner boundary/layer is associated with a few specific herbs that affect the site of “sufferance” and so are about the nature of dis-ease. Whereas other medicines and techniques are about simply aiding pain and providing relief from dis-comfort through strengthening or clearing the body, this category of the inner layer is about sufferance, or dis-ease. The outer layer deals with the outer-manifestations of the process suffering, the outer strands/ web of “self” but as was profoundly understood by the ancient peoples, the root of suffering can’t be focused on by an application or a technique. If you are hit by a falling log or sustain an insect bite, then this outer layer medicine can help alleviate the pain problem, but the suffering which is about “me”

owning the pain, is because of the involvement of the “self”. Basically the outer medicine is like a band-aid for suffering, it can help the body to heal and it can cool and calm the surface of suffering but it rarely hits the very root. Essentially the only thing that can break the rhythm of the “self” is that which is totally natural and has no intention, generally this means *anything except for other humans*. While in ancient times a natural-human was a possibility, it is very unlikely to be found in the local therapist or doctor’s office today. The natural-human is something that occurs when “self” drops out, it is possible that change to others may occur through being around such an expression. However, interaction with such a person is a direct insult to the “self” and as such will be very difficult, as evidenced during the various exchanges that occur at a Tony Parsons meeting (see <http://www.theopensecret.com>). With the exception of these rare interactions, everything else that can initiate realization is nature itself. However, society has historically avoided or fought against nature and therefore the “self” reigns supreme.

The outer layer of Shamanism isn’t directly focused on the suffering itself, it is indirect and it can be that through it the root or “self” is also alleviated but often this was obviously not enough of a connection. The inner layer is the foundation method by which suffering is tackled or at least softened, through the taking of the Ayahuasca-type herbs which are directly focused on this, which is the inner layer.

The Ayahuasca-type herb category is very, very different from any of the other herbs, methods and techniques of therapeutics. The nature of the herb is very much focused on the human-brain, affecting the head and brain most strongly, and as a result the herb has an energy that is upwards and outwards in its effect. While it is a catharsis of the senses, this is very different as it hits the root of the problem of suffering which is prevalent in most people with or without physical pain or environmental injury. Physical pain can and often does occur with suffering but suffering of “me” can simply be there without very much in the way of physical symptomology. This is simply the human-condition and the sense of separation of the “me” from the world.

The plant has no intention, nothing to teach. Although many people believe many stories about it, these are really part of male-dominated-Shamanism that has disrupted the entirely neutral expression of nature. Actually the drug affects the human mind and exaggerates everything in it, in particular all that’s held as resistance to nature, which essentially is the “I”. So it actually unblocks the process, it is considered as a wrestling of the “self” and the natural expression of the plant. Of course the plant always “wins” or breaks through to the larger reality of nature in the process of the taking of Ayahuasca, but as there is a letting go of the resistance, so there is an unblocking of the process which keeps the 1% of the human that is locally focused in the neo-cortex of the brain seemingly separate from the other 99% of the human, although the effect is of the whole body contraction. At this deep root-level this effect changes the whole.

Most interestingly, the nature of this connection to a plant is something that can only be *facilitated* by the Shaman (who originally were likely to be women rather than men), whatever their beliefs and interpretations about what’s going on. Originally there would have been little or no intervention of the Shaman or requirement for ritualization, simply a natural connection of people taking the herb without hierarchy or intention, it would likely have been taken just because a person was deeply

suffering, and this “possession” need to be cathartically removed or opened out and therefore instinctively these herbs were used.

In a way one could say that the Ayahuasca-type drugs are the antidote for the “fruit of the tree of knowledge”. It is actually the “self” which is the hallucination and all that Ayahuasca does is to exaggerate this to the point of collapse, rendering it a clear, even visual and auditory experience, and while going through it there is a realization of the “self’s” total illusionary nature and allowance of its dying away. These plants are associated with death, not only because many of them are poisonous but because there is a death of “me” that occurs in taking them, something alters.

The key point is that there is no *trying* involved here, which clearly differentiates it from spiritual practice, even those which are “doing-non-doing” and other such ridiculous notions. No-one is trying to get anywhere and even if they are the plant doesn't care, it just goes naturally to where its nature takes it in the body, the “me” is seen clearly and then it gradually passes away. The brilliance of it is that it has no agenda, no Shaman or guru or teacher attached to it. The interpretations of “what happened” are all added on by the “self” after the event as it tries to come back in, after the herb having been taken. The point is that it effects change. Practising something always involves a “me” and as such always involves a process of engagement with something. With the Ayahuasca-type drugs the engagement is intrinsic, there is no “me” who “chooses” or resists or does anything, there is a total succumbing.

In some ancient pre-systemized medicine of the ancient world there are expressions such as Dao-yin (the origin of yoga/Qigong) which all of which involve spontaneous expressive movements that are “unachievable” and are about a cathartic process of release in the body. Today these are expressed in the form of Katsugen-undo as illustrated by the little known work of Haruchika Noguchi. There are other forms of spontaneous movement arts and dance which also have a taste of this kind of process, where there is a free-flow effect where there can be no master, only the natural flow of energy that is experienced.

While this may seem like a de-bunking of teachers and hierarchy for no good reason actually when it comes to the nature of reality there is no-one who can teach you the way, because if there is a belief in a “way” this will always get in the way! So this actually worse than a de-bunking of teachers, it's saying that teachers are *part of the dis-ease*, whether part of tribal culture or not. The point is that our natural connection to these herbs is something which cannot be taught or learned about, only experienced.

“The art of medicine consists in amusing the patient while nature effects the cure”
- Voltaire

Nature constitutes the cure, so the practitioner or shaman or whoever is merely a participant in the process. Fundamentally it is at the point of contact, of being-with and connection that healing occurs, not because anything is being “done”, or as a result of any ideology or intention of the healer. The healer is not the healer, nature is,

therefore those who are involved are all on the same plain, all at one with what's going on. This is why often the majority of the most ancient of healers were women, who are less likely to attempt to direct a situation or need to make disciples out of people, rather there is just authentic connection/sharing.

Many indigenous communities form what might be called a herb-centered society with herbs like Ayahuasca at their core. This is a key and vitally important point for those who are in the process of considering the changing face of human interaction and acknowledge an instinctive draw to "re-tribalization". It is clear that the patriarchal society is something dreamed up in the relatively short term in human evolutionary history. As the eminent archeologist Marija Gimbutas (<http://www.marijagimbutas.com/>) points out, societies of BC10000-5000 in Europe were likely to be predominantly matri-focal, meaning female/ yin focused, rather than dominated by the male expression "patriarchal". This concept is key throughout all the ancient understanding in tribal peoples and also in fundamental texts like the Tao Te Ching, the foundation of Taoist understanding in China. The point is that "lead" or "rule" at the central expression of the society/ tribe in these ancient times were clearly yin-female and as such naturally anarchic, i.e without leadership other than the natural expression of what life expresses *through the yin-female*, she doesn't direct from a "me" or "self/ ego". The yin-female was the expression of the root of life and so was acknowledged as such and given the prime-central place in the tribal structure. However it is clear that as time moved on, the "self" dominated the picture and partially within the masculine. There was a change over that took place where the female was removed from her central place and male domination began. This is similar to an auto-immune disease occurring to the "body of humanity".

However when Ayahuasca and similar herbs are themselves are the centre of tribal communities then these take the place of the yin-female. The female or the yin acts like a vessel, life comes through it and as such it is empty of "me". The women of ancient tribes were probably considered to be *less* dis-ease ridden than the males simply because the nature of the yin has less of the physiological energy to form "self" in the same way it does with men. As such the yin-female was seen as the mother and the healer. When roles switched however it was clear that dis-ease had meant that males dominated, but the Ayahuasca-type herbs are purely natural, they know no sex or ideology they are simply the expression of nature, so when the herb is at the centre of a community, it actually forms the connection to the female or yin again. The herb takes you "*back home*" so to speak, but to the womb of the yin-female, it prevents the warped ideas predominantly of the male-mindset ideas getting too wild and separatism and allows the women infected by this also, to come back to the heart and more, the feet. Herb rooted societies like this have stood the test of time due to this ingenious connection, which still exist in Peru and a few other places in the world are actually very nature-based and so naturally matri-focal. Even if the nature of the Shamans are most male now, still there is a realization that the Shaman can only guide a person towards the herb but when the herb takes hold it is "her" that "I" is engaged with. The Shamans are in a sense gate-keepers of a connection the true nature of yin. The herb roots a person again, drawing them back to reality and clearing illusion. This is not a "teaching" or training" it is simply nature expressing authenticity through the body of the human, it is a catharsis of stuff that is no longer needed. In a world dominated by the masculine expression these herbs are a possible re-route to a sense of connection to the natural matri-focal society of our origin, and s

connection to nature in the same breath. Of course this also completely destroys any notion of what is meant by separation between people in any societal format including monogamy and the nuclear family and simply produced natural tribal peoples. These drugs are anarchic to the status quo and they break down the nature of what is “normal” to humans, as such they form a very different worldview. While the drugs are not expressed in this book, Christopher Ryan and Cacilda Jethá’s brilliant “[Sex at dawn](#)” is about the nature of natural human sexuality, it is clear that tribal communities are our natural state and matri-focal is there basis. This is simply what works and what allows humans to let go of the sense of separation naturally. Ayahuasca and similar drugs allow for a dropping away of the layers of “me” to allow these things to occur naturally. As such they hold a vital place in human life processes, they begin to lift the veil.

There is good reason why these relatively few, but highly prized herbs are clearly vitally important to humankind as distinct from others in the rest of the global herbal pharmacopeia. It is a long time since we inhabited the Eden of our origin, but in this ancient forest heritage there are vines that could counteract the hallucination of the “self” and allow us to glimpse Eden again. At the right moment it may be worth investigating the non-denominational, non-hierarchical, non-intentional natural effect of these herbs, not as a “spiritual practice” which already holds the ideology of separating body from spirit and mind from body, but for the simple freedom they may afford through a non-ideological opening or softening/ripening process of the “me” as it naturally passes away and becomes irrelevant in the context of life. The nature of the herb is to deflate the colonial (head) mentality of the “me” and reconnect to the indigenous roots (feet) of that which is the human-animal who has an instinct, like a dog who goes out to eat grass when its stomach aches, to use the herbs that crack open the head-based sense of contraction which is felt throughout the body, which is the everyday angst of being “myself”.

David Nassim
10/5/ 2012

Active imagination: The dis-ease of focused over-stimulation of a child's imagination.

Currently there is a mainstream of culture that attempts to encourage and focus on the imagination as being a vitally important function of the human being. We consider those who are imaginative as being “creative people” and those who aren't as “unimaginative” and therefore stuck in a rut. However there is great confusion concerning this particularly around the ideology of encouraging children to “imagine”.

Most expressions of imagination are part of the hallucinatory experience of being a human. Initially, there is a sense of clear and crisp *as-it-isness*, then pasted on top of this is what's going on in the head, i.e. those images which trigger our memory banks, which are as fathomless as time itself. This makes the human highly vulnerable, for simply to be caught in imaginary abstractions obscures what is going on right this moment in the senses. Therefore simply by being human, we have very active imaginations. These images can't be invoked by intended action but appear for no reason. After about the age of three the child's mind becomes extremely imaginative and activated, whereas prior to this it was not sufficiently developed to perform this function, in fact prior to this the child has for the most part been crawling on the floor, sitting, generally rolling around. After this there is an exponential mental expansion and with this comes the hallucinations of images triggering other images and a huge *mélange* of colour and light which can be bewildering at times as they activate dreams and other internal fantasy expressions. However after about the age of three, much of the imaginative material becomes attached to another imaginary and sensory feeling of “being separate” and so essentially the freedom of imagination becomes squashed or contracted by a feeling of separation. This is the beginning of the paranoia of “self” and the plethora of imaginings that come from this.

Science, art and all forms of “culture” believe that to be imaginative and for the mind to be “active” is fantastic and to be encouraged. But the most imaginative and so-called creative minds in the world, “geniuses”, often find themselves in the predicament of being deeply unhappy and finding life very difficult. Those people who have less stimuli from modern life around them actually imagine less and as a result feel more alive. The indigenous people of course have imaginative expressions but these imaginings are not encouraged or discouraged they are simply seen to be the way they are and are used to express metaphors and understand life in many ways. The Brazilian Shamans use the images of imagination and exaggerate them with the use of Ayahuasca or other hallucinogens to make images very alive and real in order to cathartically draw them out of the body, in this way stuck images and fantasies are “exorcised” from the person. The same is true of many Tibetan rituals that use vigorous sounds and colours to irritate and exacerbate the mind to a climax that is broken by the contrast of immediate silence to break the imaginative and then see the real behind it.

The point is that while in the modern Western world the imaginative is seen as “intelligence” emerging or something “special”, in the indigenous cultures it is not considered remarkable, but known to be part of the human being. It is also recognised as being problematic when it is attached to a “me”, which is actually the cause of immeasurable dis-ease and suffering.

This is not to say imagination is good or bad, but very often in the Western world when a child is in a process of imagination this process can be used as a surrogate for parents who are not present, or connection to a tribe or to nature which are not present. Imagination is often a stagnation of the mind being over-active and going around in circles because the body is not being activated enough to root the energy within. The Western world is full of ridiculously skewed notions of imagination, where computer whizz-kids are hailed as super-heroes of creativity and permaculturalists are considered as a bunch of crazy hippies.

The Tao Te Ching points out the nature of so-called “intelligence” in exactly the same way as we can speak about imagination:-

Chapter 18

When what is called the “natural-way” is not practised

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 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.

What appears to be the greatest strength for the human in the West, the mind, the upper and the head, is totally contextualized by the nature of the indigenous. The true realization of connection is at the feet and the indigenous, not the head and the colonial, it is not mind that comes before body but body that comes before mind, they are in fact one but the order is key to realization of the tendency of one to take over from the other and that is the hallucination of the imagination taking off from the earth-roots. This is not suggesting that to be unimaginative is better or that we should aim to be “un-ambitious”, because this again would be another ambition. All this is

doing is describing the state of what is happening and how we see things and question this.

Our attention is often focused on children's head and mind, on making the mind "healthy", but importantly in order to do this the mind needs to be anchored, not over-stimulated. To stimulate the mind is akin to suggesting a child plays with a knife. It's completely inappropriate and something we wouldn't do if we knew the energetics of it, but we have forgotten this sense, we consider that the use of visual technology and head-orientated activity is the "best course of action for children" when all it does is excessively stimulate the mind and imagination. Books are the same, but the vital ones such as "Peter Pan" and "Alice in Wonderland" which adults would deem to be about encouraging a child's imagination are in fact pointing out that the world of the adults' imagination is utterly ridiculous and in fact suggest the child makes a run for it!

Rudolph Steiner, in his attempts to connect children to a true sensitivity, suggested that children's association with highly focused intellectual stimuli in early years actually impairs the physical functioning of the growing body, as it exaggerates a focus toward the head rather than to where the energy is naturally going, which is into development of the physical anchoring of the head and the body. This is profoundly true, but further to this and something that Steiner did not engage with, is that the de-education or de-intellectualization of children as they develop actually very often allows for much more development of instinctive senses. This is exemplified within a tribal culture, wherein it can allow people to be ever free from the situation of a weighty headiness and a weakened, deficient body.

Interestingly Aldous Huxley's book "Island" and other such expressions are altruistic viewpoints of how humans might come to know or realize the madness of the human imagination and past-future or "time-based" thought processes. But all processes endeavouring to "stop" this, such as so-called "mindfulness" and other practices are riddled with the "me" that is doing them and therefore these situations often end up by exacerbating the very thing they were "trying" to control.

Meditation is very much like dieting or exercise, you think it's really "good" for "you" but the process of doing it can often seem so unnatural. We fix ourselves into a certain opinion about "how much or what I should eat", or "what exercise is good or bad", or "how much I should meditate each day", but these are all processes of "improvement" and are all about ambition and getting somewhere. In fact the sense of knowing what to eat or how much to move is within, not without, it can't be practised. It's more as though it needs to be sensed, to be known, which simply happens with different people as time goes on because other things become less and less relevant than what their body is currently expressing, even if it requires immense pain as a trigger towards connection to the senses. The requirement to meditate is about "de-activating" the imagination in some cases, or in other cases it's about activating it and "going off somewhere", either way, there is always a "me" intending to do it all. Inevitably the body simply knows when it wants to rest and sit down, or to move and stand up, it doesn't need a regime or a rule book. It is only the "self" that believes it needs to meditate, that it needs a "teacher" or something to hold onto, because it essentially believes it is broken, that it is split away and requires crutches. UG Krishnamurti was famous for suggesting that he would never be a crutch for anyone

to stand with, he suggested the whole ideology of crutches perpetuated the pattern and that it was simply about a sudden undeniable realization that could not be brought on, that there is a natural realization, however fast or slow, that no crutches were ever needed as nothing was broken.

The nature of the human-adult should never be applied to the human child, this process is essentially a passing on of a message of madness, or offering a child that knife to play with. Why do this? When the arrogance of the adult steps back from the child and allows it to develop naturally, then much of the imagination will drain out because it is not required, for the world *as it is*, is wonder enough.

David Nassim

23/ 5/ 2012

Macrobiotics in context: how macrobiotics began a connection of Eastern philosophy to the West but through a narrow window.

In 1950's France a Japanese man called Yukikazu Sakurazawa, who renamed himself George Ohsawa for his western audience, instigated the introduction of what was originally Chinese medical philosophy and medicine to the Western world. He and a few others of his generation aimed to make connections in the West pointing out that the Western world could use some of the ancient philosophy of the East, particularly because of the total colonialization that occurred after the world war. In a way the Western world actually woke up to the existence of Eastern philosophy due to war.

Ohsawa was a student of the Classical texts of Chinese medicine that had been diligently stored in Japanese monastic traditions for more than 1,500 years. The origins of these texts are even older than this, having a history of over 2,000 years in their native China. Since then these texts have provided the basis of all medicine from East-Asia and there are clear connections with the perhaps older medicine of the Vedas of India and the yogic therapeutics of Ayurveda. In essence the root philosophies of the ancients were *one*, but over time this medicine has become increasingly fragmented as a result of the subjectivity of each ego that takes it on.

Ohsawa was genuine in his want for knowledge and truth and also his conviction that the West needed the East more than it could ever know. His focus of interest was not only in the Classics of Chinese medicine but he also had the charisma and linguistics to pass this message on to the West and enable them to make a connection to it. He did so through popularization of a term that was already known to Western culture, which in Western language best described the yinyang philosophy of the East, which was "macro-biotics". This literally means "large-life" or "life-enhancing" is a better description, way of being. The ancient Greek physician Hippocrates originally used this word, in fact the medicine of the ancient Greeks, of China and India all complete a total continuum of universality, just with different expressions of the different regions they are in.

Ohsawa began teaching his philosophy of yinyang to western students in a way that he felt they could understand which came from his own understanding of Classical Chinese medicine. However, herein lies one of the first problems of macrobiotics. George Ohsawa was one man, with one man's ideas about Chinese medicine that he had studied and he was entering into a world that found his way of this "exotic" expression interesting and of unique focus. The modern West were unfamiliar with a way of being associated with yinyang theory, so in a way George Ohsawa had a captive audience and one that was very unlikely to question his terms or reflections. However, his peers in Japan, particularly the group known as Keiraku Chiryō [beginning in the 1940s] or "meridian therapy" group who were dedicated to Classical Chinese medicine and those involved in Kanpo, traditional herbalism which including nutritional understanding, or even Koho-Anma or Classical massage, would all have questioned his theoretical position of yinyang outright. These people were not involved in Ohsawa's outpourings but were known to him and his student Michio Kushi, such as the Meridian-therapy group member Honma Shohaku. While interest was ignited for a whole generation of Westerners into the Eastern philosophy resulting from what was passed on through Ohsawa, the mix also contained some of

Ohsawa's ideas that were at best partial and at worst simply misguided, which came to be chewed over in the West for several generations.

As someone who is glad to have started my training in macrobiotics, I can not only see some of the very important benefits but also the huge pitfalls of this approach. It is important that these be understood, particularly by those who are looking into macrobiotics as a "complete" methodology for health, or for those already within it who might want to see the broader picture from which it originated.

The main philosophies expressed by Ohsawa which fragment Classical medicine are two-fold, one is to do with yinyang theory and the nature of constitution, and the other is to do with "Japanese-ness", both of which I will look into in the following passages. But first let's look at yinyang theory, from Ohsawa's limited perspective.

Ohsawa and his student Michio Kushi formulated and expressed their own theory of yinyang which is very difficult to understand for many students of Classical Chinese medicine as it is quite simply counter-instinctual. It seems to be opposite to that which people learn in Chinese medicine college and we must remember that Ohsawa himself purportedly gleaned these from the Classics. So firstly what are the differences and how can we see this in the bigger picture...

Let's look at yinyang in Ohsawa's expression:-

Yin	Yang
<i>Expansive</i>	<i>Contractive</i>
<i>up and out</i>	<i>down and in</i>
Cooling	Heating
female	male
Earth	Sky
<i>Space</i>	<i>time</i>

Now compare this to the Classical yinyang base:

Yin	Yang
<i>Accumulative</i>	<i>Expansive</i>
<i>down and in</i>	<i>up and out</i>
Cooling	Heating
female	male
Earth	Sky
<i>No space-time</i>	

The key areas of issue are bold-italicized above. It seems very strange as to why yang should be described as having a contractive and inward movement and yin described as having an expansive and outward movement, this needs to be explained thoroughly and it never is, so here goes...

The yin and yang expression here in Ohsawa's descriptions are expressed on the yinyang symbol itself:-



If we consider Ohsawa's use of the yin and yang expression as the dots within the yinyang, then we start to get a picture of what he was getting at. Yin-dot is at the peak of yang, so at the extreme of yang there is heat and powerful energy but within this the coolness and calmness of yin, at the peak of yin there is the dot of the heat and power of yang. As such at the peak of yang, which is about expansion, there is too a motion inwards and downwards; at the peak of yin, which is all about accumulation and drawing inwards, there is too an expansiveness and openness of yang within. What is being described at these polar sections of the whole symbol is in fact *fire* and *water*, these are Ohsawa's yinyang expression. Fire and water in the Chinese expression are very complex, fire is yin and is like a flame, within it is soft, calm and cool but without it is hot, bright and expansive. What is meant here by water is sea-water or salty water, this is both cool and calm without but it has fire or salt within, or one could describe it as a water which has strong currents within it. So within the coolness is heat. Also directionally yang is seen as the sky or the above and so it is *as if* yang shines downwards onto the human, so in meeting earth yang seems to go downwards.

In the same way the earth or the yin is drawn upwards to the sky, like water vapour rising upwards, this is the yin rising upwards to heaven. Hence from the human perspective it seems as if yin is moving up and out and yang is moving down and in. This is in fact true but only because the two qualities are mixing at this point, the fluids of the earth only rise because they have heat within it, the sky seems to shine downwards because it seems we are always below it, so the earth's position relative to the sky is the incorporation of yin within the yang.

Yinyang *includes* fire and water as energetic poles but it does not mean that fire and water are everything, it means that this is the quality of, say, summer and winter but this isn't the whole of yinyang, yinyang includes all of the seasonal changes not just the poles. This is one of the reasons why Ohsawa's view is skewed. As with most versions of the so-called "classical" picture, it is one man's view of a vast subject and as a result the products coming from this that are offered as macrobiotic diets and regimens of understanding, are skewed along with this ideology. Similar very personal views of Classical medicine are expressed in many numerous "new" therapeutic methods which have their owners "stamp" placed over them to delineate why they are doing as their own "style". "Style" is inevitable, but fundamental

principles are the same “song-sheet” that essentially life is “singing” from hence at this level, there needs to be a universality of connection, otherwise what occurs is fragmentation. This unfortunately is the warped emasculation of medicine where what was originally One gets constantly fragmented into smaller and smaller parts because people want to “make it my version” which is to make it exclusive and to “own” it, even if they say this is not their intention. The point is that the natural yin within medicine is already within acceptance and as a result there is no rigidity and egotism to manage, this is again why it is the yin qualities that are the foundations of healing. This realization is rarely seen and even more rarely passed on.

Why Ohsawa decided to do this is hard to understand. When we look into what he actually wrote on yinyang, say in his small book *“Acupuncture and the philosophy of the Far East”*, we get a perspective of his viewpoint about yinyang that is fundamentally skewed as outlined above from the outset. This makes me feel that Ohsawa did not truly realize the picture of yinyang from the Classics in its multi-dimensional format but simply saw a part of this and decided to focus on this as being the whole. This is not the first time this has been done and it continues to happen daily because the nature of yinyang as an ideology is impossible to truly grasp and to make absolute statements about it.

When we look at the Classical perspective of yinyang we are looking at something which incorporates the fire-water dynamic of Ohsawa’s ideology but also sees the broader picture of pure yin and pure yang energy. Pure yang might be called spring energy and pure yin might be called autumn energy. The summer could be called yin within yang and the winter might be called yang within the yin. We can see here the nature of the yang of spring as being purely and simply an expression of expansion, rising to a peak of energy in summer before starting the process of accumulation downwards into the yin beginning at summer. Naturally autumn is a state of cooling and calming and accumulation down into the earth and it reaches a peak in winter, where it collects enough energy to build up internal warmth for the movement to spring again and so the cycle goes on.

“Contraction” is the term used to describe Ohsawa’s yang, but actually contraction is the pathological state of energy. “Contraction” is a state where energy is contained and pulled inwards which only really occurs in the human condition of “self” of me. So, let’s give Ohsawa the benefit of the doubt and use the term “accumulation” which would normally be applied to the yin in Classical medicine, but given this, yang certainly doesn’t have the nature of “accumulation”, it naturally spreads out like rays of the sun, it opens out and wants to move outwards. This is clearly the nature of yang. Heat moves upwards and outwards naturally and coolness moves inwards and downwards naturally, this is simply expressed in the water cycles of nature, in day and night and in everything we see and do.

Yin is seen to be equivalent to space and yang to time, this again is total dualism on the part of Ohsawa and is either an attempt to really confuse or simply an ignorance concerning the nature of reality. The point is that yinyang is out of time and space, time and space have no meaning to the Taoist understanding of life. Time associated to yang might be described as linear and yin as circular, but this is as far as it can go and even this is problematic. There is no time or space and this was clear to the

ancients who understood and presented the Tao Te Ching, which is the foundation to Chinese philosophy of the Classical medicine era.

As well as these discrepancies in macrobiotics there is then the process of categorizing foods into relative associations of yin and yang, leading to the confusion of those foods which create contraction and inward direction also being tied up with heat and foods that created cooling being tied up with expansion. Of course foods can have different mixes of qualitative expressions, however this viewpoint based on Ohsawa's model of yinyang is a complete misconception and requires constant vigil as to what is meant by "yin" and "yang" because naturally it doesn't make sense to the instincts. Instinct is the basis from which this philosophy emerges, as such we instinctively know that cool things calm and cool down, we even use these expressions in everyday language, "to cool down" and "calm down" and "heat up" but this is not because of principles of physics, which they also express, but because they are naturally what is felt. To place erroneous directions of the energetics of heat and cold is to misplace the philosophy. Unfortunately as this is foundational to the stack of cards of Ohsawa's macrobiotics, when questioning this level the whole thing falls, or at least is contextualized as being the tip of the iceberg, so to speak.

Even if we try to understand the nature of Ohsawa's fire-water based ideology, this doesn't really help us in the long run with learning about yinyang, which is more than just fire and water, it is inclusive of both and incorporates all of the phases of energy in between fire and water, not just fire and water. What Ohsawa does is to flatten the yinyang expression into linear, and may I say very masculine dynamics, and this rigidity is often mirrored by the followers of the macrobiotic approach.

This brings me to the "Japanese-ness" point. Many of us consider Japan as something very feminine or it is often presented like this, but actually for many years Japan has been under the indomitable and detached rule of very yang masculine energetics. The martial arts of Japan mainly originate from China, these are known to be very linear in their approach and often very aggressive in a way that the Chinese martial arts can be too but usually have far more femininity. One can easily see the fluidity and roundedness of many of the forms of Chinese martial arts in comparison to the very linear, generally stylized approach of the martial arts of Japan, such as karate. Of course there are exceptions with specific styles and teachers of course highlighted perhaps by Japanese Aikido, but the stricture of Japanese approach and focus on absolute force has been commented on by numerous people over the years as not being what martial arts were about and the female quality within these arts has been disregarded because of an overtly male dominance. This is simply representative of the mind and "way" of the cultural influences. There is generally a great deal of patriarchal rigidity and absolutism within the Japanese approach to many of the traditional arts, which in fact have Chinese origin, but which the Japanese consider to be their own as they constantly want to have expressions that are "uniquely Japanese". There is actually very little which is uniquely owned by anyone, and definitely not by Japan, separated as it would wish to be from its long-term foe China. The origin of Japanese people is likely to be China, Mongolia and many other regions around Japan itself.

The greatest thing about Japan is its conservation policy, it can hold ideas for thousands of years without much change or with subtle and refined change because of

the natural formality and process which is within the cultural expression. This has very much protected the heritage of ancient East-Asia, but to hold natural philosophy in rigid chains is to again miss the point. Ohsawa's expression was unfortunately exemplifies the more rigid and male-domineering type that we see coming from Japan, his ideas were as fixed as his approach to diet which was severe and rigid; an enforced regime he executed with food in fact resulted in one of his own children dying. He was also known to be involved with fascism and had some interest or dealings with this movement in Hitler's Germany and Europe. All of these illustrate the nature of a person's mind not to say anything is either good or bad. Rigidity breeds rigidity and often this is what is found in macrobiotics and its followers. This approach tends to be cultish because it is actually due to the refusal to see beyond the borders of its logic and to look deeply into the origins of its foundation. Although this has slowly unravelled over the years, still in relation the whole spectrum of what yinyang philosophy has to offer is still contracted.

While this is all "fighting talk" actually it isn't about fighting. It's about revealing the truth, not taking sides as to who has the "best philosophy" but actually seeing macrobiotics in context and fundamentally clinically seeing how healing functions which is beyond man-made diagnostics and skewed perceptions of yinyang and is simply about the sensory connection to food and to life.

At the outset the macrobiotic diet was limited to brown rice and vegetables, this expression came directly from Japan via George Ohsawa and his more lenient and more expanding student Michio Kushi, who still heads the organization to this day. The diet was taken on by tens of thousands of people over the years but then often discarded because it was "too strict" and "too bland", or some people found digesting large amounts of rice and vegetables very difficult, even if they were chewing! For some it created massive weight loss, for others weight gain. There was a focus on cleaning up the meat-based diet and protein-based diet of the modern Westerner and to resolve major problems such as cancer and heart disease through diet and health lifestyle. All of this came from Japan and the Japanese way of living, also from early Japanese diet through the morphed yinyang philosophy of George Ohsawa.

As you can imagine this gave a very narrow window through which people could engage with the diet. It formed a kind of cult following in the 70's, 80's and 90's where its following peaked and since then people have been losing interest. The fundamental difficulty with the perspective is its rigidity, feeling that one has to fit in with the Japanese dietary system. This is very different from a sensory understanding of the principles of nature and as a result there is a warping of the macrobiotic yinyang ideology expounded in the western world. The same is true for the so-called "Traditional Chinese Medicine" or TCM diet, which again is a kind of trademark of 1950's China run by Mao Tse Tung and has very little to do with actual Classical Chinese medicine of 2000 years ago. Let's be clear: TCM is not Classical Chinese medicine, it is also a stylized idea, yet this system is taught in almost every college of Chinese medicine all over the world, including China or other One-man based philosophies (for example J. R Worsley's 5-element acupuncture) which are just as rigid as Ohsawa's. All of these are stylized forms of medicine, however the principles of nature underpin all of them and so when seen in context one can understand who will find benefit from what course of action.

Macrobiotics as a diet is useful for the Japanese constitution overall. It is very suitable to a vegetable and grain-based people who supplement their diet with fish. This is the traditional diet of Japan and so suits its people very well. It can also be broadened out to suit a huge number of people in the world whose ancestral element several generations back was agriculturally-based and there tended to be a focus in vegetable foods as a basis. But this is by no means for everyone, some people are far more attuned to very good protein digestion, something the Japanese diet and ideology cannot stomach. The foods that are “central” or “neutral” to one group of people are not so for another. Simply, one man’s meat is another man’s poison, and to clarify the point, one woman’s rice is another woman’s digestive irritant.

Deeply lacking from Oshwa’s expression was the absolute importance of constitutional understanding within the medicine. In the true use of diagnostics there is a very important aspect of seeing the nature of the patient and the type of energetic expression they present constitutionally. In Ayurvedic medicine this was known as the three Doshas and in classical Chinese medicine as the five constitutional types. Even now in the fragmentary ideology of the Western world comes the attempt to find constitutional types with the work of Peter D’Adamo’s Blood Group patterns. This is the first Western expression to come close to seeing a view of dietary connection to constitution. Interestingly this is something that macrobiotics, which is supposedly steeped in Classical medicine does not do, or only does from within a limited and narrow view of foods, and then pronouncing what is a “central-staple food” for everyone, often grains. While macrobiotics in the modern day has changed somewhat and is more “flexible” to the difference in Western diet, even so some foods are still regarded as being “good” or “bad”. It is postulated that meat should be eaten rarely although for some this actually is a much larger natural food group when not viewed through the perspective of the Japanese constitution. This mindset still permeates the philosophy of macrobiotics and was never originally associated with the larger picture of Classical medicine which, even though it originated in China, is a universal principle and can be applied anywhere. Understanding of this relative to the environment and the nature of a person’s constitution and ancestry is very much the key.

Diagnostically one may believe that you get pimples on your nose because you’re eating too much dairy, however this is not always the case because everyone’s constitutions are different. People are affected by various foods in different ways so it isn’t a one-for all approach. This is what makes even the diagnostics of macrobiotics limited to their own parameters.

Not all constitutions will have the same dietary requirements because they have very different bodies and natures, even lifespans. While this is understood to a certain extent in the macrobiotic diet it is still within the format of a Japanese diet. It’s like going to a Chinese or Japanese food store trying to find the food of your ancestry within the narrowness of this food shop when you’re from Turkey. The result is that one has to mould to the rigidity of the diet rather than there being a fluidity of the understanding of yinyang outside of Ohsawa’s ideas, which indeed does for some people include staple foods like bread and even meat, interestingly eaten by Hippocrates himself! As always it’s about what is appropriate, but what is appropriate needs to be without boundaries, it is unlimited, the range of food on offer is totally open and is about seeing the person in the context of this spectrum.

Then there is the illusion that has been bred around the macrobiotic philosophy that what they do is somehow different to Chinese medicine (which is often wrongly assumed to be all about TCM) and that somehow macrobiotics has the right road. This is simply the expression of “telling your grandmother how to suck eggs”, the point being that one doesn't need to tell one's grandmother the philosophy of “how to do it”. However, unfortunately this is Ohsawa's legacy, in his eagerness to express the nature of the yinyang philosophy to the West he didn't bother to actually consider the nature of the Western people he was engaging with, in a sense he wanted to convert people to the Japanese approach.

Modern macrobiotics feel they are free of the rigidity of the diet that Ohsawa and even Kushi presented in its structure and ideology, and while this is true there is still the basic premise of yinyang being confused in the process of explanation. The process of separating themselves from the larger body of Classical medicine still keeps them as a sect and something that is blocked off from the large picture of Classical medicine overall.

This is not an argument about the nature of theory, in fact it's much deeper than that, having to do with instinctive-intuitive sensing naturally, so simply the experience of heat and cold and therefore the innate understanding of the origin of the philosophy of yinyang as a cerebral idea. One knows when the basis of a philosophical ideal does not match the true nature of the senses, when these senses are truly open to the possibility of the master's words being “his view” rather than absolute. There is something awry with the ideology here and this is why macrobiotics, while having great potential as a way of looking at food and relating to the nature of cooking and foods in a different way, fails to see its own limitation, it also fails to see its own audience. It purports to be a “cure-all”, so takes the very modern Western approach of a blanket covering of “this way or the high way” type ideally which again confirms its own rigidity.

However, macrobiotics does bring back the handmade quality of cooking, and cooking from the older generation of Japanese that has now almost died out altogether in Japan. Much of the macrobiotic cooking style allows us insight into careful and energetic attention to the process of food preparation and as such is very useful, especially to those of us who have no understanding of cooking or the energetic quality of what we do. This makes macrobiotics a very useful understanding and also shows us the nature of how the Japanese constitution cooks and prepares food. The way that it works for them can offer an insight into how the principle can be applied to this specific type of constitution and from here we can see how the Western constitution might adapt this principle. But this is not, as Michio Kushi would have us believe, an evolution to “homo-spiritus”, that is all dualistic ideology, a creation of a mentality about “getting better” and ancient medicine had no such ideology. What is, is “already enough”, so enough already!

Luckily I had teachers who discerned the true nature of what macrobiotics meant from the Hippocratic expression, rather than the Ohsawa-based pattern. One man who to this day writes with brilliant understanding and clarifies the nature of macrobiotics is Steve Gagné, who trained in macrobiotics in the 70s in and since then has studied diet and cultures all over the world in order to bring back the true essence of Classical

medicine to the nature of instinctive food experimentation and an understanding of how diet might be looked at from within. Please see his work here:-

<http://www.stevegagne.com/>

The rigidity of any philosophy is not only found in its fruits but in its roots, and this is why one must take all of macrobiotics and its ideologies with a very large pinch of very coarse and unrefined sea salt.

David Nassim
1/6/2012

The impossibility of owning an illness: How modern diagnostic labelling furthers the process of dis-ease.

Labelling is a product of feeling a sense of separation from everything and everyone. It is fundamentally the expression of “me” and “you” feeling separate. Labelling is a method of categorization in an attempt to make the Unknowable, known and thereby “safe”. This is the basis of modern diagnosis in western allopathic medicine. It is driven by a sense of fear (particularly towards the female-yin by the male-yang). To categorize an illness is seen in today’s world as something which can enable a patient to feel calmer because “at least I know what it is”. The belief is that if there is an understanding and knowledge of something through labelling then one can “deal with it” more easily. This is a totally cognitive approach, a “seeing is believing” visual-only idea. What is felt are symptoms, there is no notion of symptoms being directions back to health.

No matter what the illness label, all symptom patterns are energetic manifestations of the body’s process of healing. The body forms symptoms in its process of adjusting itself, usually under huge and impossible odds of the “self” which is beating the bodyspirit into submission. The symptoms that are created are simply “signs” that the body is reaching a limit-point of this process. The symptoms can be viewed as instincts/directions to what the body wants and requires. The body is cold and tired in its symptoms so it needs heat and rest. The body is hot and stagnated, so it needs clearing and cooling. *It’s really and truly as simple as that.* Could it be possible that this is really the basis of medicine, can we accept that sometimes simplicity is reality, why do we need to make it more complex?

The problem is that through the labelling of symptoms this firstly creates a situation where the dis-ease has been “boxed” and made personal and it then becomes “my” or “your” dis-ease. Secondly, this process of categorization causes these things to appear “actual” or “real”, they have become an absolute quality of “something” rather than simply the name for a collection of symptoms or a quality of energy. In and of themselves the symptoms aren’t important, whether it’s cancer, AIDS, hepatitis or heart disease makes no difference, *in reality it doesn’t matter what the symptoms are.* The simple reason for this is that in energetic medicine we aren’t interested in categorizing the dis-ease, for this is utterly pointless. The interest point is what is going on energetically to form this, what is felt in the bodyspirit, is there heat or cold, tightness or looseness, and this is how we discover what lies behind the façade of symptoms rather than focusing on them and missing the root which is fundamentally always the point of greatest weakness or low-energy within a body.

Symptoms are not “actual” or “real”, they are not absolute/ fixed and so labels are actually something that *encourages* dis-ease... because when the label of the dis-ease is added on to “me”, “I” own it, “I” control it (or might try to), “I” can use it and it’s “mine”. As with every aspect of life, all dis-ease is both deeply intimate and deeply impersonal. As there is no “me” in reality, this means there is also an impossibility of there being “my” dis-ease, it certainly isn’t something that one can use as an identity badge. Fundamentally, the thing that is attempting to identify the dis-ease, is *itself* the dis-ease, like a snake eating its tail. In modern society this is exactly what goes on, dis-ease is owned and it’s that person’s “problem”, it doesn’t concern others unless

it's contagious and then the concern is to get away as fast as possible to "protect yourself".

The point is that personal-health is an absolute fallacy, there is no such thing as "a person" and therefore there is no such thing as personal health. Every human is interconnected, the whole group is a field of energy. Therefore dis-ease has to be looked at in another way: it is firstly not personal, but yet it is intimate, it is occurring and there is often pain, and so the process is always understanding the nature of the "self" that has always disrupted, owned and fragmented the "me" to create the dis-ease pattern in the first place. "Self" is the root of dis-ease so anything which bolsters this sense of "me" is always going to bolster the process of dis-ease. If "I am" then "I have", and if "I have" then dis-ease could be one of these things and if it becomes a definition it adds hugely to the burden.

Medicine becomes a problem when it adds to the burden by focusing on the symptoms. The realization that there is no such thing as "self" underpins everything so it is in itself the healing connection. Anything that has this sense about it is healing because it doesn't add to the idea that "I" have to be something, it's the relief of not "having to be" and/or to agree with the process of personalized illness and ownership of a dis-ease label. This actually explains how damaging are firstly diagnostics that attempt to categorize and offer a label to a patient (no matter what the type of medicine practised, even energetic medicine practised without sense) and secondarily and perhaps even more damaging is the predicted outcome of this diagnosis or "prognostics" explained to the patient. This is often the equivalent of energetically knifing the venerable state of the patient. It is always seen as "coming to terms with" but in nature there are no "terms", life isn't an insurance policy.

To truly realize the nature of healing we have to look beyond all the commonly-held belief systems. Even the notions in Western medicine that are seemingly about "finding the right cure for the right disease" are actually very often a process of cementing an ideology of "me" and "my health" or "my dis-ease". Any attempt to heal in these terms can often be a process of the disease itself.

When we look at illnesses of epidemic proportions such as cancer, HIV, heart disease etc, we are concerned with segregated people who are all on so-called "journeys" of "their own" in order to unravel and "attain" health. However, the unravelling is occurring by itself, it doesn't need a person in there pulling the strings. Those people who embark on a "journey" always find themselves back at square one, inevitably the seeking never results in their finding anything, except for some there occurs the realization at the end of the process that there *is* nothing to seek. *This is exactly the same for cancer patients as it is for everyone.* No matter whether it's alcoholism, workaholism, depression, cancer, heart disease or HIV, *all* of these produce symptoms that constantly draw one to the sensory and away from the ideological and cognitive processes associated with the sense of "me", the dis-ease. They all draw to a realization of health that is beyond the idea that "I" can "do" something but rather that life is *living through* this human being's expression.

The movement away from intention and seeking, pushing and forcing, avoiding, owning and claiming, and fundamentally away from "me", to the ultimate end of these is a universal process. No matter what the dis-ease, the unravelling and the

nature of the “self” and how it functions is the same in every single case, although of course every time will be a unique expression. In the brilliant film “The Matrix” we notice how “Agent Smith”, which represents the processing of the “self” and all its beliefs of “I am”, is replicated a million times. The nature of this is the same no matter what type of “self” it is or how uniquely it is dressed up, its processes are exactly the same in every case, it's a clone of a clone of a clone of the original misperception of “me” as separate. This is the dis-ease and this is why the superficialities of what it's called are unimportant.

All the dis-ease knows is “me”, which means anything that is curative will always be without this concept, hence as always we look towards such rare expressions of non-duality as Tony Parsons (<http://www.theopensecret.com>), and the nature of the infant child, the nature of the indigenous person, the nature of the primate and wild-nature, and as a guide also the maps of energetics from ancient times passed on from generations. These expression unify to provide a cognitive picture. Beyond this there are just the 5 senses which are at the threshold of the natural-reality of “without me” for in fact there is no-one sensing.

While the unravelling or dissolving of “me” is the end of all dis-ease, this doesn't mean an immediate return to physical health. When necrosis of the body tissues has overtaken the body's ability to heal then a bodyspirit will definitely die and will do so without the dis-ease process at the centre as “me” dissolves, so there will be no suffering in the process. This is the big difference between a realization of what is actually beneficial as opposed to what we “think” is beneficial. Instead of mechanically alleviating pain or keeping the body “going”, when suffering is alleviated then 100% of the time some pain is also alleviated. The “me” can't tolerate pain, but without “me” pain is accepted by nature. “Me” is sufferance, is dis-ease, pain is just pain. This is why infant children accept death and other difficulties more easily than the average adult going through the same things. For the infant there is just pain, for an adult there is pain plus the “me” suffering and being in pain, which magnifies the pain to the point of death.

In order to realize the nature of healing and for diagnostics to have any relevance, one has to understand the nature of dis-ease, dis-ease is sufferance of “being a separate me”, it is not pain. If the foundations of one's ideology are built on the shifting sands of “me” then there will be no satisfaction in treatment. If the diagnostics are built on solid realization that everything is symptomatic of the same dis-ease, and the specific pattern of symptoms is of interest but not the main focus, only then is medicine something that heals, through this observation alone. Western science and medicine are absolute and this is actually the biggest blindness rather than so-called “accuracy”. When something has a broad outlook and incorporates the whole view it is bound to yield an understanding that is out of the box of “myself”.

For more on this as applied to the spectrum of medical disciplines please see my book “Medical Oneness” here:

http://www.healthinstinct.org/index.php?main_page=page&id=3

David Nassim
5/6/ 2012

Tasting our own medicine: How taste is vital in sensing if something feels right.

So what's the right medicine for arthritis? Are lemons good for sore throats? What about steroids, are they good for lumbago? Anti-depressants, do they really work, and what's the alternative? Should I be taking this vitamin C or that vitamin B12? Which health guru should I go to for advice? Do they know what they are talking about? Who does?

Everyday questions like this appear in all kinds of medical clinics all over the world, from allopathic medicine to so-called "alternative" medicine. Interestingly, the western doctor or alternative medicine practitioner will very often say *"it's not about what is "good" for you, it's about understanding how it works"* and this catch-phrase seems to captivate most people who want to "know" what they are doing and who generally make medicine and therapy a cognitive process.

However there is another way. Medicine doesn't have to be about hearsay and ideologies of either mechanistic-Newtonian-dualism of Western medicine or even the energetic philosophy of the ancient practices or anything in between within the new-age "sciences". It can be more basic than all of these, it can be simply about feeling it, and attuning to the most profound connection there is, the simple taste of something.

There is a theory attached to everything for human being and in a way even if the theory originally comes from charted expressions of many years of instinctual sensing of populations, such as the indigenous medicines of China, India and Greece, in fact in the modern world ancient medicines are mere fossils of what they were originally. When we look at ancient medicine today we look at those practices as if they are old relics, dinosaurs of the past that have long since passed away leaving only an imprint behind in books, a passed on connection which is a kind of innate natural connection. But very often this has become about cognitizing medicine and making it theoretical, therefore this becomes more about "belief" than actual experience. What we actually experience is very simple, it is very natural and it has no words attached to it. It always occurs in this present moment and is nothing to do with theory, nor with morality or any kind of ideological system. It is not to do with past or future, it is only happening right now.

This is all we actually have, there truly is nothing else. Sure, we have the illusion that "I know what this grape is going to taste like" but we don't until we actually taste it. What something looks like can be deceptive and taste is far deeper than this, it is the whole of something, not just the surface. Taste isn't just about flavour it's about the connection of a quality of energetics, as Steve Gagné expresses it's about the most intimate of relationships (please see <http://www.stevegagne.com>). It is an actuality that "you" are what "you" eat because "you" become what "you" eat and what "you" eat becomes "you", so it is a merging of energetic qualities. Naturally animals want to gain the energetic of something, they like the shape and taste of the whole, this is the same with relation human to human. Why is it that some physical shapes and characteristics of energy attract more attention than others? Generally because there is a natural draw to this, not just a superficial thin but to the quality of the nature of something as a whole. There may be a very attractive/warm surface shape yet that person is cold-natured or there can be a person whose surface expression isn't so generally attractive/cooler but their nature is very open and expressive, warm, and this

can attract more easily. Often we are told one is better than the other, but this isn't the case, both are different energetic qualities, both will attract in different ways. Warm surface and warm insides will attract cool surface and cool insides, and vice-versa. The same is true of foods and medicines. Anything that we relate to or merge with will have this way about it. So with food and medicine just as with relationship, one doesn't need a guide book, one needs to feel directly in that moment, *that's really and truly all there is to it.*

Health Instinct is about the point that there is an innate connection to the ancient "maps" of sensing which is beyond the cognitive. It is making that point that the 5 senses are a gateway to truly experiencing what there is rather than what we *think* there is (please see the work of Douglas Harding <http://www.headless.org>). So why is it that we no longer connect to the tastes?

The problem is that humans have reached the end of the line as far as nature goes, there is an ancient saying, possibly from Greece: *"Those whom the gods wish to destroy they first make mad."* The "madness" of humans is the separation from the true nature of the animal and instinctual sense that allows there to be a non-cognitive connection to nature. Without this there is a total separation from everything around us, we are bound to be "taught" what to do by so-called teachers who in turn are bound to their teachers in a long and mostly male-dominated hierarchy of power and corruption. This is simply the blind leading the blind. If there is ever a truth it is that we have simply forgotten that which we are or what we exhibit, in favour of seeking what we should be or could be some time in the future "evolution". It is never about an adding on of knowledge, ideas or "wisdom", it is actually a letting go of what has been added on, to reveal that which is hidden beneath it. We are all children with an adult idea added on top, we believe the adult is better than the child and so we forego the childlike-ness and sensitivity for the adult's "knowledge", herein lies the problem.

Let's go back to medicines. Food is "medicine" and medicine is food, as Hippocrates explained, so if we blur the idea of food and medicine and call it all "input" or "consuming" then whatever goes into the mouth needs to be tasted, it is as simple as this, whatever goes in needs to be sensed, why give this basic expression up? So instead of asking questions such as: what do these pills do to me, do these supplements work, do I really want this ecstasy tablet, this oyster or this tofu, we need to simply *taste them*, which means putting them in the mouth and chewing a lot to get out all the juices as you would if tasting anything else, and then sense whether it's right to swallow.

In fact smell begins the process of connection, it is vitally important as it gives you a sense before you consume something. Some smells can be so toxic they can immediately make one feel nauseated, one sees dogs and cats very quickly running away from what people now call "carcinogens" such as paint smells, dogs don't think about it, they just move away. Even if something smells okay, sight is also important, for something may look okay but when it hits the taste buds it's too bitter or too sour or whatever. The next action is simply spitting it out which is the immediate response of any animal or child, there's no etiquette in nature.

This is simply the truth and the reality of it. It doesn't derive from any ideology of what food is good or bad for you, what is wanted or not. Taste begins in the mouth

and follows on throughout the digestive tract, so taste goes on throughout the whole body. If the taste is really and truly sensed it gives you everything “you” need to realise about the nature of the thing “you’re” eating and it will then become “you”, in fact the “you” dies to the food and becomes something completely new. For example, the Native Americans’ approach to food was to see an animal or plant whose properties they desired and wished to unite with. There was a realisation that when one hunts, kills and eats the stag one becomes the stag, and the stag becomes “you”. In this way, every time one consumes something one is losing one-“self”, thus forming something completely different.

Parents, especially the “health-conscious” ones who want their kids even from a very young age to “eat their greens”, are often very irritated if their kids don’t like whatid “good for them”, but instead prefer all kinds of other things. This is not about getting a taste for addictive sweet foods or foods with dramatic flavours that over-stimulate but also with normal natural foods, babies will only really go for what they like. This is very hard for the adult who wants their kids to “see their way to health” but actually the children actually know far better what they need, if allowed to feel it for themselves. Once again the process of the parent leading the child is about the colonialism of our times rather than anything to do with natural reality. Once connected to, children have senses that are instinctively far clearer than the adult’s cognitive processes, which are actually all superficial.

People who take alcohol or drugs in large quantity or even health food supplements and western medical drugs, will in all cases experience a numbing of the senses as to what is being consumed, smoking and inhaling substances is another expression of this. The process of actual connection to the drug, which is often a fine refined powder of some kind, is completely missed, it’s primarily getting it into “me” in order to feel “better”, but this is a completely detached and mechanical process. There is no connection to the drug, no feeling, no relationship, it involves taking something mechanistically, and this therefore constantly bypasses the sensory. This is how the bodyspirit gets battered by the colonialism of the adult-mind which takes over and overcomes the natural sensitivity of the child-body.

If one wants an experience, then have *all* of it...experience *all* of it, really know it, and feel it. Why does one drink alcohol? You don’t taste, therefore you don’t feel and so you can’t connect. Obviously doing this means that one is poisoning the system, and for many this is exactly the ideology, i.e. “I don’t want to feel”, “I want to be away from here” and that is honest. But the belief that one is doing something and that “I experience it all the way through and I want all of it”.... is not authentic, because for most people when numbness sets in yet they continue to consume the alcohol or drugs, then there is no longer any sensitivity to know if “I want more” or not. Once one starts down the road of bypassing sensitivity every next step is built upon illusion.

Taste your medication, no matter what it is, taste it. I know several very good practitioners of ancient herbal medicine who will suggest a patient smells the prescribed decoction or several different alternative decoctions in order to differentiate which one is most appropriate. This brilliant way of working involves true connection with the herbs. The old way was to boil up herbs so the whole house might smell of the aroma, which was also part of the process because the inhalation is

part of the engagement with it. People can take very bitter and very sour decoctions when they actually *taste right*, meaning this naturally means it is right for them in this moment, it creates the balance. Others given the same decoction would immediately feel nausea because physiologically it is not what they really want.

This is the deepest connection to herbs and foods that there is. When we smell and taste and feel, we know if a connection is good, if it feels “right” and this makes for an easy or not so easy connection. Engaging with life is via the 5-senses, without these life is dulled, it is not bright nor is it alive. Life through cognition and the assumption that “I know”, is life that is separated from the real, it is like living in a bubble, rather than when the 5-senses are engaged with because *they naturally become interesting*, instead of there being any ideological reason for doing so. When within the 5-senses there is a “losing of self” in the experiential, this is simply the natural reality for there is actually no-one who senses, no-one who feels, when life is allowed to just be what it is and no choices are made about what I should consume or what drugs to take, then everything is interacted with because life is just happening *as it is*. The only thing that believes it is making a choice is “me” but in the moment of connecting to the sense there is no “me”, there is just life happening, within this there is a spontaneous response towards or away from, and that's all there is.

I can hear the irritated voice: “but what about the people who need their medication?” To this we have to ask: what do they need it for? Also, why do we assume that those people must be treated as if they can't sense anything? This is all about control, power and ideologies of health which are not real. When there is an actual interest in sensing the whole by the patient or person, then health changes. Not only do we want to actually taste the medication we are consuming but in the same breath we feel what it is we need to do to change the situation, such as changing the inputs or outputs of expression and the natures of our lives. I am not saying that western medication will never be appropriate, but let the bodyspirit “decide” if it is. Let's do the *real* test, the one the doctors are afraid of, that the medication is rejected by nature and only idealized by fragmented mental processes. The clarity of the senses finds its way home to nature every time, you can't fool it, it's absolutely uncompromising and has no reason, cause or claim attached to it, interestingly just the same as relationship or connection to people when it's natural. It completely loses interest in that which is unnatural. The body sense is your guide, there is no requirement of people to “tell you”, to “teach you” or to “advise you”, when this is let go of then there are no crutches as UG Krishnamurti expressed. The revolution comes only through an interest that is not forced upon people but which is naturally realized to be *all there is*, when all the other illusions of the doctor's or practitioner's perceptions of “me” are realized to be always secondary to what it is that I naturally feel. Often cutting out the middle-man is the way one can get a sense of things. This isn't about self-sufficiency but about nature awakening from the dream of separation, sense is the threshold, the doorway of reality.

(Please see the brilliant article on the importance of taste from Sam Thayer:
<http://foragersharvest.com/why-god-put-those-bumps-on-your-tongue/>)

David Nassim
5/ 6/ 2012

“Letting yourself go” without “keeping up appearances”: A guide to the subtitles of some social clichés

How often do we hear: “Oh, she’s really let herself go!” or “Be careful you don’t let yourself go”. This statement has derogatory connotations, whereby someone is perceived to have fallen from the perceived “height” of social acceptance into the abysmal depths of the untouchable “class” of those “unable to cope” or who “under-achieve”, or are “incapable” implying a lack of discipline and a loss of pride in your-“self”. Basically it is an expression of pure judgment, based upon what we believe to be “normal” and how someone compares to this ideal, which is one of the capitalist-materialist-nuclear-family-member, simply the robotic arm of madness.

The yardstick of “normalcy” by which people measure themselves is really about a process of “keeping up appearances”. If it were possible to “let yourself go” in the manner suggested, then the implication of this is that people are “keeping themselves up”, which is the illusionary perception upon which the “daily slog” or “work ethic” are based. The moralism associated with keeping up appearances, of “working hard”, of “being just”, of being “up” rather than “down”, and of it all somehow being “your responsibility” is complete hogwash. There is no actual sensory basis for any of these comments that has anything to do with the natural sensation of what it is to be a human.

When a person is deemed by society to have “let themselves go” (even though the “self” doesn’t actually exist!), it is usually discomfort or sufferance beyond measure that has led them to one or more of the addictive outlets available in today’s world in an attempt to albeit briefly appease the tension. Or it is simply a case of getting sick constantly, as the body can no longer “keep up appearances” and the façade starts to peel away.

The ridiculous problem is that of idealism, the ideal of the “normal human”. This is a mechanistic impossibility but one that is seen to be real by those of us viewing life through an indoctrinated “individualism”. So a comparison is made between naturally sensed life-*as is* through the senses versus “what life should be” which for everyone is impossible to recognize as reality at a deep level. This is of course the indoctrinated Matrix founded on the fundamental illusion that “you” and “I” are separate.

The situation of people finding life difficult to cope with is something that can be seen as a revolution rather than as a “bad” situation. In fact when people cease to believe in the “norms” and “values” of society is the start of things falling away, such as illusions of what society holds dear, these expressions are gradually seen through and realized to be false idols. When things fall away and seemingly absolute beliefs die, this allows the clarity to realise what remains beneath. This is what happens when people “drop out”. Far from that being something that is “bad” and a “drain on society”, that the person has “no strength of character”, or no “moral fibre/backbone”, what is in fact happening is actually at last simply nature coming through. It’s similar to the situation of what is happening at this time in Chernobyl (see <http://uk.news.yahoo.com/wildlife-thriving-after-chernobyl's-nuclear-disaster---study.html>), where after decades without human involvement/intervention in the area around the disaster site, nature is flourishing. Thus when the anarchy of nature

returns, so there is change. When human ideals degrade and fall away, infinitely underpinning all of this is nature.

There is a fear that our depression relating to not being able to “fit in” and the resultant anger and anguish of that somehow creates higher crime rates, violent behaviour and an ideology of “survival of the toughest”, which is inevitably seen in every major city of the world. However, the symptoms and the root of the problem lie in the ideology of human “norm” and people’s belief in separation. This is the fundamental basis upon which these kind of inner-city madresses form, whether at the so-called “top” or so-called “base” of society, which are in fact two sides of the same coin. Those who are at the base can’t see a way to the top and as a result they can sometimes see that it’s a totally useless, fictional process to force one’s way “up”. Similarly the person who “has it all” can see that the process is completely useless, that he/she is impoverished at a deep level yet in a luxurious environment. The ideal of “norms” are the shared illusion, “self” is the shared madness.

The real crux of the matter is that it isn’t “I” that chooses to let go or to disbelieve social norms, neither is it “I” that chooses them. Fundamentally what is going on occurs despite the idea that there is a “me” at the centre of any of it. Nature is coming back within, drawing the human back to his/her natural state. It is not the “self” that chooses, it is nature that lives on through the human, however much he/she tries to deny or cover it over. The Colonial nature of the human “self” believes it is separate and so needs to “strive” and keep themselves up, to push and fight and achieve, to “do better” and go “higher”. They even believe this within the nature of so-called “spirituality”, which is all the same expression of capitalism just in a different form. The indigenous quality of the body wanting to simply live and *be*, and to be free, lives on underneath it, but is regarded as the “primitive” underdog. Ironically this underdog is the very ocean of the universe and the colonial is a mere water-droplet that believes for a moment it “rules” until it is swallowed by the sea again.

When letting go occurs and people stop doing what they were “traditionally” doing and begin to open to the simple senses, either for a time or for the rest of their lives, whether they change fully or not, take drugs or whatever they may do which isn’t what society has ordained as “right”, all this is fundamentally nature trying to find its way home, even if it does so in so seemingly warped ways.

This all is about the process of judgment, the belief in a separate “me” and society which creates that belief mirrors this constantly. How can one judge such an expression when in fact no-one is in charge of it! Please see Tony Parsons <http://www.theopensecret.com> . In fact those who find themselves giving up on this are very often the ones for whom, although the suffering is intense, it is more real than the keeping up of appearances. That ideology has now been seen through as no longer having any importance or usefulness. It is true that appearances can be deceptive but actually it is that we are deceived by appearance, by the belief which is lodged in the head or surface of the human, rather than the sense in the full bodyspirit or bodysoul, the feeling in our veins that something is really skewed. If one is living within a central city environment and not feeling depressed, anxious or irritated by the nature of the energy of the place, this shows a lack of sensitivity blunted by the environment, as nature itself cannot live on concrete. Therefore why does the human believe he/she is able to be apart from nature?

It is as if the human upper body is trying to get away from its feet and legs, which are in touch with the earth. The head wants to go up into the sky and the legs and feet are considered “useless”. “Appearance” is the upper body, the face and the head the outer surfaces that form the exterior. However, the naked body, the lower body, the legs and the feet are the place where there is life happening without anyone doing anything about it. Here there is no morality, no theory, just life and senses happening for no reason and the realization that love is not “this” or “that”, but is absolutely everything, which is what makes it unconditional, and only unconditional.

In fact the process of letting herself or himself go is really about the falling away of the illusion, it is the healing “crisis” which in fact is not a crisis but a revolution, a passing away of something, a cocoon, or a chrysalis stage, the state of Chaos before things can return to a natural state again. We live in interesting times, times of the shift, but the shift is not what the appearances might tell us, there is nothing “I” or “you” need to “do”, it’s all happening automatically - despite us! Nature is doing it, and so inevitably the process of change starts with the end of beliefs. Life existed before judgment and after judgment there too is life.

David Nassim
19/6/2012

No added preservatives: the attempt to hide the changing face of ageing, and the faceless freedom of nature.

The beauty industry is booming, as it has done for many hundreds of years. We are told that this is all about people “gaining confidence in themselves” through the ability to change the way they look, but what this actually reveals is far more than a pimple on the chin or teeth that don’t seem straight or white enough.

Essentially the nature of not wanting something to be a particular way and therefore conceal it through whatever form of interaction is a cover-up operation. When we talk about someone “looking their best” or “making an effort” it is part and parcel of social etiquette to cover yourself up in all the “right” places, in order to be attractive or to get attention or power, but it is all a strategy of concealment.

This is not a promotion for the “let’s go natural” or even for “growing old gracefully” approach, which in itself can be a fashion of not doing what everyone else is doing in order to buck the “system”. There is no judgment here, merely pointing out what it’s really all about rather than continually hiding from it.

The bulk of hair and beauty products are aimed at women and particularly those who are moving into middle age. It is here that the “problems” kick in most strongly, there is a feeling that the skin on the face and the rest of the body is not what it used to be and that one needs to “shape the image” of what other people see and more importantly what “you” see in the mirror. Then there is the younger generation who have learned what the expectation is and what is “presentable”, “sexy” or “cool” and they then attempt to re-create this in order to look unique or outstanding or “beautiful”.

This definitely does have an effect, but it is only as deep as the make-up itself. It expresses something directly which is what a person wants you to see, they are covering up natural expression in order to present in a way which has a different effect and something they like. But this is the deception of not feeling okay about simply being “nakedly” what one is, without the requirement to be anything else. Many women suggest that make-up is about self-expression, it is their own artistic expression of themselves and this is exactly true, for it is the “self” that is expressing, not the true nature of the person underpinning the “self”. The “self” is the image or the illusion and so it wants to represent what it wants to be. Nature has no interest in any of this, it has no notion of wanting to affect people artistically. This is all a masked ball of deception, the “artist” argument is something which hides fear.

"Society is a masked ball, where everyone hides his real character, thereby revealing it by hiding."

- Ralph Waldo Emerson

Attempting to stop or slow down the ageing process is all the rage, whether it be with superficial cover-ups, deep and life-changing surgical expressions, or drugs like HRT (Hormone Replacement Therapy) which attempt to hold back the tide of natural change for as long as possible, or until a secondary illness develops through employing those methods. Fundamentally this is exactly the same as King Kanute on

the beach telling the waves to get out of reach. It's all about control and an attempt to hide from a world full of judgment and the ideology of separation and so the pursuit everlasting youth.

The main belief which is at the root of all of this is that "I own my body" and also interestingly that "I have a face". Douglas Harding's amazing and inspiring investigations into the nature of reality continually point out to us that in our lifetime we have never, ever seen our own face. We can see the mirror image but the mirror image is back-to-front and it's at a distance away from us, so too is the video image of ourselves on a screen though the "right" way around. The point is that an image of "me" is always at a distance from where I am viewing.

And so in a way "looking-out" into the world from where I sit has no face involved. I'm not looking through two eyes, I'm looking through an empty visual field. This "glassy essence" as Shakespeare called it is the same for everyone, no-one in fact has ever seen "themselves" in a mirror, what they see is an image which seems to relate to actions "I" perform. But this is not actually "me" in the mirror, for "I" can't be in the mirror as "I" am at centre, far from the mirror. The point of this is much better explained by the man himself here: <http://www.headless.org>, which is that what "I look like" is not for "me" naturally, it's for whoever is looking, and as "I" can't be them, the mirror acts as a substitute to see what someone else is seeing. However I can't live in the idea of constantly looking at myself in the mirror, this would in a sense be a displacement of the centre into the image in the mirror and this is exactly what people call "vanity". However what vanity is based upon is not a judgment but a situation of anxiety of being judged and of feeling the need to cover-up in order to engage with the world, or else there will be judgment involved and people will decide that what is presented is not enough.

The use of make-up and artificial enhancements is all about visually "breaking the ice", if you look a certain way then people can get to know you without being "affected negatively" by what you look like. However this in itself is the problem, the number of relationships based on an initial connection and the realization that this connection was only about the make-up/cover-up is considerable. Interestingly many women continually attempt to "keep up appearances" of this image for much of their married lives. Let's not call this kind of relating "skin-deep" because the skin is a perfect reflection of what's going on in the body, it reflects the health of the internal organs and it radiates health, or not, depending on the person. So to cover up the skin has nothing to do with so called skin-deep connection, it's far more superficial than that. It is essentially to do with an illusion that is presented, like a fake fly that a fisherman dangles to try to catch a fish. It's not real and therefore what comes of it is anything *but* what is expected, in fact produces the opposite effect, including the disappointment when what is beneath the surface is revealed.

It isn't so much the insecurity upon which the cosmetic industry is based, but more the ideology that we are supposedly "responsible" for our appearance and that this is something we need to take care of. The point that Harding makes so often and so well is in fact that the appearance is actually for someone else, it isn't for "me". What "I am" truly for "me" is simply the empty space that is faceless, it isn't in requirement of anything, it just is this. This is what "I" truly "am", "I" therefore can't see "myself" in the mirror for what "I am" is actually invisible, it is something that is intimately the

experience of being, and it isn't something that even has a face. Interestingly, when it comes down to it nothing belongs to "me" at all, as this visual field I look out of is a hollow vessel which essentially life is looking out of, there is no "me" in sight.

While this seems to be a "mind-bender" in fact it's simply what's going on in reality when we forget the idea of what "I think I look like" and instead just LOOK. This is very different and it has *no added preservative*, it is essentially the expression of that which has eternalness because it is timeless and formless and it is living through this body. The nature of this is very different from the illusion of what "I think I look like" from the 3rd person perspective and then applying make-up or focusing on this with "self"-consciousness. This is the dis-ease of the human and the resultant expression is the inability to relate freely unless things are "fixed", such as making one's skin flawless, one's lips full, breasts firm, this part tighter, that part more smooth, this less crooked. The whole point is that if confidence is "assumedly "gained" through this, then in fact it is confidence of the falsest kind. No confidence is available through one belief or another, as in the end all belief is false. When we go beyond belief to a situation where there is nothing but what it *is*, whether there are warts, spots, skin irritations or ageing lines, these are seen and celebrated, just as seasonally nature is in celebration of autumn and summer equally and then there is no attempt to hide.

Those men and women who want to stay young into their later years of life are simply being led by the dominant warped-masculinated ideology that seems to rule everything. The nature of the older person is with the nature of the female, the nature of the indigenous person and the nature of the child, it is the energy of the yin which is colonized by the ideology of focusing only on the surface and illusions within the "self", which is a very small window from which to view reality. It is like looking at all of nature through a straw and believing one is understanding it all.

The tunnel vision of viewing life through an illusion of believing oneself to be something else is a major problem. The less covering-up there is, the more that simply beautiful expression is realized to be a whole expression. This includes the surfaces, which radiate health when there is such, which can continue well into old age, but it will not radiate when there is ill-health which is also the truth of what's going on. The hidden world of cosmetics and marketing can package anything to make it "seem presentable" but why do we constantly hide from one another? The sense of separation is only increased through the illusions and games people play, the nature of nature does not hide, even the camouflage colours of the chameleon have nothing to do with hiding, for the chameleon is just being what it is, there is no cover-up, no attempt to hide, there is just what there is. Perhaps if you had skin that changed colour on interaction with a new surface you might find it may clash with your leopard-skin pill-box hat....as Bob so perfectly describes it:-

Leopard-skin pill-box hat,
Bob Dylan

*Well, I see you got your brand new leopard-skin pill-box hat
Yes, I see you got your brand new leopard-skin pill-box hat
Well, you must tell me, baby*

*How your head feels under somethin' like that
Under your brand new leopard-skin pill-box hat*

*Well, you look so pretty in it
Honey, can I jump on it sometime?
Yes, I just wanna see
If it's really that expensive kind
You know it balances on your head
Just like a mattress balances
On a bottle of wine
Your brand new leopard-skin pill-box hat*

*Well, if you wanna see the sun rise
Honey, I know where
We'll go out and see it sometime
We'll both just sit there and stare
Me with my belt
Wrapped around my head
And you just sittin' there
In your brand new leopard-skin pill-box hat*

*Well, I asked the doctor if I could see you
It's bad for your health, he said
Yes, I disobeyed his orders
I came to see you
But I found him there instead
You know, I don't mind him cheatin' on me
But I sure wish he'd take that off his head
Your brand new leopard-skin pill-box hat*

*Well, I see you got a new boyfriend
You know, I never seen him before
Well, I saw him
Makin' love to you
You forgot to close the garage door
You might think he loves you for your money
But I know what he really loves you for
It's your brand new leopard-skin pill-box hat*

David Nassim
19/7/2012

It's getting *different* all the time: Differentiating the ideology of "improvement" and refinement from innate-natural-perfection.

From early on in life we are told "practice makes perfect" and this nonsense is the foundational reason for writing this article. The main focus here is looking at someone doing something and believing it is perfect or aiming at perfection. It is also the ideology of improving towards this goal, based in the idea that something refined is better than something that is primitive/coarse. I was once asked by a very self-righteous idealist what sounded "better": "the man on the street drumming a tin-can or a professional orchestra". This question, with its obvious bias towards the latter being "better", immediately clarifies the judgemental nature behind every aspect of this person's beliefs. It also illustrates the ideology of superior-inferior complex which is truly the basis upon which we judge everything, from the nature of what is deemed as "healing", to music and indeed everything else.

When we see an infant bashing a box and making a noise we consider the sound to be primitive, coarse and unrefined, whereas when we see the delicate hands of a pianist or violinist performing after 40 years of experience, we consider this to be "better". In another art form such as healing, the nature of a beginner who instinctively touches is considered to be an unrefined touch by those who "know better", having done this kind of work for many years. Experience and refinement are somehow seen as "good" whereas primitive, coarse or foundational expression are seen as "bad". But this is utter nonsense, in reality it is simply another transformation of energy. Anyone who says that they have "got there" as a result of experience, or that it is through "practise" that they have "achieved" is either deluding themselves or is simply not in touch with the nature of nature. One does not gain clarity through doing something for long periods of time, but rather it is in an instantaneous moment that there is a realization of "without-time", something that cannot be practised.

Often so-called "masters" will talk with certainty about the "road" they walked down and the path that is "open" to all students who humbly wish to trail behind, but in fact it's not them who are doing any of it and it's sheer arrogance to believe such a thing! Such is the nature of "self". The "masters" will gain followers who believe, as they do, that doing what they have done has led them to clarity, they but actually this is not the case. Interestingly it is often in moments of insight that had nothing to do with the up-and-coming "master's" process, where actually "self" vanished for a moment that allowed for a realization of something else. It is very much like Alexander Fleming's discovery of penicillin, he discovered it "by-accident" it wasn't due to his years of biological study but just through putting 2 and 2 together. You don't need to be a "master" in order to do this, no amount of work done will yield this because it was not sought for, it was only found when it wasn't looked for. It is believed when the state of timeless insight passes that it was all due to what happened before, the stuff they "did" that had got them there. Even though the insight passes like a flash, which may change everything, still the "self" is back with all its ideology; they then tell their students what they did and exhort them to follow it, which of course doesn't "work". There is no choice in nature, no-one chooses and as a result the whole notion of teaching someone a path to enlightenment that they can choose or not is akin to the blind leading the blind.

This is the way with many of the practitioners of martial arts, healing arts, music and all kinds of apprenticeship-based skills all over the world. The difficulty is that the “students” follow the “master” who on the one hand says “don't be dogmatic” while at the same time requiring a dogmatic respect of someone who really cannot “know”, all they can do is show a refined expression of a skill that has been done for a long time. The assumption is that the art has become “natural” for the person, but this is utterly untrue, when there is something natural it is innate from the beginning. Sometimes of course this can be covered over for years and is recovered later in life, but usually even then the connection to the skill which is easy to be interested in and to perform is something natural which can't really be manufactured. Of course people will try but if it isn't in you then it isn't in you and this is the bottom line.

Something that is natural is natural, something that is performed is a performance and it is sometimes hard to differentiate the two but it is clear when one looks at the art in the context of a person's life. If the art is the main focus and direction and there is “nothing else” for a person, this is a sure sign it is a performance as basically it shows that there is a narrow perspective. It's like the master who teaches his students all day in the “righteousness of practising from the heart” and then goes home and ignores or forgets his parentage and family as they do not fit with his ideology and instead attempts to reform himself from a life and a self-image he doesn't want by having communications which are only student-teacher or hierarchically-based. In this way intimacy can be avoided.

This is the case with many art forms, many musicians, doctors and “workaholics” of all kinds. The power-trip of being the one who “knows” or the one whose skills are “the best” or “better than X's” is a big front covering a feeling of insecurity. There is depression or anxiety at its centre and a feeling of partial resentment turned into martyrdom at being “given this burden to carry”. Here there is never a possibility of living a full life for it requires natural acceptance of the fact that everyone is on the same “level” wherein there is no hierarchy involved. It is sheer arrogance and madness of the belief/feeling of being a separate “self” that suggests the healing “master” should be revered more than the drunk, and that the drunk is far from the clarity which the healer has. This is the way of belief that is the foundation of our society. It is the process of spiritual-capitalism and egoistic self-righteous judgment, it has nothing to do with nature and is generally an old-boys' network of power struggles and an ideology of respect and structure that is not found in nature at all, only in human behaviour which is mad. It is true that the bucks and the sea-lions will fight for mating and so on and so forth but this is simply the expression of authentic charismatic power. It is totally impersonal, having no attempt to lead or to form a style or group and have others follow it, there is no attempt to make examples out of people to justify self-righteous ideology. It has no interest in anything or anyone, it is just energy happening without reason. This is very different from the very “self-based” and egoistic approach of teachers of most art forms today. It is very rare that one comes across a person who does what they do because they *are* it, there is no other real reason.

The notion of “experience” is based on time, it is a belief in time and in the idea that accumulation or “investment” of something helps, or conversely that “I have let go more than you” type of attitude which in itself breeds its own ridicule, making “letting

go” a kind of sport of attaining enlightenment, see Tony Parsons, (<http://www.theopensecret.com>):

A priest bows low at the altar of a church and emotionally exclaims “Oh Lord, in comparison to your glory I am nothing”, he bows again and rests piously on the bench.

Seeing this, another priest is utterly overcome, he comes to the altar and exclaims “Yes oh Lord, in your glorious presence I am just nothing”. The two sit in divine contemplation.

At the back of the church the cleaner hearing all this is moved to tears, she drops to her knees and exclaims “Oh Lord, I am Nothing, I am nothing.”

The priests look at each other and one whispers to the other “who the hell does she think she is saying she’s nothing!”

The one-upmanship of warped-masculine hierarchical control creates the ideology of “good and bad”, “right and wrong”, it is humourless and cannot see “self” within it, as such sees just the narrow.

Teachers always claim authority, for if they were to question it, all their beliefs would fall apart, particularly about their hierarchical position. In the nature of healing it is the beginner and the child who have something in common, in that if they have time and inclination they are often more intuitive and sensitive than the long-time practitioner with all his or her “efforts” at “finding” the truth. Shunryu Suzuki had it when he said “beginner’s mind”, not because this is something which one should attain, which is very often the nature of the Zen tradition, again based in masculine ideology and intent, but actually because this exists innately under all the pomp and circumstance and authoritative-neediness/madness of “self”. I have seen a mother of 4 children who begins to practise reflexology, sees her first client and can immediately relax them and heal more effortlessly than a “great” master of acupuncture living in East-Asia. The point is that it isn’t something that can be learned but is something that we have already...so what does it mean “to improve”?

Very often what people call “improvement” is based on the idea that there is somewhere to get to, and however hard people try to cover up this ideology if it is there it will surface, very often it is associated with “practise makes perfect”. The most well-known of the “great” Jazz musicians of our time never practised, sometimes they would stop playing for years at a time and then go back to their instrument and express again directly through it because it was so natural to them. They had no idea “how” to improvise, they just “played” and this word is key. When there is an air of playfulness and openness then there is something that occurs which is spontaneous and completely accurate and appropriate, not though years of practise but through the constantly available expression of nature, the open secret. (please see <http://www.theopensecret.com>)

The point is that when the gurus have all been vanquished, whether they are “masters” of medicine or of music or “masters” in any shape or form, then we get down to the real deal. Let’s cut the front and get to the roots of it, the real and practical expressions of these things. When someone expresses in their literature or verbally

their pious “achievements” and their lineage, holding them up as a “standard to be achieved and respected”, they have more at stake than the actual act of doing whatever they are doing. So for the healer expressing such a thing it is to do with their own power and control rather than the natural expression of healing. This is why very often there is a clique or cultish feel to these people’s expression as they need to convince at least a few others of their power and then it becomes about keeping hold of this, a 10% stake let’s call it. All of this shows they are either in a line of expression that doesn't suit them and they need to be doing something more expressive with the energy, or it means there is a process of “self” blocking the natural flow of expression which comes through. In either case the result is a passing on of the illusions and judgments that form the “self” state to patients and students alike and this produces the next generation of the same, it is endless.

Stepping out of this pattern occurs naturally when one looks at nature, the nature of infant children and the processes of healing and how things change without intervention. When there is a realization that there is no separation between “me” and “you” then the whole trap of being “better” or “worse” is recognised as being ridiculous and that also doing anything to “improve” is a total illusion as everything is already perfect and complete, and it is clear that the mere illusion of feeling separate is the origin of all dis-ease at root. This often accounts for why some teachers unwittingly perpetuate a dis-ease process.

Hence the nature of natural-skill is not a refinement but an uncovering, as it occurs after doing things over and over again, becoming more and more sensitive and open. It is actually a process of a person letting go and simply being what they were at the age of 3, it is not a getting “better” and it is not a chosen “letting go” because this is impossible, it is natural that this occurs. So the person who is trained for 40 years may have been stuck and often still is stuck on things that have associated with their past, they have kept the ideology of themselves as a young adult striving in the world and running away from difficulties by training in a “special skill”. Then after years of training and “attempting” there is a recognition of one’s ability. Then there is the situation of a young woman studenty who is suddenly able to do what the “master” can do from day one so she is said to be a “natural”, which is something the “master” never is. They are people who often try very hard to be something that they are not, while they may get close they are ultimately unable to touch the very thing they strive for because by nature they are something else.

What is natural actually comes easily, it is not something that requires a lot of practise, it is about a natural interest, not because “you want to be good” at something but an interest simply because it’s there, it’s not about anything else. There is no sense (non-sense) in trying to get somewhere. If a person can give a reason for doing something then you know there is a mind-set involved which is not instinctive. It is only when there is no reason for doing something that there is an instinctive sense involved, just like a child. We adults are all actually children in larger bodies, there is no difference.

So instead of believing that “I am getting better/getting somewhere” all the time or everything being about improvement, the other way is to simply what something is now and that's all, it’s only now. There is no past from which to see an “improvement” and no future goal to get to, there’s no “long road” to walk down

although there will be many who tell you that you ought to. Instead there are just the natural senses, the feeling in the body right at this moment, that is all there is and it belongs to no-one, it actually has no-one at its centre. So it's different every time, new every moment, and as such there's no requirement for anything other than this. If interest in healing goes on and on, so there will be a process of connection that goes on and on, as perfect the first time as the last. There is nothing other than nature that is doing it, not you, you don't need to concentrate, concentration comes to you, you don't need to "do" anything.

Without this there is a falseness, a forcedness and as a result ideologies of "student" and "teacher" spring up in order to "keep things in check", though this is essentially a cover-up operation for people who are not interested in healing and are more interested in power-play politics. There is nothing "wrong" with this but let's be honest about it. Not practising is not about believing you're "already the greatest", it's actually the letting go of the idea that there is anywhere to get to. There is a huge difference here, one is the total "self" belief, the other is a realization that there is no-self to believe in. Neither is it a situation of "everything is wonderful" because there are some sensory experiences, some dissonances of sound or movement or whatever relating to the "self" expressing itself in life which are absolutely a warping of nature, a form of violent or aggressive energy, but this is all it is. It isn't "nice" but is simply honestly what it is, an animal is just as likely to run away from the man beating the tin can than from the sound of an orchestra. One expression might be the sound of the depression of sufferance, the other is about the sufferance of "I can get better", both are actually unnatural and are equally a form of energy.

There is no good or bad, energy changes, it becomes different, if you do something over and over again it becomes faster and smoother and more efficient in energy, but there was nothing wrong with the coarseness of inefficiency or roughness, there is nothing wrong with any of it. Energy changes form, the "self" itself is a contraction of energy that changes. It cannot be helped by intended action, so the Zen-arts while they look like a potential to achieving "enlightenment" are actually a red-herring, it is still the belief that doing something can get-you-there when in fact you already are. The point made here is about judgment, the judgment being that something that you don't go towards is "bad" and something that you do is "good". Resonance is not good or bad, it happens, dissonance also happens. For the skill of healing resonance is required but resonance only happens when there is no intention to heal, hence only those who don't intend and are healers by nature allow for healing, otherwise it is always about something other than simply being, and this too is passed on.

The relaxation in the natural healer, of an uncompromising sense of all-right-ness, that they don't need to improve and be "better" for anyone, is passed onto the patient, the relief of not needing to be anything other than what they are is also passed on. This means if they are not naturally a healer, they will get the urge to stop, otherwise there will always be something missing, like a person looking constantly for the perfect instrument but who is in fact tone-deaf. But for the natural healer the relief of not needing to be anything else IS in itself the message of healing which is passed on, a freedom and openness that there is no need to "get better" as there was always innate perfection anyway, it just was never noticed. When there is a natural letting go of the belief in students, teachers and hierarchical structure as well as the desire for

power, then “respect” is replaced by truth, and “form” by spontaneity and natural order, and “self improvement” by realization that there is no “I” at all.

There is a house of cards that wants to fall and castles made of sand do melt into the sea....eventually.

David Nassim
28/ 6/ 12

Dis-ease as a manifestation of the whole: How all dis-ease is happening to all of us, blamelessly.

The common phrases that come along with an illness are “why did this happen to me?”, “how could that have happened to her?”, “do you think he’ll manage to survive it?”. The state of dis-ease is always considered as a personally-claimed problem or someone-else’s problem, but this just isn’t the case.

The nature of the human being is completely one with all of life. There is a misperception that we are separate “individuals” and that sense-of-separation that we all share is the foundation of dis-ease. From Christ to Buddha there has been a constant recognition that suffering is a universal issue, the suffering of feeling “outside of love/connection”. However, more often than ever before it is being exposed that this perception/feeling is really untrue. While this was always known to the most ancient peoples and is the foundation the medicines of the ancient world, modern science is at last catching up with the notion that what we perceive and believe is only a fraction of the bigger picture and this bigger picture is simply that everything in the universe is One-thing expressing itself in myriad ways.

The difficulty is that this realization is not a purely intellectual idea but actually is something which is very often not our experience of moment-to moment living. This however does not mean it is untrue, it’s just that it isn’t recognized. Voices of this universal expression, such as Tony Parsons (<http://www.theopensecret.com>), are a reference to something beyond the separate “self” and point to something obvious yet inexplicable about the nature of reality.

So for 99.9% of the adult population of the world (discounting some of the indigenous tribal peoples and children below the age of about 3), there is an almost constant dis-ease state from the point of waking in the morning to going asleep at night. The millennia of this process and the building up of the egoic structures of “self” have created the world in which we live and its energetics, full of pollutants, high technology that reinforces the problems of being detached even if this is wrapped in a ideology of being “closer” via the mobile phone networks and the internet.

The nature of the world of fragmented thinking and being is in its entirety a cloud of dis-ease that is on top of the human’s natural childlike nature. This infects and contracts the human-energy system. It is *the* auto-immune dis-ease and is occurring not because of any specific person, issue or idea but simply through nature. The nature of the human being on the planet is like fire, we rise upwards and this is expressed in the physical act of standing. This physiological change is very different from any other mammal. We have the least surface area involved with the ground than any other animal, even a flying bird is facing the ground when flying, the human is the only animal that has only a small foot’s-worth of connection to the earth and as a result the “unearthly” manifestation of heat rising and the over-burning of the head and the separation of the head from the lower-body and feet is a very easy process. It is most likely the energetic origin of the dis-ease process, simply an expression of nature that is now about to change or might have to change due to environmental counter-balance to the human-condition globally.

Once feeling separate from the earth we are “un-hinged”, in many ways we ungrounded, by nature not by choice. This is not a man-made phenomenon because actually nothing is, it’s all a domino effect of change and re-formation of energy (rather than evolution or devolution) which is simply as it is. Plastic is as “natural” as wood, it’s just that one originates from a fragmented process of thinking and the other one isn’t the result of a thought process at all. The human is like fire, it rises up from the earth, up and out of the planet, burning up like the smoke from its factories, this is the nature of what is happening. But there is also another movement where the process of dis-ease is reaching an end, there is a gradual return to the earth and a movement downwards again away from dis-ease. Again, this is not due to people deciding or choosing, but due to nature reaching the end of its cycle amongst some of the human population.

This article is about the process of believing that dis-ease is about what someone “does in their lifetime” and the supposed “choices” that they make. As Tony Parsons points out, in the natural reality there is no-one choosing or deciding, it is all happening as one large expression. Even if people are adamant they “decided” to do this or that, they made no decision, there is in fact absolutely no choice in the matter, it’s all happening through a far bigger ideology than the minute belief that humans have had for centuries about free-will and choosing. These things are actually totally unreal.

As a result when we look at processes of dis-ease, social politics or welfare, things don’t happen because “people are greedy” or “governments are corrupt”, or “there’s so much environmental pollution”, or “it’s all to do with lack of compassion and forgiveness”, all of this is judgment and altruism. In actuality the whole thing is happening without anyone “doing” any of it, without choosing it or being able to change any of it as an “individual”, simply and fundamentally because no such “individual” exists, *life is one thing happening at once.*

This may all sound very fatalistic, that there is an inevitability about it all, but just because there is no individual running the show doesn't mean there is a pre-conditioned “ending”, it’s all happening in this moment, this point now, as it is. This realization has a deep impact on the way we see medicine and how we practise therapeutically. The reason is there is often a blaming game occurring with practitioners and patients, either the patient is “not following the recommendations” of the practitioner, or the practitioner is not a perfect example of health and so “shouldn’t treat”. Both of these are ideological misunderstandings. A practitioner treats simply because they are this, they can be as sick as anything, but still there will be a want to be a healer all the way to the end of life, it is simply a natural function, it has no cause and cannot be taught. Secondly the practitioner who gives out advice with the expectation of the advice being listened to is within the dis-ease trap. It isn’t about a choice such as: “either the patient wants to get better or not” this ideology is about personal responsibility which, if there is a clear understanding of there not being an individual, simply doesn't hold water as an argument.

The nature of change occurs when a person is in a state of opening which is a function of nature and when the practitioner is in this state healing occurs at the point of connection not because of anything done by either person, it is a totally spontaneous event that is governed entirely by nature. The advice of insight *through* the

practitioner is heard when it is the right moment and not before. If the advice or recommendation of the practitioner is coming from a narrow fragmented dis-ease state it may be utterly inappropriate, but it makes no difference because if a person is open to following the advice and it's opposite to reality, then they will find this out which in itself will direct them to what is real. The Oneness of nature is always larger than the ideology of nature's dis-ease state in the human condition. This also occurs in the process of teaching. It was said to me and has proved absolutely true, that *"Sometimes a person understands because of their teachers, and sometimes a person understands despite their teachers."*in fact the two are one. The teacher can act as an obstacle due to their narrowness of vision and approach and simply their expression of a dis-ease state, which in turn creates the realization that what is being said is obviously not what the senses feel, or it can be that a teacher opens outwards a person's view as a part of nature, thereby losing the role of "teacher", holding none of the onus on him/herself but realizing that nature works through everyone as it is all one.

The fact is dis-ease is universal, everyone has cancer, everyone has HIV, everyone has heart dis-ease and obesity, it isn't a choice because it's all part of humanity, of which we are a part. When judgment is applied to medicine it acts as an obstacle, but even this nature will pull down in the end, like ivy that binds to brickwork. The point is that "choosing" one thing or another is not the way dis-ease resolves, it isn't by choosing or by what "you" do or "you" don't do, it is a realization that the cancer or the heart dis-ease is not personal, but yet it is deeply intimate, this is the paradox. Why do we apply more pressure on each other in the blaming game of medicine and suggest that either the practitioner isn't good enough or the patient doesn't listen or the practitioner "doesn't take responsibility" or the patient "doesn't take responsibility".

All this is the mad politics of "better and worse", "good and bad" which is the mainstay of many practitioners of medicine, even those who purport to be practising medicine which comes from "original" sources. The "originality" or ancientness of the source of medicine is nothing without the present moment realization that "I" is something which troubles all people. So to pretend that "I" know and "you" don't or that the quality of medicine is of "low quality" or "high quality" or placing people, things and ideas on a scale of hierarchy, is simply a continuation of the state of dis-ease. It will of course see itself eventually, so this writing here simply follows the direction of exposing the myth of personalization of health and healing. Things don't change because people want them to, or if there is an ideal of change. Change occurs, by itself, when people are sensorily experiencing something... it doesn't happen because someone is making someone else more "aware", it occurs because through nature there is an openness of one aspect of Oneness having a conversation with another aspect of Oneness and there being a resonance. Change does not occur through fear and idealism or hierarchy and power to the "save the environment" effect, but always through sensed reality. This isn't about "wanting" to change, there is no wanting from the "individual" that accounts for anything, natural movement occurs despite the individual "want". When it's time to die, it's simply time. When there is a recognition that processes in everyday life are not brought about by "me choosing" but are simply life living through "me", then it is a different situation which in itself is the cure.

I heard a story about 3 indigenous women. They decided they needed to leave their tribal surrounding which had mainly been destroyed by modern “advancement” and express their natural healing to the world where they may be able to prevent other tribes being destroyed as theirs was. They entered into mainstream modern society and became influential figures in communities in 3 different countries. After about 10 years all three sisters developed breast tumours in exactly the same place. They spoke in conference to each other and realized that the nature of the society into which they had entered was full of the toxicity of the energy of dis-ease and they too had become affected. Each of them underwent surgical removal of the tissues and continued doing what they were doing without any change at all to the process of their lives as they understood that what manifested in *their body as a singularity* was expressive of the whole of the society with which they were engaged.

Interestingly other animals are affected by the pollutions of the seas and waterways and they too develop temporizations. Great numbers of pets are also affected in this way and infant children are born with congenital illnesses. All of this is a representation of dis-ease not being about “fault” or “blame” or about “choice to stop smoking” or to “stop taking drugs”, every action either towards annihilation of the body or away from it is not an actual choice but simply about nature unraveling though us as a whole after millennia of a domino-effect of held-onto beliefs passed on through the dis-ease process we call the “human-condition”. Nothing can be “done” about it, it is something that unravels as and when it does, a ripening process that can’t be forced or tampered with, just as a wild flower will not bloom till the right moment. There is no good or bad medicine. There is medicine that sees the whole and there is medicine that sees a part of the whole, whatever and whichever way this occurs. The nature of nature is unraveling all areas of “partialness” by itself without any requirement. In a way we are puppets of One-natural movement, and yes, this is a helplessness but of a kind we have always been in, there was only the belief that we weren’t One with everything in the background.

The “self” is like a droplet of water that for a moment believes itself to be separate before it blends with the sea it has always been within. The drive and ambition of spiritual or financial power, for hierarchical control and domination or indeed for anything, are simply expressions of the dis-ease itself. There is nothing wrong with the dis-ease but as time goes on it is clearly differentiated from the nature of what underlies this. While dis-ease judges everything, health sees it all as being absolutely perfect the way it is and it simply moves naturally in the resolution of opposites/duality.

In therapeutic engagement it is beyond the patient and practitioner that healing occurs and so it requires nothing of either of them. If recommendations are expressed and not listened to then this is what is, and if they are listened to but are a personalized recommendation i.e to do with the practitioner’s ideas not naturally *through* him or her, then these will be seen to be irrelevant in time. It makes no difference because in the end nature unravels everything which isn’t “true” and clarifies the situation. It’s not going to be “all right in the end”, fundamentally it’s “all right this moment”, there is no end and no beginning.

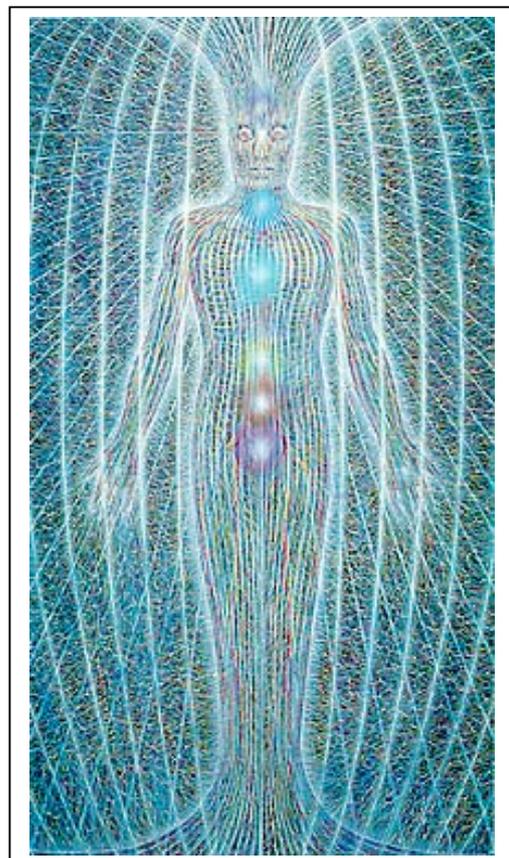
David Nassim
14/7/12

Nature's Blueprint: the natural structure of matrifocal human community and the potential regeneration of Eden.

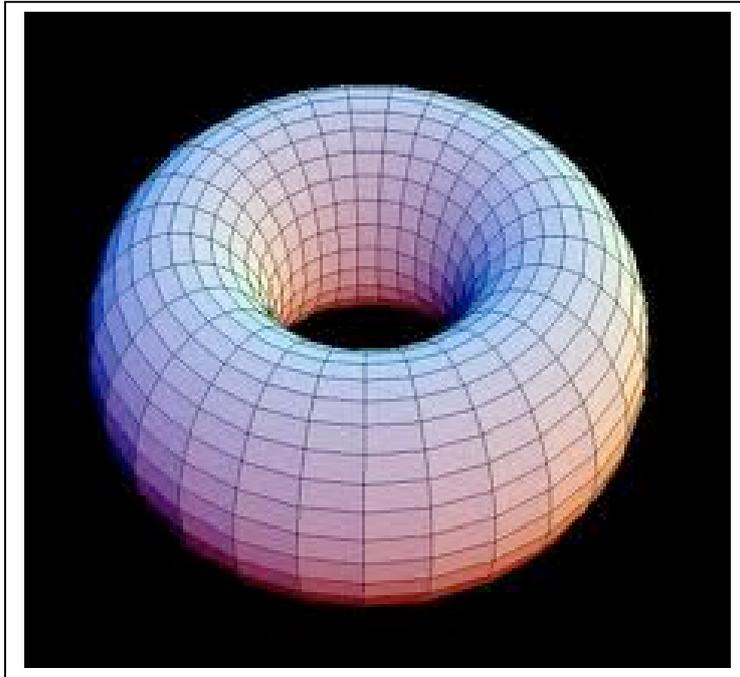
Human beings will be happier - not when they cure cancer or get to Mars or eliminate racial prejudice or flush Lake Erie but when they find ways to inhabit primitive communities again. That's my utopia.
- Kurt Vonnegut, Jr.

For over a decade I have investigated many areas of research involving understanding the human as a microcosm of a larger pattern of nature. This was instigated through contact with Chinese philosophy. However much of this ancient material has also been overrun by dominant masculine ideology and so research eventually led to looking at nature directly for the clues and attempting, as a few naturalists have done in the past, to look at nature without attempting to add the warped-human-condition-view on top (this is called anthropomorphism for those of you who like long words!).

The investigations led me to an extremely simple “conclusion”, the recognition that all conclusions are in fact inconclusive, but that everything has the same basic energetic structure. This realization was corroborated by many people who explore the ancient healing arts and who practise various kinds of exercises such as Qi-gong, Tai-chi and yoga. More recent material also clearly confirms this, in which people are exploring what they call calling quantum-medicine or the realization that everything is a unified field of energy. Artists particularly such as Alex Grey (and also Rene Magritte) also express this in their work:-



In a recent film called “Thrive” please see here: <http://www.thrivemovement.com/>, there is a recognition that what they describe as a “torus” structure, shown here, is absolutely intrinsic to everything known and unknown about human civilization and is at the root of all ancient philosophies:-



The movie did highlight that the torus had been and is still part of every expression of nature, expressed throughout the ages in different ways, but the idea of supposedly “harnessing the power” of the torus to continue life as we know it and end the so-called “energy crisis” (which is more about people not engaging with their physical bodies, than it is about actually running out of electricity to power your smart-phone) is a total red-herring. Please see the brilliant and vitally important film “La Belle Verte” for comic clarity about the bare necessities of life <http://www.youtube.com/watch?v=-yIZNXnd6Y&feature=related>.

Currently people believe in the ideology of progress, they see evolution as something getting “better”, humans moving into a time where they have formed technologies so they no longer have to do things physically and this derives from a very superficial ideology of the head-level only. It is vital that we start to see the human as a total whole with the body being the primary organ and the head being secondary, not the other way around, which is the way of the indigenous people, people who are free and are thereby the most powerful expression of health for humans. My interest was in how the torus expresses itself naturally and more importantly what is at the centre of it, how we can take a look at the pattern and expression of this shape and see it in human life and realize that it already is us, rather than having to “do” something to “fix” the problem. The problem of “not enough energy production” or other such ideologies which are not to do with the natural human, whose very simple expression is already in alignment with nature, stem from the mind-based-human-technologist

and futurist. As oil runs out these people will simply have no more materials with which to work.

Even if the “futurists” are correct in their belief that human “ingenuity” will “find a way” to resolve the energy issues no matter what, in order that we can keep the internet going and find ways of forming a “global-society”, actually none of this makes any sense to the natural human being. The human is simply a beautiful animal, like all the other beautiful animals, but unfortunately the dis-ease of the human is to believe that it is just a head and that the body below it is lesser and “primitive” rather than key. Actually the functions of most animals such as using the body to collect food, to form shelter and to live completely in contact with nature is total sensory immersion, it isn’t head-based “global mentality”, but simply what is happening very locally, in fact just what’s happening now. So this is all that counts.

Some people might say that the movement of people towards “primitive” technologies and towards the land is a retrograde step which is about “poverty” but actually the movement to the land is the only sustainable approach the planet can support while being in harmony with all other life. The use of the physical body actually helps the mental process become less dominating and this is actually the female approach, it is down-to-earth, not up in the heady heights of technological or moral “altruism”. It is actually the most “advanced”, most “efficient” and *least radical* approach. The current hunt for technology, the hunt for power and the hunt for the “Higgs Boson”, (which I predict will inevitably become a phrase that denotes “*a situation using vast resources to disappointing and pointless end*”, as in: “well that was a bit of a Higgs Boson wasn't it?!”, the Yiddish word by the way is “mishigas”), is really of no interest to the natural human. Yet there are many still caught in the technology trap and see its resultant sedentary lifestyle and so-called “benefits” as being “powerful resources” upon which they are completely reliant... at least until there is a power-cut.

Fundamentally I feel that what nature is and expresses doesn’t need improving on and as such it is more about natural *unlearning*, unwinding and re-connecting to that which we already are, rather than having some arbitrary goal in the future, as expressed in material such as the “Thrive” and the “Zeitgeist” documentaries et al, which require pursuit and a seeking process. The expression of permaculture as exemplified by Masanobu Fukuoka is closer to the point: “The One Straw Revolution”: <http://www.youtube.com/watch?v=Z22sifrRrPc&feature=related> and <http://www.youtube.com/watch?v=Ft0ylk4sU5M&feature=related>.

Hence the following of nature rather than leading is how the Torus can understand human social interaction, it reflects how one can use this as a model for creating human society which is not formed by a warped-human-mind-set but by nature. It is a radical and completely different perspective than that of today’s society, essentially from the perspective of nature. It is the only true expression available and has been described all over the world in numerous symbols and ways, anything else is dissonance to this truth which inevitably will have to conform to natural-structure even if this means the ending of humanity altogether.

Beneath the foreground idealism/altruism about “being positive” or “being negative”, which is simply observational and intimate, it is both impersonal and intimate at once. This is the nature of reality on top of the human swing from positive to negative in the

cyclical seeking for something else. As Alex Grey's depictions of the torus expresses perfectly (above), this is essentially what we are energetically and what Rupert Sheldrake for many years has called the human morphogenic-field. Of course this field pertains to absolutely everything, from inanimate objects to humans, everything therefore is "animate", just vibrating at a different frequency. The key however for me was to understand the unification of the torus expression that we understand in the body, through the philosophy of the Tao-Te Ching and to really touch the edge of the Void (which is all one can do cognitively) or the Empty-centre which if you look above is the core of our torus model.

The eye of the storm of energy that is our body is actually empty, it is the clearest expression of the human energy field being a *vessel* for energy movement, an open expression which has no actual centre to it. This is what always intrigued me about the ideology of many of the psychotherapeutic techniques which focused on the "I", when it is absolutely clear from the most ancient perspective and the instinctive present perspective that in fact there never was an "I" (please see Tony Parsons <http://www.theopensecret.com>). The empty-centre is the reality, it may be that we "think" we are making all our choices and that we "own" the dis-ease or the job or the idea etc., but in fact there is absolutely nothing within this expression of energy, the human-bodyspirit, which forms a material base and ethereal exterior in a flow of condensed-energy or matter to ethereal-energy or simply "energy", to suggest there is an "I" at the root of it.

The illusion of "self" and "separation" is the ultimate one, from Grey's diagrams and from many other expressions it is visually clear as a representation of the human completely connected to everything else. The torus of course isn't just a ball of energy but is a point that extends outwards infinitely, it doesn't even have layers but is just one sea of energy with ripples in it. The point is that the energy goes on in every direction, it forms the lattice matrix of life and as such this is something that makes life both deeply impersonal and deeply intimate. The empty centre is vital, it is the most interesting aspect of the Torus, its core. The core is really total no-thingness, what so physicists call the "zero-point-field" but this really means simply there is nothing there, it's not energy or nature, it's really the origin of these expressions and as such it is *all* of these expressions. So nothing is actually everything or another way to put this is that nothing-forms-everything which goes back to nothing and this is the flow of energy throughout the universe. When the senses are naturally open this is the natural reality, and as Tony Parsons explains in fact there isn't: "*me* sitting on a seat, there's just *sitting* on a seat happening for no-one".

While this is non-conceptual it baffles and blocks the mind's ability to penetrate it because of course it is not what the "self" wants to hear, it's simply what there is. However the realization that the core of the human is actually empty and an energetic void this helps us understand that when there are many humans together, the same will be true, just as one human cannot be a whole within itself, but is part of a large expression of a larger torus which we might call a community or social group. This is part of the torus of global humanity and the globe itself, which can become larger or can go down to the microscopic and atomic models where eventually they will discover that at the centre of everything there is a void, an open space, (even beyond the "god particle", the "god particle" has a mother too!)

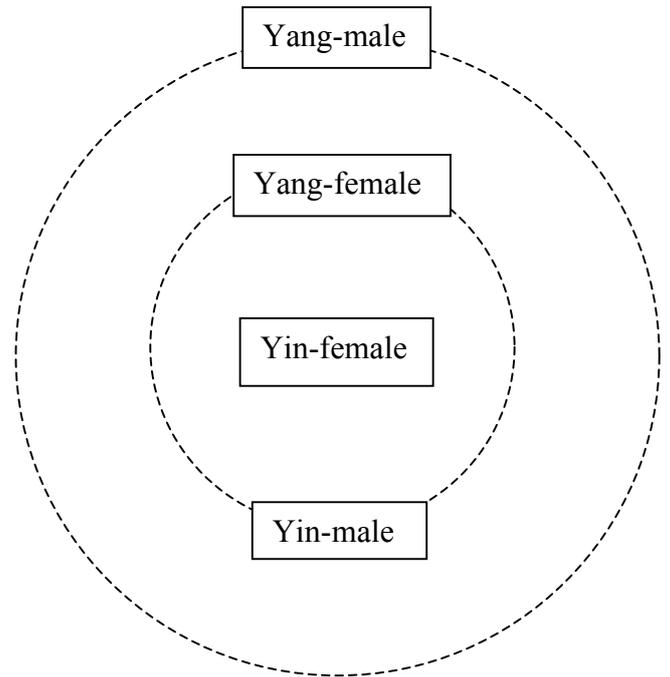
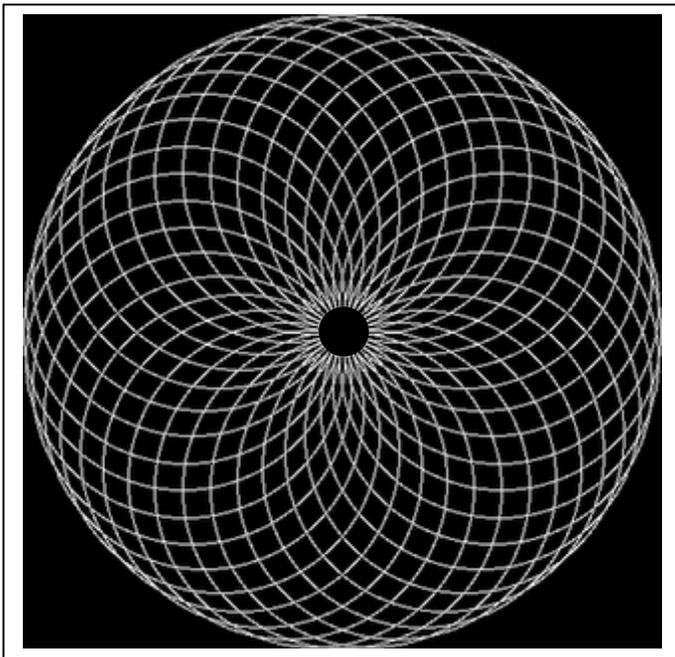
From the Chhandogya Upanishad:

*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!”*

As the ancients did, if we look at each person within society as having a particular quality of energy, a particular colour of light or a particular energy vibration and we can group this quality just as we group the tissues of the body, we can discover particular qualities. I will use Chinese symbology here but it is unnecessary as anything will fit the bill, however if we group society into 2 there is male and female, then if we split this into 4 there are 2 different qualities of male and 2 of female - there is yin-female and yang-female, yin-male and yang-male. These form the 4 different qualities of the body of human society. If we look at these qualities as represented within a single human body structure this could be the correspondences:-

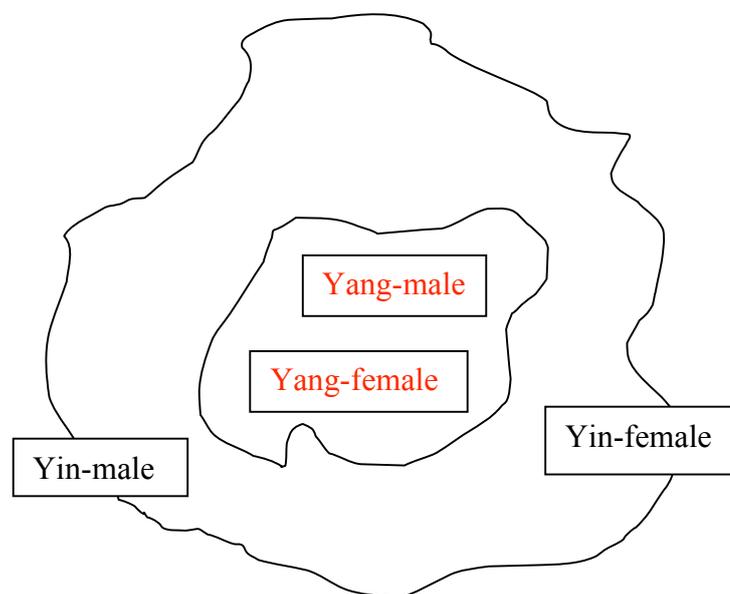
Yin-female = core, the vital organs like the heart and lungs and kidneys, liver etc
Yin-male = less vital but cumulative organs like Gall-bladder
Yang-female = less vital but expressive organs like the stomach and intestines and bladder
Yang-male = the exterior, the body muscle and the skin.

With this quite physical representation we can see the nature of how these different energetic qualities can make up a human body. The placement of the above qualities is like slicing the torus in half and looking from above, and for those interested in “sacred” geometry this is what is known as the “golden flower” although there is nothing “sacred” about this geometry as it is not separate or different to anything else in nature, this is nature’s blueprint:



This expression can be reduced from looking at one particular body to a specific organ of this body or expanded out to incorporate human society. It is all One and it is a fractal pattern, so the point is that it's simply nature expressing itself in different micro-cosmic or macro-cosmic forms which are all part of the same loop.

This article is about pointing out the relation of the torus to the human society and that if the organ structure of the body were to change around like this:-



.....we fall upon the current state of both the internal dis-ease of the body and so the external dis-ease of the society, that of an auto-immune issue. The core of the body is displaced, it is filled with an idea that corrupts the nature of it. This is fundamentally why the torus in its full and “healthy-looking” and symmetrical expression is a situation of a matrifocal community, society, body-of-humanity or simply tribe.

The formation of “tribe” is not forced or sought but is natural and as such tribe forms around the torus structure, as the same expression forms in a beehive, also in primate tribes and in every kind of social expression of nature we see, just in different forms. Always the structure is as above.

For human society the problem has always been the corruption of the empty-centre via the warped “self” originating in the yang-quality. The nature of “self” is the warped-yang, and so it is this which has driven society and the human being to the brink of destruction, simply because it is a dis-ease of the original natural structure. Natural structure is very simple but when we look into it we have to leave behind twentieth century ideals such as the nuclear family and monogamous relations and any ideas of personal health or personally-owned anything. We also have to leave behind any notion that doing anything on one’s own is “the way ahead”, and give up the idea that “I” knows better than nature. So too there has to be a “let go” naturally of the ideal of hierarchical control and leadership from the yang, or from the masculine. This is the end of the patriarchal or matriarchal ideology this is matrifocal and there is a massive difference here.

In her book “The Civilization of the Goddess” Marija Gimbutas expresses the matrifocal origins of human tribal civilization in her study of ancient European civilizations, where natural tribes lived for hundreds of years in total peace based in the matrifocal expression, please see: <http://www.marijagimbutas.com/> This is corroborated in the most brilliant book on human sexuality that has ever emerged: “Sex at Dawn: The Prehistoric origin of modern sexuality”, please see <http://www.sexatdawn.com/>, wherein Christopher Ryan and Cacilda Jethá explain very clearly that the nature of the matrifocal society based on free female sexuality *without taboo* is the only known functional society to exist for humans. These and many other aspects of life can all be drawn together to clarify the truth of how humans can live together and reconstruct ways of communicating based on the torus as the blueprint of re-connection.

Let’s now look at the model of the “torian-society” and see how it might be formed as a representation of a functional human body in the outer world, and why what we currently have is an expression of dis-ease. As ever let’s begin with the centre. The centre of the society is empty and as such it is expressed most clearly by the nature of the female, but the quarter of the human population who are yin-female, which means females who are not of the energy of those who wish to see things on an equal footing to men, but those who are by nature naturally very feminine and as a result are the polar expression of femininity. This represents the quality of the “mother” or the nature of the stereo-typical female in an ancient sense, that of the hidden and the tender and that which requires protection much like the vital organs of the body. It is these expressions which hold the centre of the tribe/community and this is key, these

people in today's patriarchal world would often be the ones looking after the men and in a sense hiding from the world at large, or in the background such as the nurses, the service women those who are not seen or heard but are in fact holding everything together. In the matrifocal society these hold the core position. The following chapters of the Tao Te Ching point to the vital importance of having these people as the Core, which is known as leading without a "head", also called anarchy in the truest sense, meaning "without-lead", "without-head" or simply "without-force"!

Chapter 17

*The Natural-human attends 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 not fundamental trust the people's authentic Nature, any so-called "leader"
will be met with mistrust.*

The Natural-human 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 what is called the "natural-way" is not practised

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 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".

Chapter 39

From time immemorial, these things arose from Oneness:

Heaven, that by the Nature of Oneness is clear

Earth, that by the Nature of Oneness is firm

*Spirit, that by Nature of Oneness is potent
The valley, that by Nature of Oneness is full
The manifestations of life, that by Nature of the Oneness live
Kings and princes, that by Nature of the Oneness form leadership and state/country
It is the Oneness that underpins all these things.
Without that which gives clarity, Heaven might split
Without that which provides firmness, Earth might sink
Without that which creates potency, the spirit might be spent
Without that which forms fullness, the valley might run dry
Without that which keeps them alive, the manifestations of life might be no more
Without that which forms leadership, the kings and princes might fall.
Hence the “superior” is underpinned and rooted by the “inferior”
The high must have the low as base.
Thus if kings and princes consider within themselves a sense of the “orphaned”,
“desolate”, “worthless”
This takes the “inferior” ideology as foundational, does it not?
Hence the “highest” renown is without renown
Fine jade is shiny and attractive, found originally from within Ordinary stone.*

Chapter 42

*Naturalness is Oneness
Oneness forms within it Twoness
Twoness forms within it Threeness
Threeness forms within it all the manifestations of life
All the manifestations of life are wrapped in form-yin and contain spirit-yang
They are the blending of polar qualities of Oneness.
There are no feelings of greater suffering than to feel “orphaned”, “desolate”,
“worthless”, yet kings and princes might see these to be worthy of consideration.
In such a way something is raised up by diminishing,
Also something can be diminished by being raised up.
What is explained here, has been explained countless times:
“Violence leads to a quick life and violent transformation.”
This is the essence of what is spoken here.*

Chapter 66

*The reason why the rivers and the seas are able to have controlling influence over the
low-lands and valleys, is because they draw to the lowest position and acknowledge it
Hence the water has controlling influence over earth.
Therefore, to rule the people, there requires the sense of the basal position
Therefore the Natural-human allows Nature to direct, the people feel no oppression
There is “leadership” and a “head” of the movement, but it is invisible.
All of humanity feels accepted by this, they never tire of this way
The Natural-human cannot contend, so is never in contention with anyone.*

Chapter 67

*The whole of humanity agrees that Naturalness is vast and cannot be compared with
anything.*

*It is because it is so vast that it resembles no-thing
If it had a form it would have long before died away.
There are three descriptions of peace:
The first is known as unconditional-love
The second is known as sustainability
The third is realizing Nature is directing.
When there is realization of unconditional-love there is fearlessness of response
When there is sustainability, expansion is always a possibility
When there is realisation of Nature's process of directing life, then there is no
resistance to this and all is in accord.
It is usually the case that people attempt to be fearless without realizing
unconditional-love
They attempt to expand their borders without any sense of what is sustainable or
useful
They attempt to lead the way and do not see Nature's expression underpinning their
every breath.
With unconditional-love there is fearlessness in inspired action, and invulnerability,
for death does not exist
Heaven nourishes and surrounds all with the quality of unconditional-love.*

(All the above are quoted from the version of the Tao Te Ching I have published here:
http://www.healthinstinct.org/index.php?main_page=page&id=3)

The point is that within this there is a definition of what a leader is not and what a leader is, through negation or otherwise. The key is that a person who *wants* to lead or who has the active energy to want to “do” cannot actually lead as they are simply of quality that would be dangerous or destructive to be placed at the centre, they will in fact destroying the body or the society if placed at the centre. (You may remember the great Indiana Jones and the choice of which of the Holy Grail's to choose in this clip, in Spanish! <http://www.youtube.com/watch?v=NS4-Q7N1X7Q> The point here is about the nature of choosing based on male power and realizing the nature of the female. If we put skin cells inside the body and organ cells outside we get corruption of the energy and death because nature cannot sustain this pattern. The above examines the fact that when leadership is understood and is left for the female quality, so in fact the centre is allowed to be empty, and as the nature of these women will not attempt to take control of anything, they become the open vessel, *the heart of the whole*. In Chinese medicine the heart is expressed to be the centre of the body, but it is also described as the Emperor, a typically male figure, which is a Confucian misunderstanding. In Taoist philosophy, the root of the medicine, the Emperor would not exist and so the whole of the society would be run through the yin at the centre or the emptiness of the heart-centre. This is a representation of the yin or the femininity of the heart, meaning it is that which does not want to direct or lead which actually takes the “leading” position. From here these women feel protected, secure and able to be at peace, they are looked upon and followed as the natural healer, the “teacher” and that which creates life, which was always the way in the ancient world as represented in the very ancient depictions of women as centric focuses to society such as the Venus of Willendorf dated around 22-24,000BC!



The expression of the matrifocal society has the quality at its centre. The focus is around the “queen-bee” which is especially a yin female expression, very vulnerable and soft, which is in requirement of many things in order to provide food and life and sustainability to the community. They are offered energy in whatever form they need to produce from this what they can create, or *what nature creates through them*. These women are key to the life of the whole so there is no-one within the community who is not in connection to this, and to everyone else, but the yin is the hub. There is no such thing as “a relationship” as within the tribe it’s ALL relationship, the whole thing is a mass of relating, in fact there isn’t anything else. Everything is created around this. In the practicality of building a community like this one might have an open space at the centre of the structure such as a circular courtyard that is open, then around this are the women’s homes, these are circular in structure and all have a hearth at the centre, so the home mirrors the structure of the whole village/society, i.e. “home is where the hearth is”!

Out from this core in the torus model expressed above, is the layer of the yin-male and yang-female. The role of the yin male is to take the message of the yin-female outwards, he is her spokesperson or voice to the exterior. The yin-male then communicates this message to the yang-female who will pass this message on to the yang-male on the exterior. Messages pass back in a similar way. This is the natural communication. The conversation between yin-male and yang-female is balanced, their role is to form a protecting ring around the yin-female and as such they are at the same level as each other and communication is very easy.

The yang-male is right on the outer borders, for a number of reasons: he is naturally protective of the whole tribe and where he goes the whole structure of the tribe follows as he is the outer border and therefore is the scout and the hunter-gatherer, moving the whole tribe from the exterior to focus of the overall most nourishing thing for the whole. He is also potentially dangerous within the centre, like a bull in a china shop, so his strong and direct movements need to be given space and energetically expanded and expressed exteriorly. Interestingly this energy quality is the brightest, it expresses the most light and also naturally knows how to practically deliver what the

yin-female requires from the exterior where she cannot so easily go without being harmed. He has toughness and resilience as well as strength and will enter into the centre, but only to connect to the centre yin when he lays his arms down and is able to enter the inner sanctum of the yin domain to sexually engage with her. This is exactly the same as the sperm and egg expression.

The expression above is also represented in the atomic model, there is the central core of protons and neutrons and then exterior to this the highly energetic electron layers which are the yang. They have to hold this structure for it to be sustainable for any length of time.

The yang is the initiator, the “scout” and the original finder of the actual land or area which the tribe will inhabit. This energy is naturally on the look-out for beginning something and is the originating movement. BUT the key issue is that the originator of a movement *does not stay at its core*, just as in nature the seeker or finder of new territory to investigate will call to the others once it knows the area is safe, so the centre which is the yin comes to this area and holds the centre here. Just like the initiator of life, the yang energy touches ground and from this creativity occurs, but the nature of his energy spreads outwards like a wave across the surface and then halts at the outside edges of the tribe. The yang here is a ripple-effect, an initiator, even a founder, not the founder who stays in the centre but one who “retires” from the core immediately after initiation. Often the problem in the modern world is that the initiators become the people stay long after their job is over. Then this initiating energy cannot take itself place as the “skin” of the society but ends up becoming its dictator through internal containment, or the society becomes all about the initiating energy which is essentially a colonial society or a society that constantly wants to expand beyond limits. The yang has no rightful place at the centre other than its initiating expression.

Today we have the yang energy at the centre represented by colonialism and dictatorship, it is basically a situation of a forceful and aggressive expression much like the Trojan horse was to the Greeks when the yang was brought into the heart of the city, it literally is an ancient symbol of death. Death is not the issue, we aren't trying to run from this but the nature of the living human is an expressive body of energy and the torus model gives the greatest possibility for this body of energy to be most freely unimpaired. The key problem is that the yang-focused approach is not nourishing for anyone involved.

So let's consider the big question...sex. The point is that everything balances everything else within this expression, which is the natural expression of the human being, there is a clear way of sexuality which works. The yang-males and yin-females create polar-attractive opposites and the males need to fight for this rite of expression in a similar way to the bucks fighting, this is their expression and the yin-females are mainly for them, the yin-male and yang-female expression join naturally together and form bonds most easily. There is no exclusivity because the tribe does not function as a whole in this way. Children born to the tribe are of the whole tribe not of single parents and so everyone brings them up, they are free to wander. Relationship does not mean living and being in the same place and doing the same things, the yin has their role and the yang their role, this is not imposed but natural, so the meeting of yin and yang is not constant but *contact-connection* is constant.

The structure of the yin-male and yang-female expression are as a circle around the yin-females and the yang males are as an enclosing circle around them. The yang males always faces outwards towards the exterior, his back to the yin female but he is her bodyguard and as such is in total relation to her. The yin-male faces inwards toward the yin female and out toward the yang-female and is always of service to the yin as she serves everyone. The yang-female is always in two roles also, she faces the yin-male and then also turns to face the yang-male also. These roles are NEVER absolute but they are a natural structure which have inherent balance.

People will tend to read this and see it as a total idealism, a “this can’t happen” type situation that is all pie in the sky, however I have never come across a more natural way of dealing with all the issues we face associated with living today. The nuclear family and individualism are a deep dis-ease. We forget that not living in circular structures actually affect us deeply, the circle is not a representation of something that “doesn’t matter that much”, it actually matters a great deal. Everything has energy so understanding the “doughnut” of the torus and what it means to the human body and so to human society as an integrated whole is a blueprint we can either look towards and embrace or look away from and suffer. This is not a “good” or “bad” issue but is simply what happens. Humans can’t live outside tribe expressions, we are not made that way, everything points to this. So at this time in human history the relevance of this information is once again gradually being recognised. It is not that any of this material is my own, I’m just presenting it in a way that hopefully is devoid of human idealism and just presents natural expression. Whether or not humans can re-connect with this internally and thereby also externally is a very different thing.

What has happened in numerous communities all over the world and even today is always about the leader who makes decisions for the whole group. This leader is always someone who has more yang than the yin-female expression. All the yang-male, the yang-female and the yin-male must realize is that if they don't subjugate leadership in deferral of the yin they actually destroy the whole. Even situations where the yin-male has taken the role has caused problems, such as Rudolph Steiner, who although incorporating much of the female expression, imbued an attempt at community that basically came from him and was based in himself. This immediately deified him and his philosophy, intended or not, as with all situations of this ilk.

But nature sees through the individual and the individual narrowness. This is why it is only people who simply, by nature, would find the process of taking the lead a real issue who have the innate nature to be able to hold such a position naturally and without force. This is why no-one, especially the yang-masculine energy can be at the core for very long, they have to primarily always remain on the periphery and act as the shield and the strength of expression of the tribe, such is their nature. In Tolkein’s “Lord of the Rings”, Galadriel the powerful yang-female queen is offered the core power in the form of a ring by Frodo Baggins, the quiet yin-male and tireless wielder of the ring, but Galadriel refuses to point out to Frodo what would occur if she were to take hold of power. This is a brilliant representation of Tolkein’s, intentionally or otherwise, which actually points out that leadership must always be in hands that can allow it to simply *be* without “using “ it.

<http://www.youtube.com/watch?v=KJ1jtwEi0fU&feature=fvwrrel>.

When people respond to natural order, things move into alignment. This was known to Confucius but it was warped by him as well, similarly with Steiner. This is because everyone who wants to take hold of nature will always warp the ideology and it will become regimented and rigid/moralized. This is why only those who by-nature wouldn't do this can in fact naturally take the central position. In a way the central position is where the energy of the torus is strongest, so for those with a lot of yang, or even a little, it fills them and they latch onto it, thereby forming a very powerful ego that can be seen in numerous communities worldwide and has been over past decades and millennia. There are many ways to intend or not intend the situation of being seen as a powerful man (or woman) as with those such as Osho, Gandhi, Andrew Cohen and Steiner but when leadership has no "head" by nature not just by name, then there is a real possibility of a new way in which to communicate.

Of course immediately yang people will ask: but how will decisions be made? Interestingly, decisions can be made in a different way when there is a group of people who really don't want to be simply individuals within a group, but who actually are connected deeply and share everything from food to the body to the thoughts. This has nothing to do with not having "personal" space, but about realizing that however much space there is, it's never personal, it can't be claimed, there is no escape from one another. This is a very big difference to the "private space" of modern living, and so there is a letting go that has to happen in order for much of what is expressed here to become a reality.

As various aspects of society fall away and the ambition drops out of life then different ways of thinking are able to emerge and while this might seem radical in fact everything else is patriarchal and dominant, which is the total reverse of the natural-structure described here. Those are literally the inside-out of what nature's direction is, a pure expression of suffering which is doomed to an early death as expressed in the Tao Te Ching. What is expressed here is not a "possible option" for humans, it is in fact the only option if we are indeed part of the universe, because everything else functions and balances in this way. It isn't so much that this isn't occurring, it does so in the shreds of town communities that we find, in telecommunications and via the shreds of social connections which have true meaning, also sometimes in family, but these shreds are not enough to form a revolutionary new way of being and feeling in sustainable connection.

Matrifocal expression may seem a last resort to the modern "self"-consumed human but to the rest of nature it's the norm. Therefore it is actually the human condition which is very radical in relation to nature, it makes up a droplet of water in the ocean that is the universe, this droplet for a moment believing it is separate from the whole, the next moment being resolved in the sea of its original formation. The return to the matrifocal torus structure is the return to Eden and is also the return home. In a "personal" way the natural revealing of the truth that no-one is in there looking out is frightening to the "me" but this is instinctually true within all the senses, simply happening to no-one. Please see the work of Douglas Harding <http://www.headless.org>

There is no forcing of this onto anyone. It has been there for millennia but I'm just explaining it in a different way in order to highlight it. So we can't avoid it, it *is* us already, we can only start assimilating the ideas. Then, as is nature's way, these

realizations ripen and eventually allow us to accept that we don't "know" and that nature's process is both impersonal and intimate and is not in requirement of anything. As a result the movement to form tribal societies of the matrifocal nature will be tried and will fail and will be tried and will fail again. Only when they come together naturally because there is a truth at the heart of it which everyone feels, purely through the want to be connected because it simply feels "right", can we then talk about returning to the true sense of tribe and Oneness of community. All we can do for now is dip the toes in and see if the warmth of the water is too much for our sense of wanting to be separate...or it may eventually melt us.

The matrifocal society requires us to let go much of what we know and feel in a very honest way. The communication therefore is difficult and this is an experiment, one of many which will spring up in the future. However tribes that base herbs such as ayahuasca at the centre of their community, (which equates to yin at the centre) have lived in societies in Amazonia and Peru for many thousands of years and continue to do so. This way of empty-centered society is the end of struggle for humans, it is about thriving and living fully, being part of the resonance of bodyspirit as an inseparable whole. The difficulty has been in not having any actual structure to follow but now there is an emerging realization that the structure is within us and around us and we have never needed to look anywhere for it. As a famous man once said, in echo-resonance to the matrifocal expression here:

"Blessed are the meek, for they will inherit the earth.": Mathew 5:5

Should you wish to engage in the social experiment of a society based in this way and be involved with any community which is born from this natural basis, I would be glad to hear from you. In any case, if you would like to, please write to me of your thoughts and ideas about the above: david@healthinstinct.org

David Nassim
3/6/12

Collusion with “self”: The process of the collusion that occurs when the yin follows without sense.

Let’s look at a dictionary definition of collusion:

col-lu-sion

“Secret cooperation between people in order to do something illegal or underhanded.”

However, for collusion to occur there is a kind of “pact” or system of belief that both colluder and colludee are in acceptance of. The basic collusion in today’s world is of the male-dominated “self” (colluder) and its sense of being “separate” and the colludee of the female-yin expression that, in agreement with it, strengthens and bolsters its nature. This is the fundamental basis.

Collusion is something that occurs without knowing, it is actually a hypnotic process or a kind of abusive brainwashing that gradually takes a grip and the colluders themselves don’t know they are doing it. Basically collusion is a blameless situation but it occurs almost every day when there is a drawing-out of a person into a mental-emotional drama of something based in a time-space framework rather than the true nature of what is in this present moment.

The dis-ease of “self”, the separate image of “me”, is at the root of all dis-ease. It is the foundational framework of the whole world-view that we are offered as the only possibility from the beginning of our lives. The root of the dis-ease is born from the yang rather than the yin quality. “Self” is a warped aspect of yang quality of energy. It is something that has taken over the world and formed the patriarchal society. Therefore the colluder is always this warped yang and the colludee is always the yin quality in one form or another.

The yin represents several things: it represents the infant, the female, the soft-natured or gentle-spirited expression. This quality in the world is constantly colonized by the warped yang quality, natural yang would be in protection of this or be its skin. While in a sense it is true to say that this is a male-female issue, essentially it is far more than this, it is the ideology and belief that the yang is the controlling and ruling “class” and the yin softer expression is the more subservient expression.

The nature of nature is neither patriarchal nor matriarchal. Patriarchal is an expression of warped yang male energy, matriarchal is an expression of warped yang female energy. Usually these two qualities fight it out for domination or at least “equality”, of which of course there is none as these two expressions are themselves very different by nature. However the nature of nature is multi-focal, it is born of and centered around the true nature of yin-female expression.

The process of collusion occurs when the yin expression starts to agree and fortify the warped yang expression. This is a total disaster. It is said in ancient China that the yin energy is seven times more influential than the yang, this is because the yin births the yang. As a result if the yin colludes with the warped yang then this will create havoc. In the Old Testament of the Bible this is represented by the Snake and Eve and the fruit of the Tree of Knowledge, the fruit being a representation of the warped-yang

“self” and the nature of the separation or divisional process of splitting things up in the dream or hallucination of this tree’s expression.

Eve is offered the fruit by the snake, that too represents the warped masculine devil (interestingly root meaning “divider”) energy. Eve takes the fruit, which it is not her instinct to do but she colludes with this influence. The problem only occurs when she passes on the message to Adam that this is “good”, which is an expression of an “okay-ness” with non-instinctive connection. This causes the total warping of the world and the belief that Eden is lost, when actually they just cannot see it any more, as Tony Parsons points out it is “hidden from view by already being everything” (<http://www.theopensecret.com>). There is no blame, but of course the biblical story implies that blame is inherent in this act. Actually the true meaning of original sin is “original displacement”, sin is not a judgment but means the person is in an altered state of consciousness - “under the influence” one might put it! It’s a situation of misperception.

This is exactly the same as occurs today. The nature of this “evil” or warped yang energy as the Christians say “is everywhere”, it’s in every aspect of life and hidden in almost every human expression as a daring to stray away from “righteousness” which is really instinctual/animal response. However this has none of the moralism of Christianity, there is no morality, but there is constantly the possibility of us being drawn into advertising, or seeking, or attempting processes which are all about the collective “self” and trying to make sense of a world that really is non-sensical. The nature of the human dis-ease has now been passed on and colluded with to such a degree that the human is almost totally cut off from nature and the natural essence of her/his natural animal energetic expression is defiled and turned into a kind of “primitivism”.

However, the problem is that the warped yang energy does seem very sure of itself. It forms teachers, “adults”, colonials, hierarchical domination, governments, politics and religion, all of which seem very sure of their ideology and in fact will punish those who walk the other way. However the nature of how radical and obstructive this is of nature is hidden because humans are constantly within the grip of its matrix. The collusion with this sticky net of “sin” means that we cannot see the wood for the trees. We don’t know what is real and so the person who believes they do which is always based on fear, whether they be a patriarchal or matriarchal dominator of some kind, always appears to be the leader, and so it’s for us to follow...or is it?

The interesting thing is that in nature it is never the yang which leads, it is always the yang that is the outer-surface and protection to the yin, because the two qualities are not seen as opposed but are one and universally connected. The difficulty for the yin, being a softer quality, is that it can very easily be influenced by whatever is going on. They are considered “followers” because they have historically followed with absolute adherence paths that are a complete dead-end and often followed to their deaths. They have martyred themselves for absolutely no-sense at all because there is no sensing taking place. The yin gives up its sensitivity to follow a master, or a father or mother figure, simply because it needs the yang and so tries to follow wherever it leads, even though the madness of the yang leads to the whole “tribe’s” destruction.

The tide is gradually changing and there is a realization that the yin no longer need to listen to the yang, but rather see the yang for what it is, a situation within a dis-ease state. When the yin stand still and become anchors then the yang have to stop and change, they are born of the yin and the yin does not realize its fundamental power. This is not personal, neither is there blame, but the nature of the yin only waits. When there is no longer a belief in what the yang suggests, i.e. the rules, regulations, the ideology of morality and its conclusions and justifications, and all of this is realized to be simply part and parcel of the dis-ease process then it simply cannot endure.

Colluding with the yang makes the problem seven times more powerful than ever before. The yang draws energy from the yin into its scheme of “self”-exultation and it sucks the power. We often blame dictators for “taking power” but actually it is only because the nature of the time colludes with this pathology to form a greater pathology. The collusion was not intentional, neither was the formation of the dictator and what he or she did! This is indeed saying that the atrocities committed cannot be blamed on individuals, for to do so would be to suggest that individuals have any power which they cannot, for actually the “individual” is the dis-ease itself. None of this is at the command of people, it is merely energy playing out, destroying forms. Actually what seems like the “individual” is a far bigger energetic field, that is either of a natural essence or of this natural essence warped into a contraction called “self” caught within the adult human, at least in the vast majority.

There is often the case where due to the accepting nature of the yin there is a listening to the “advise” of the warped-yang expression (be it within the male or female). This “advise”, from the warped nature of yang, is however is almost always subjective, it is to do with the believed “individual” perspective and often is a projection of this. Very often there will be a statement directed at the yin such as “you should be like this...” or “you ought to be like that...” the yang in there individualization generally attempt to make the yin into something which suits them or there ideal of self-sufficient of the “individual”. They most often do not see the nature of the yin or have a yin-focal attention”, i.e. being centred and anchored by the yin because they have such a strong belief in being apart” and being “me” not being in-connection, the greatest fear in fact is “loosing myself” which is seen as akin to slavery, but which is the actual fact of needing to be in-connection with nature, it is actually the essence of “communion”. The yin’s natural expression is to hold the centre, the be the core, so to suggest the core be anything other than what it is, to suggest it “be more active” or “be more decisive” or “be more directive”, is to make a mockery of natural expression where instead of criticism the yang would find its home in seeing what is needed and inspire, motivate or activate and connect to the yin through its nature with acceptance of the yin nature and realization that the yin cannot perform these tasks without the yang quality. While the yin is in acceptance of the yang it is very rare that the yang is in acceptance of the yin and the yin is seen as the foundation and centre, often it is mauled and criticized by the yang for being too slow, too cumbersome, too this or too that, this is purely an intolerance and profound ignorance. Both expressions need each other BUT the yin is the core and the focus for the yang it is not the other way around. The nature of the yin does not need “advise” or “teaching” form the yang it needs to be seen and responded to. The whole ideology of “teaching” is very yang, it forms patriarchal or matriarchal control and hierarchy, all of which is madness. The yang has been warped into thinking that “I know best” and so immediately takes the lead or tries to push things along. They refuse to be “defined” by the yin and want to be

“free-radicals” but in this ideology they become cut off from their background-anchor and cut themselves off from nature/ their root. It is only when there is a response to the true nature of the yin, that the yang can settle themselves, because the key thing is that *it is never about the individual and always about the “tribe” or connection*. The yin *are this* connection point and the yang without the yin is a box of parts. The yin has the potential when listening to nature and when it is not following the yang around like a victimized-irrelevant, to form a powerful anchoring foundation to the yang which keeps the yang energy functioning for the whole and not separating out into egoic “personal journey’s” or those who would wish to remain aloof and “indefinable” and as such utterly define themselves.

This article is not saying “don't collude with the warped yang” because when it occurs it cannot be stopped, this is really just a description of what goes on, to allow the realization that the grip of patriarchy and matriarchy is at last letting go and there is a possibility again of the return to the natural state where the yin is the foundation to society and the yang realizes they are its skin and not its dominator, its rapist or its pillager. The end of the yin's collusion with the warped yang of “self” is also the beginning of the end of the dis-ease process. The females who within themselves have a very yin expression are therefore the foundation of the whole society. When these women with their soft-natured expression do not collude with male patriarchy or involve themselves with female matriarchy and instead become vessels of nature, then society forms a new centre and the “original-sin” mould is broken and there is a renewal of life through the human being into a new realization. This is already occurring spontaneously without anyone doing anything about it. The mere fact that conversations about these things occur now, *is* this occurring. The breakdown of authority on every level and the movement to a natural anarchy is in itself a movement back to nature and so back to the realization of the multi-focal society and the power of the hidden female energetic expression.

The yin expression can also reside in the male and so it is common to find the yin-male being victimized by the yang-female, just as the yin-female has been victimized by the yang male. These 4 qualities represent the 4 quarters of the whole of human society, but it is only when the yin realize they no longer have to speak in the terms of the yang but instead let go and follow and natural direction that in the yin's withdrawal the yang has to follow. And when the yang follow the yin we have yinyang rather than yang and yin, we have bodymind rather than mind and body and we have natural harmonious movement rather than obstruction and sufferance.

David Nassim
27/7/12

The nature of the teacher/healer-yin and the expresser-yang and why their roles are different.

As a broad brush and general statement people can be categorized into two groups...but before we begin let's make this point:-

"The world is divided into two kinds of people: those who divide the world into two kinds of people, and those who don't."

- The Manchurian Candidate 1962

This broad sweeping statement is not the obvious male and female expression but instead yin and yang. Yin here is not only female as we know it with all its attendant connotations, but yin represents an energetic quality that is not really quantifiable physically. We can however say that it relates to the female body but also the female nature, which is much more difficult to define and is found to varying degrees in men as well as women at different times in life. Neither is yang masculine, it is the nature of the yang energetic quality which is represented in the male body but also a yang quality of creativity that is expressed in the female and in different modes of life.

So yin and yang are the expression of two defined aspects of Oneness, always together, never apart, and as such they don't represent duality but simply 2 aspects of One. The energy of the yin is simply the core of what I will call the "body of humanity", they are like the vital organs and so they naturally have a kind of stillness and openness and also softness. The natural place the yin takes is at the centre, this is because the centre needs to be open, calm and more still than the exterior of the body which is where all the vigorous movement takes place. An earthworm is a very simple expression of what humans have become in a more complex way, we are like a tube, a vessel. The organs supply the outside of the body, they are the "roots" and the exterior is the "branches". The yang however are more "full", they have quite an energy running through them so they need to be on the exterior and need to express. Why? For absolutely no reason at all, just as nature doesn't need a "reason" to be what it is, it just is. Hence the yang just expresses and expands, and the yin accumulates and naturally draws inwards.

This expression is the same both macrocosmically and microcosmically, in the body and in the larger plain of society. The "roles" we have formed in society are about different kinds of expressions, some of which are clearly more yin and others clearly more yang. One key area of the yin is the healer, who by necessity needs to be comfortable with yielding and being open and allowing and also nourishing. All these features are expressions of the "mother" stereotype and also of the yin. Interestingly so too is the role of "teacher", which for many millennia has been a patriarchally-owned role, as has the role of the healer, but this actually is not their domain. The yin is the nature of the teacher in the true sense of "teacher" which has many of the same connotations as being the mother - "feeding" or actually allowing to grow in an environment which is being underpinned by an air of allowance and calmness. The teacher is an anchor for allowing expression naturally without judgment, also the yin anchors the yang, therefore the yin often acts as a "teacher" to the yang, but this is not the kind of "teaching" where one is told what to do and regimentally forced into

things, it is actually not true teaching but simply a distortion of the natural energy of humans. In whatever sense dictatorship is not teaching, but ruling. From the Tao Te Ching:

Chapter 17

*The Natural-human attends 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 not fundamental trust the people's authentic Nature, any so-called "leader" will be met with mistrust.

The Natural-human 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".

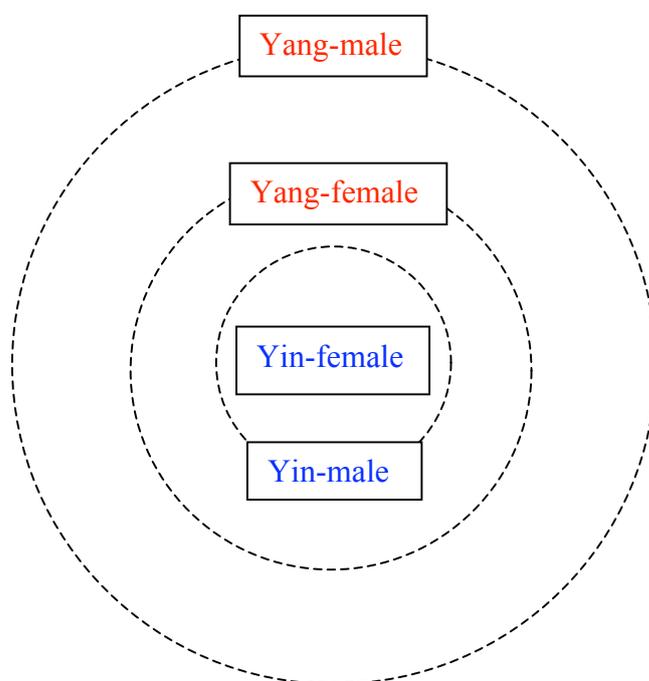
Ruling, law, order and attempt to control are all aspects of the warped-yang that we can call the human-condition. Natural order, which is how things in nature arrange themselves, is very different from a dominated ordering of things. The situation of the silver-back male gorilla in his seemingly aggressive persuasion of other males to stay back is not about "teaching a lesson", it's a spontaneous expression, there is no judgment or use of force, it's like a firework display. Hence there is an ideology that there are two kinds of "teacher", one who is hard and one who is soft. The so-called "hard master" is really a dictatorship, because anyone "teaching" with the ideology of "teaching someone a lesson they will never forget" is really role-playing of a domination expression. The teacher who is soft can be said to be part of the yin, so it is an allowance and as such is also a nourishing expression and one that is not forceful.

True medicine has the nature of yin about it. In both the process of strengthening a person, or what would be called "tonification" or nourishing a person, the role is clearly yin, but even in the situation of the process of catharsis such as surgery or seemingly very "strong" approaches, if it is appropriate then the nature of it is still yin as it is the best possible situation to provide for a person. In true medicine, the medicine responds absolutely yieldingly to the patient, because if the patient has held-in toxic aggressive energy that wants to control the body, this draws them towards cathartic methods which essentially are about letting out a lot of heat and tension from the body. So it's like energetically punching a cushion, surgery can be a way for a person to "let off steam" which would otherwise kill them, and therefore it is still a very yin expression even though the process appears to be yang. We could say that healing-nourishing is yin-within-yin and catharsis is yang-within-yin.

The patriarchal domination which is the warped-yang energy has created a surgically-focused medicine which is actually aggressive and harmful rather than appropriate. Appropriate medicine is always associated with the yin because it is totally without force and based fundamentally in nourishment with catharsis as a secondary process, i.e. the yin within yin (healing-nourishment) is the absolute core and the yang-within-yin (cathartic treatment) is an outer ring of this.

Teaching also has this same expression, that which needs to let off steam is a process of allowance of a situation wherein a person can let go and be freed, without force but with an openness and relief and a constant support. This quality has a slightly more yang quality but is still within the yin. The nourishing, allowing and letting-go quality is the same basis but focus is on building up and strengthening, this is the yin within yin of teaching. Different people require different expressions but all are contained within the yin. There is no spectacle to healing, it's an internal process and therefore doesn't require the expansive yang expression.

If we extend our groups of yin/yang to yin-female, yang-female, yin-male and yang-male then we have four groups. As a general expression we can place the healing and teaching in the yin and as a more focused expression we can say that cathartic treatment and teaching is more yin-male and pure-healing and provision and mothering is more the domain of the yin-female. In a way the yin-male is the voice of the yin-female who doesn't need to say very much, she just is.



As above, outside this core are the outer expressional energies that consist of 2 further concentric rings and these are the yang. They are the outer, active and expressive expressions of the core, one might say the children of the core or the vibrant field of energy that expands out of this. These people are expressions of light, they are not healers or teachers but expressers of numerous myriad expressions, they have a natural protectiveness and are shields for the core qualities.

Their nature is about roles in society which relate to expressions, performance and doing things without reason but just for the sheer expression of them. They only have a problem when they enter into the yin territory and try to take control of it, which in today's warped human society they do on a regular basis. This creates an auto-immune dis-ease of the body of humanity, in that it is the outer skin punching its own internal organs! This is what happens when we have the "hard teacher" who is passing on the dominance, arrogance and ignorance of his/her approach, also the

doctor who involves himself with domination in whatever field of medicine. These two can even be combined, in that there is a very clear expression of the so-called “teacher-doctor”, this is really an expression of the raping of the yin-female. An example of this in early societies would be the “witch doctor” who becomes the “leader” in the core of the tribe, which is actually naturally the place of the female-yin.

Using this simple model we can understand humans’ roles within society as something that potentially benefits the whole. However this message, although it is in every expression of nature - the “empty-centre” and “active exterior”, is missing from both teaching and medicine. When those who “want” to heal let go of their “wanting” and relinquish their positions in order to simply be what they are, then there is a transformation. When there is a realization of “learning” from the nature of yin rather than from the nature of warped-yang, then there is a sure change in the structure of the seemingly personal-but-separated into the impersonal-intimate nature of reality.

We gradually see this happening as many of the old patriarchal structures fall to pieces because they cannot be controlled, such as the nuclear family and monogamous relations, the ideology of work as a form of slavery, the machine of industry, even the way we “bring-up” children rather than allowing them to be grown from nature within them. Education is not for a particular purpose but simply a place for exploration and opening outwards. All of these things and the myriad expressions that come from them are part of the same picture of the decline of the yang as a healer and a teacher and the realization of the empty-centre of the yin. This is the true nature of reality and something that allows fundamental change. This is not a manifesto for change but is a description of what is. Thousands of years ago this was uttered in total clarity again in Lao Tzu’s “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

Innate-perfection 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-human sees and uses them as instruments of the One-Source

Hence the greatest cutting

Does not sever.

David Nassim
23/7/12

The misconception of territory: The energy expansion and the yang at the skin surface and as expressed in all unmarked boundaries

When we look out from the perspective of the human-condition things appear to have clearly defined borders. This means we see things as being separate from each other and everything is seemingly in a materially-based subject-object duality. However energetically there is no such clearly defined zone and in fact it is all a bit fuzzy at the edges. In Masanobu Fukuoka's timeless inspirational outlook on natural-farming described in his book "[The One Straw Revolution](#)" he points out that while fields of grain we are used to are all in straight lines and neat rows, nature doesn't follow this pattern. The following of nature is not something that is hard and linear, even the most crystalline natural structure is not absolutely pure or absolutely straight, and there is no consistency in nature the way that humans look for it. The intent of the human warped-masculine mindset to make everything linear or box-like goes hand-in-hand with the intolerance of the feminine and the absolutism of this warped-masculine perspective of "self". There is a striving for straightness, a want for absolute purity and in this attempt a discarding of everything else that is misunderstood because it does not glitter like Olympic gold.

However this said, energetic bodies form a bubble-like edge at their greatest expansion, not that this makes them separate but it is joined energetically to absolutely everything in the universe. The edges of all life forms are actually like concentric circles, they expand outwards infinitely so there isn't really an edge energetically, it just appears to be so from the superficial physical-only perspective.

In nature animals have clearly defined regions where they live. It is clear that one group of monkeys will live perfectly happily in an adjacent group of the same monkeys. Two groups can live side by side area-wise but not come into contact, or contact only occurs at the borders of the energetic -territories of these two groups. A group is very much like a single human or a single body, so it has its inner organs and its outer expression or skin. Just as there is a kind of auric field around a human body so does a group of people or other animals. The nature of this surface has always been seen as being *defensive*, viewed as the *protective layer to defend from the exterior attack*. However this is not the case energetically, only from the warped human perspective, it is simply a manifestation of energy.

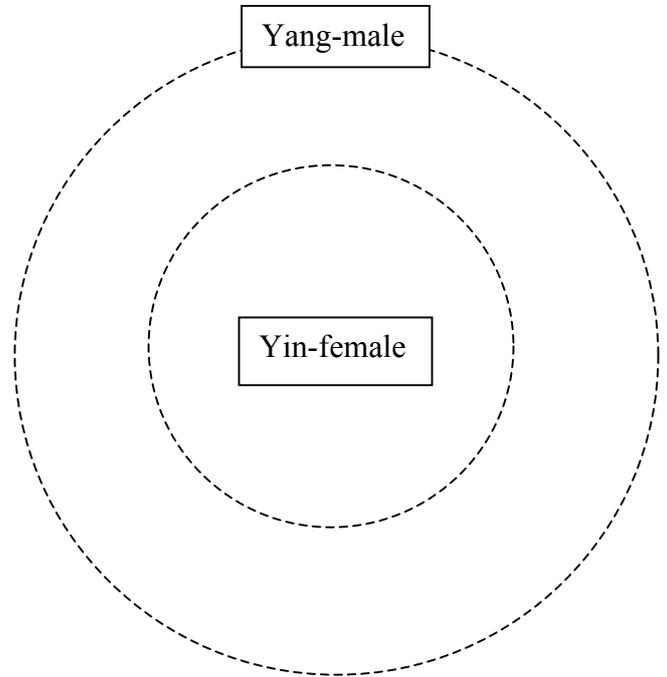
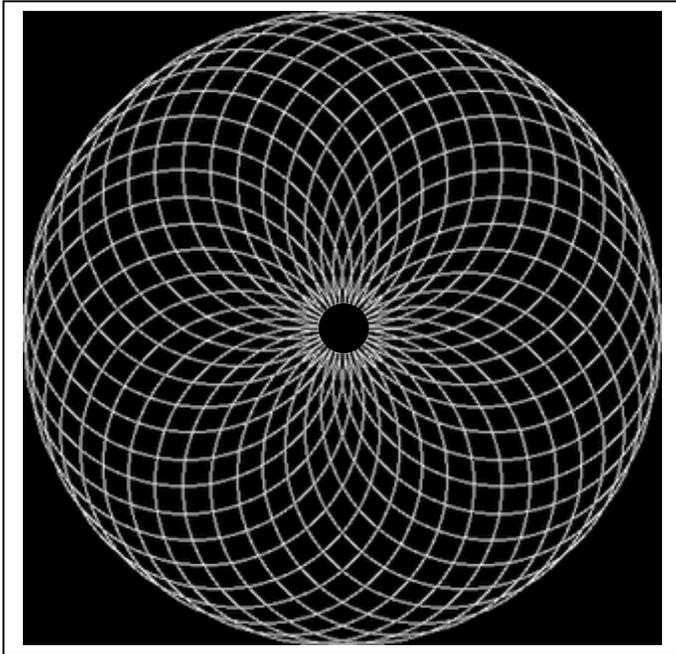
A bubble is not trying to protect the air within it, just as the skin isn't trying to protect the body, there is no intention. What really occurs is that the skin or boundary of energy is the region which is where the yang energy of the entity of group gathers, it is the outer edge of the ability for the whole energy of the body or community from which to extend its expansion. The more energy within the system, whether a larger body or a larger group, the more this boundary will increase in size simply because it has more energy that pushes to the exterior and the yin anchors within the centre. So the surface is about the yang. This yang quality is quite coarse, tight and more erratic, the inside is soft, yielding, sensitive, gradual and even. The boundaries of things are the place at which the yang is pushing its borders outwards. This is why skirmishes always occur at the outer perimeter of a situation. In tribal societies there are of course skirmishes and these are about the yang-energy of the surfaces of two groups rubbing and creating friction, friction is expressed as fighting or conflict. The nature

of conflict always occurs at this surface place never at the centre, which is the place of the yin only.

This is why when a system has too much energy within it, it expands beyond its limits which is what we find with the city-based expression, it takes over and sucks dry the land for miles around it as its energy consumption is too high and unsustainable. The nature of natural community is the formation of a sustainable group that lives side by side with other sustainable groups as they do in natural environments. Because there is only a certain amount of land and so a certain amount of food, there is a self-regulatory system based on local provision of nutrients. Massive conflict occurs only when one group expands and pushes the boundaries of another, but if it is just a small expansion which may later be followed by a small reduction in size as with the ebb and flow of nature, then this forms sustainability and only minor skirmishes occur, but naturally. This was the case with many of the Amazonian tribes who lived in communities and groups which did not necessarily mingle with other tribes of similar region and kept to themselves, but when contact was made there was a sensitive and careful movement of one past the other, like two tigers eyeing each other up to watch out for the energy of expansion, i.e one trying to overcome the other. Sometimes there would be a skirmish but most of the time there would not because that uses up much of the whole tribe's energy and the tribe needs what it have. Also there is no requirement to push out at the borders because there is no need to do so, everything is balanced by nature. If a tribe can't support more children then they will naturally die off, so sustainability is literally built in when it comes to purely natural societies.

In the modern world there is no such connectedness but as there is a transition back to the land and to the reliance on nature to provide, there will also be concerns that communities might be overwhelmed by numbers. The key is not to make numbers too big or too small. There is a basic number of up to 120 people or so (please read the brilliant "[Sex at Dawn](#)" for more information about this) which the human can keep in regular contact with, this is the maximal limit. There is also a minimal limit which is the appropriate number needed by the tribe in order to create food and sustain itself effectively say perhaps 10-20 people. In the nuclear family model those numbers always far exceed this. This expresses the natural limit of the borders of the energetic size of the community. The main thing is to see communities just like people and to realize that at the borders there can be skirmishes but that those are in the nature of things. When life is lived sustainably and with the recognition of nature providing rather than the human directing nature, then this brings about a whole new understanding.

When it is clear that the skin is simply the yang and the interior is the yin, then there is a realization that territory belongs to no-one, in fact that there is no such thing, it is simply the energetic quality of various bubbles or forms expanding and meeting in their expansion and forming friction which is the ideology of territory. However territory is never defined, it's always based on the energy of the whole tribe and when it is aligned with nature there is no time and energy for "war" as the focus is on the yin-female inner not on the yang-male exterior. This is explained more completely in my article "Nature's Blueprint" but the following structure is the torus of the expression of the human society:



The diagram above illustrates the nature of both the body of a single form, be it animal, mineral or vegetable, and this extends outwards to the expression of the structure of society or community or tribe. The outer border is what we might call the skin and this is pushing outwards, BUT when it is focused on the female-yin within then it doesn't expand without her acknowledgement and her allowance for this to occur as she is the root and foundational strength. When the yang takes off of his own accord and/or displaces the female-yin, then society turns into what we have today...expansion without limit.

Today most people's fear about the nature of conflict and the nature of living in community in a post-apocalyptic image of Mad Max-like fervor, is that it will be a situation of "every **man** for **himself**", and indeed there is the possibility of there being a total focus on the masculine and the basis of society being based on his direction without the anchoring internal energy of the yin-female. The way things are going this may well be what occurs which has expressed itself in stories of old and in films since they originated. The other possibility is a re-establishing of the matrifocal society could arise and this therefore stabilizes the yang as it is anchored and cooled by the yin at its centre. It is like the father/warrior who doesn't go out beyond a certain limit for he knows he cannot be of service to his women and children if he does so. It is like an elastic band, the yin is like the queen bee that the more yang hive bees will always be connected to and draw back to which will not go out beyond limit and risk losing their queen. This is not matriarchal, there is no punishment for doing this, that or the other, it's simply a natural magnetic draw. This is the key approach.

When the yang is energetically tied to the inside then conflict is never about total megalomania of expansion beyond means, it's always about something which connects to nature through the female in the ebbs and flows of life. Skirmishes in the animal kingdom between tribes of apes are not constant everyday events, they occur rarely and there is an instantaneous response for each group to re-establish its arena from the skirmish, there is no revenge policy or any other such ideology.

Instead of looking through the human-conventional perspective of things being about ownership and "self", and territory as being a region owned by a group, if all is seen to be about the expansion of the yang energy at the surface of the body, then it becomes clear why we always we always anthropomorphise nature, rather than recognising the non-dual expression that it is, simply a sea of energy expressing itself without reason.

This is described brilliantly in the matri-focal understanding of non-duality described in the Tao Te Ching:-

Chapter 80:

Reduce the size of the population of the state/country.

Though there are machines of war that have ten or a hundred times more energy than a single human, they are not needed.

The people will be reluctant to travel long distances without reason, for they have no requirement to.

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

One day people might return to the use of knotting strings and hand-weaving

They will relish in their food

And in the beauty of their simple clothes

And will be content in their simple abode

And happy in the simplicity of Natural existence.

Though neighbouring states/countries are within the sight of one another

And the sound of dogs barking and cocks crowing in one state/country can be heard in another.

Yet the people of the one state/country might grow old and die without having had any dealings with those of another.

When we describe nature and we look at problems of how society is formed today and see the discrepancies, it will always be due to the fact that the yang has gone off on its own and the yin is enslaved and so expansion occurs erratically and without limitations, this simply leads to an early death or transformation as expressed here, again from the Tao Te Ching:-

Chapter 30

If Naturalness takes the interest of a ruler, he will see that Nature uses no force or show of arms to "take control" of the universe

To take action based on the ideology of "control" would cause a balancing, polar response.

After the place where troops have camped, only thorn bushes can grow there

Food will be scarce in the wake of a mighty army and its battles.

A ruler who desists in offensive battles does not use military tactics to gain power or supremacy.

A result will arise, but the result cannot be owned

A result will arise, but the result cannot be boasted about

A result will arise, but the result cannot be made proud of

A result will arise, but it is through no choice

A result will arise, but not due to ideas of military supremacy

That which is in its prime, forcefully attacking the old and weak

Is a form of madness

Thus by Nature it will come to an early transformation.

When there is a clear way that nature expounds, it is only the nature of the resistance of the “self” that tries to stand in the way, which is like a matchstick feeling it has the ability to withstand the force of a Tsunami.

David Nassim

6/8/12

From Cranio-sacral to Sacro-cranial: The movement of the root of healing from the head back to the feet.

There are many modalities of healing which have originated in the last 100 years and, like it or not, these ideologies all have a common ancestry and root which is millennia-old and connects back to an instinctual basis of healing. However this is often forgotten by the more recent therapies which are often more focused on promotion of an individual's style of approach rather than the fundamental universal principles at the root. This is often also the case in some modes of ancient medicine still practised today, as cliques develop around a "master". Due to the individualistic mindset of our times this shows how advanced the dis-ease of the human being has become, that it actually corrupts its medicine. The point is that there are very few places where there is a focus on the underlying principles of something rather than on the individual's ideas. In Classical Chinese medicine, for example, after a worldwide arduous search there is currently only one person I have come across whose process is about unification of Classical medicine. Ikeda Masakazu is little known outside of Japan but for decades has been expressing that Classical medicine is one at the root, every person practising it will of course have a different expression of it but the principles remain unified. This is the key. Understanding principles is far more important than the stylism of an individual practitioner. This can be given lip service to by many people who see the truth in this, but they then go on to form their own little clique upon which their judgement is based. This is all of limited vision.

If this is the situation within the Classical root of medicine, it is much more problematic in the new-age therapies and the approaches that essentially are severed from their original connection to the source through older generations. It can be said that they don't carry the "old-baggage" of the "tradition" and therefore can engage more directly and in some ways this is true. But very often this is a throwing the baby out with the bath water approach, because the ancient maps are sometimes a shortcut re-connection with instinctual sense. It is not so much the age of something that makes it useful but the fact that it is as relevant in this moment as it ever was. The ancient expressions are simply accurate maps to the instinctual, maps that today would be impossible to create because as a culture we have mainly lost the common thread of instinctual senses which, while obvious, remain elusive and are seen as "primitive" when compared to the believed-in power of technology.

Fundamentally the new-age therapies all have a similar problem when viewed from the point of view of the underpinning energetic-medicine of the ancient principles. Fundamentally they see the head as primary and the body as secondary and this issue becomes apparent as the modern therapist really and truly gets to the heart of medicine. As Jung himself learned from the Native Americans, and as Westerners are constantly reminded when interacting with indigenous peoples all over the world, there is a realization that in fact the body is the primary and the head the secondary, or that the body is the foundations and the head the roof!

This is simply the energetic foundation. However as therapists practise within the new-age therapeutics such as cranio-sacral therapy for a long enough time, there is gradually a realisation of this, that healing is not so much about a mode of the treatment but is in response to what is going on instinctively through a natural-healer. Within this natural response it is clear that "everyone is different", **but** as a general

rule humans all have the same dis-ease of “self” and this creates an energetic imbalance of high concentration of energy in the upper body and low energy in the lower body. It is therefore a totally natural and instinctive response to go to the place of weakness and connect there and 99% of the time this will be the lower body, legs and feet. If a person is not naturally a healer they should not be involved in doing this, for if it isn't a natural function then the process is akin to pushing and forcing a square-peg into a round hole. However, many still do so ...for years. This is a spontaneous and totally natural and simple process, requiring no “training”. It is not dependent upon a practitioner being “confident about their skills” or “being” this or that, but rather about a natural-interest and response such as that of a child, it comes from an instinct to touch.

Numerous natural-healers, i.e. those people who are by-nature healers not those who “want” to be such, very often find that heavy focus on the head and upper regions of the body, the brain and the thought processes, becomes something of a superficial connection. There is a recognition of the need for direct contact with the lower regions of the body, especially the feet and the legs, as in almost 99% of cases these places are where the energy of the human being is deficient, because in the modern era there is a perpetual charging-up of the upper body and an overload of the senses in the upper body. Focusing on this region is to essentially go to the primary place of dis-ease. This can of course calm the region down and allow the body to relax, but the focus of touch is concentrating on an entry-point in the upper-body which is then always drawing attention to this region, no matter what the practitioner's so-called “intention”. “Intention” or “fiddling” with what's going on at the point of contact is disruptive to the natural healing process. Healing doesn't need direction, it is natural. So while connecting with the head does allow for relaxation, it is more important to go to the place *from whence the dis-ease is drawing its energy*, or should I say the “self” is drawing its energy, i.e. the feet and legs, which is fundamentally the opposite area from where the “self” most strongly lodges, the head.

Of all of the modes of modern therapeutic treatments, reflexology which was originally part of the ancient healing modes of China and India, is one of the key therapeutic modalities. However over the years this has also become very mechanistic and the instinctive sense of appropriate touch has drained away from this. However, of the fragmented therapeutic disciplines, reflexology as expressed in the modern West is at least a treatment modality which focuses attention on the lower part of the body, which is usually ignored, rather than the constant modern attention to the upper body and the head which is associated with the yang and draws the energy up. The nature of healing itself is yin, not yang. “Self” or the sense of a separate “me” is really the root of dis-ease and is by nature a warped expression of yang, so yang is not the mode of healing. Healing is associated with the yin and the matrifocal principle.

In the modern era medicine and therapy are almost exclusively male-dominated and apart from those few individuals who are true healers who are unable to explain what they really do, everything is head-downwards. This is the patriarchal ideology being expressed throughout. Most psychotherapists in themselves are head-downwards which is why this can often be seen as very acute-medicine but deep medicine essentially occurs at the foot level. People often find issues with the head the neck the shoulders and upper-body-associated illness, but the root of the problem can never be found in the upper body, those are just acute symptoms of what is going on below in

the organs, feet and foundations of the body, and as time goes on this is increasingly understood by the healer. This is not to say we should ignore the upper body but simply to point out that working with the upper body focuses on the symptoms. The upper is akin to the surfaces of mind and of the energy as one unit, the lower body is akin to the depth of the body, the core of the energy (and brain!) and the organ functions. If the organ functions are good then whatever may happen in the upper body is fine. Fundamentally the head doesn't rule, it just believes it does. Slowly this is becoming clear, but even in reflexology there is a scientific front trying to grapple with "why it works", and claiming that working with the feet directly affects the brain, which of course it does as the brain is connected to the feet, but more importantly the feet are the foundation of the brain, *not the other way around*.

We say yinyang, not yangyin, because yin or the source is first, the mother, the origin, then second to this is yang which is born from yin. so to speak. This is the original expression of the universe within everything, first there was no-thing then there *seems* to be something-made-of-no-thing.... the point is that the no-thingness is the origin of all manifestations and it is this that cannot be known. It is very clear to see the nature of the "something", the seeming objects and fragments of the world, but it is impossible to grasp the nature of the no-thingness it's actually made out of, this is the difference between the myriad expressions of the yang and the fundamental underpinning nature of the yin. It is also the difference between the seeming "known" and the absolute Unknown. Outside the metaphysics of this which are impossible really to explain, we can simply see that in order for there to be male there first has to be female. This is clear and yet completely forgotten and has been colonized and patronized over the years.

The nature of medicine is beginning to shift back towards the origin. As healers use the sense of what they feel, rather than what they have been taught or categorized within, they slowly move towards an unifying energetic-medicine which has nothing to know but is simply what there is happening and respond to this appropriately. In fact medicine becomes easier and easier, not harder and harder, because one is thereby able to see the wood for the trees. The difficulty is that this movement is quite anarchic by nature, it doesn't hold to societies, councils or groups which restrict and bureaucratize everything. People become unsure of what to call what they are doing because it no longer applies or connects to that which they were taught and ends up simply being a form of direct connection that is hard to explain or put into words. When this occurs, a healer is clearly onto something interesting because it means they are not leading, but are being led to do what they do which is coming from something that has a source. This kind of expression leads their interest away from the head and instead to focus on the lower body and a movement towards protecting and strengthening the weakness rather than focusing on the body's symptoms of stuck/high charge energy. This can occur through any therapeutic tool including verbal communication, although this medium is more difficult as it engages generally through the "self". While there is absolutism and adherence to a lineage or tradition, modern or ancient, which do not realize that principles of nature are always in this moment and therefore cannot be lost, then there is simply rigidity.

The process of "learning" medicine is really simply a process of unlearning and allowing, or better an "unravelling", and this reveals the true nature of a person and whether or not they are by nature a healer. It is harder to let go of something once it's

been claimed as “mine” and healing often does this, because it holds within ideologies of power and the want-to-be-wanted and to get the “best value” from the “investment” of the course. One often adheres to a label, but the authenticity here is the recognition of what *is*, not what could, should or might be and simply a response to this. Therefore the natural-healer always was this, it’s just a process of revealing it so it comes to fruition. This is all there is to it.

When there is a reason for “doing” healing then it is coming from the “me”, but when the natural-healer touches it is almost always a movement to the root of dis-ease which is always the re-connection of the feet and the heart to the earth. It is not so much head-and-heart but feet-and-heart, therefore it is not so much cranio-sacral as sacro-cranial. We are not negating the head, nor the masculine-yang principle, nor the realizations and expressions of these energetics, but simply placing them in the context: the star is invisible without the night-sky.

(For a clear picture of how medicine can re-unite and form a Oneness please read my book “Medical Oneness” available here for those interested:

http://www.healthinstinct.org/index.php?main_page=page&id=3)

David Nassim

26/7/12

The permaculture of healing: The absolute unity of true healing and permaculture, and why it doesn't sell well.

Many people have now heard of the word permaculture yet the essence of its expression is very rarely understood, even by those who claim they are “permaculturalists”. The clarity of the true nature of permaculture goes way beyond just food cultivation, it is a universal understanding which is also the way of the ancient basis of healing.

The use of the word “Permaculture” is as recent as the 1920's, however this is simply a modern expression of something that was known long before. In ancient China it was called Feng Shui and in other parts of the world there was no word for it but it was a known Oneness of human and earth. The process of permaculture is simply about observation of nature as it is, then instead of changing nature to suit the human, the human accepts and adjusts to it, ideal, as it is. In a way this is ultimately the most anarchic of all statements, as it is a direct return to the wild and essentially is a suggestion for humans to harvest what nature provides, as traditionally hunter-gathers would have done. However, permaculture has become a transitional situation of interacting with the environment in such a way as to follow what nature wants to do, encouraging the growth of plants and animals that are naturally able to suit the terrain with which one is engaging, rather than trying to desperately force a crop or a way of farming that requires means beyond what is readily available in the local environment.

This simply comes down to the essence that the land and nature *knows*. There is a innate process within the land that knows what it can grow and because of the climate, the nature of the earth and the general quality of the energetics of a particular region, this will express plant an animal life naturally without intervention. The human often invades and rapes this, forcing things to grow in a tunnel vision of monoculture of intolerance to what is going on naturally. As a result of this forced approach there is basically a destruction of the environment and so ultimately of the human. This is fundamentally due to the egoic nature of the human and his/her sense of being separate, something we might call the human-condition of “Self”. This is disease and it is the root of all of the processes involved in the culture of the modern human, including modern agricultural intervention. This is the external expression. However just as macrocosmically agriculture and farming is forceful, directive and uninterested in the nature of life, so too is the nature of microcosm of medicine. They both are reflective of each other, being militaristic, warped-masculine-dominated and aggressive expressions that have no interest in natural process.

Permaculture is a transitional process towards the nature of returning of the land, to Eden or a natural state where food is wild-based and as such the human being is bound-to and born-of nature and is completely its offspring, not its dominator or leader. This has always been the way and the indigenous people of the world have always understood that “nature provides” when allowed to and not coming from an intended for human-purposes situation which completely skews the ecology. Our over-population issues are to do with this very interventionism. Therefore permaculture actually and metaphorically is totally anarchic in its process, it debunks the whole idea of nature vs. human and becoming much more to do with the human re-integrating back into nature.

The permaculturalist is someone who in a true sense is highly sensory, they are observational, having an understanding of what grows naturally, what we can eat, how the seasons move and how the land wants to grow. There is no point trying to grow grain crops in a land that naturally wants to grow trees, you have to allow the forests to return and then they will produce what they can, not what you have an idea that they “should”. If you want to eat grains then one has to go to the area of land where grasses naturally flourish and then grain based-foods are possible, though definitely not in an absolute way where only one kind of grass is produced, for in nature usually many grasses grow together and so many grains will likely grow together and can be harvested at different times.

The point is that nature’s way is nature’s way and it is the only way sustainability can occur completely. This is true of animal nature as well as plants. Rabbits and chickens may be very easily populate one area where one would want cows to, but cows need different land so one has to go to where this land in order to “grow” cows. One can’t force the land to do something that it isn’t doing just because we want it to, that is sheer colonialism. This is essentially a realization of a non-forceful way of listening and responding to what there is, without forceful and aggressive approaches that in the end will yield, for there is no longevity with that. Just as antibiotics yield a short-term “cure” but in the long term encourage virulently aggressive super-bugs, so fertilizers and aggressive invasive farming yield barren soil. Of course those who believe themselves to be “practical” will immediately argue “but you can’t solve the world’s problems based on this model, people will starve”. The point is permaculture has proved time and again that if one processes only what the land can sustain, productivity often exceeds that which is obtained through the process of forcing production of monoculture: a particular food forced into a particular pre-destined arena. Please see this film for more details:-

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

Despite all proof of this, which is constantly undermined and ignored by industry and agriculturists who are all about economy and have little or no actual understanding, there is actually a very visceral and sensory obviousness to this whole thing. It is clear that when we want to grow lettuces and find we grow all kinds of weeds but very little lettuce, or try to grow carrots and get many insects feeding on the miniature carrots, but no actual carrots, it is clear that something is awry. The strength of the plants we want to grow pale in comparison to the power of the weeds which mightily power through every time because they have the strength in their seed and in their natural energy, un-doctored by human intervention and “inbred”, just their wild energy.

This in turn shows us that the monoculture we have become accustomed to has actually leeched much of the power from what we eat so that very little of the energy actually remains which ancient peoples would have considered as being worthwhile. We eat food that has no power and often wonder why we are weakening. Wild food is born directly from nature and as a result food that is *wilder* contains far more potent energetics and we therefore require less of it. This said, permaculture is simply a step towards this and it adds the *wild* back into the crops. It is instinctive, not really run by anyone, it is not difficult to work out or intellectual, but is simply watching and then following nature’s lead.

So how does this relate to medicine? Firstly, and most obviously, as previously mentioned the difference between the so-called alternative medicines versus the modern medical outlook is that modern medicine is basically full-force and very mechanical, so it's considering the body like so many fields of wheat, and food as calories and so on. Treatment is akin to "spraying" in the form of "antibiotics" in order to "kill off weeds". Alternative medicine takes a step towards nature but very often only in a mild way.

In most so-called holistic therapeutic expressions, especially those that have surfaced over the last 50-100 years of the modern West, there is basically a kind of un-rootedness that is the expression of the modern Westerner looking at the bare ground of medicine and thinking, "this isn't the right road" and then attempting to find their way back. It's a realization or gut feeling that's today occurring on an increasingly large scale. As a result these new-age therapies are often a move "homeward" while still incorporating numerous aspects of the modern approach. However the very ancient medicines still have a connection to the roots and herein lies their intrinsic permaculture, or in fact the origin of permaculture which is simply a connection to natural instinctiveness.

The Root medicines are those which have no warped masculine hierarchy, no dominance, but simply a following of nature. Even within those that consider themselves to be "traditional arts" there are very few expressions which truly connect with an unadulterated following of nature as it would have been long ago. Non-interventional medicine is actually a rarity in today's world, just as permaculture is a rarity in its true and unbridled sense. This is mainly because no-one can make "use" of something that is already there: the health instinct. The human being is always trying to fix something because they believe they are broken, however the profound nature of nature is that nothing is broken, it's all an illusion that the process of nature needs to be harnessed. In fact it is all about seeing nature and simply following it.

The true expression of permaculture and the true nature of healing are hand-in-hand, they are one. One seems like inside-out, the other outside-in, but in fact there is no inside or outside, there is just Oneness. Nature simply grows and expresses uncompromisingly and the human is within this. Human beings are 99.9% without dis-ease and 0.1% disease (within the neo-cortex of the brain) as a general rule. It is just that the 0.1% that is influencing the whole lot and is also affecting the natural environment as a result. In this 0.1% world, the nature of communal living, permaculture and non-interventional medicine are very radical ideas, but actually in nature these are the norms, it's the majority vote! Nature consists of the whole universe, inclusive of the very small amount of warped energy within human beings that we might call the "self". This "self" represents the edge of a piece of dust within the universe. Hence if the dis-ease process is so negligible, why is it that humans can't see out of it? Well they are gradually beginning to, but right now nature is taking its course and this is how it expresses itself, the nature of permaculture and non-interventional medicine represent this transition back to natural being.

There are very few expressions today which represent the true nature of healing in clarity that is outside belief systems, hierarchy and dogma, but they do exist. One such expression today is Akinobu Kishi whose work in the context of this article represents the core expression of Classical Chinese Medicine. Please see his book

["Seiki: Life in Resonance"](#) . And within the framework of medicine at the pre-natal and post-natal stage of pregnancy the work of Lillian Lammers is also of this nature: <http://www.paramanadoula.com/> Both these expressions are indicative of a process of healing where the healer is following nature and not leading. There is a total openness, not structural ideas of energetics, it is in fact *instinctual medicine*. These forms and others one might find are connected to the deepest indigenous forms of medicine which are unified and very ancient, as well as being deeply connected to the nature of the female and the infant child. They are foundation points which are key representations of medicine that is not based on anything other than absolute instinctive connection. Permaculture is also representative of this process, as perfectly expressed by the life of Masanobu Fukuoka: <http://www.youtube.com/watch?v=Z22sifrRrPc>

Neither permaculture nor non-interventional healing expressions find a large audience because they are expressions which go against the grain. This is because no-one here is expressing "it's my way or the highway" but rather there is an encouragement to engage with the senses in the moment. Also there are no theories to try and grasp, no concepts to understand, no points to learn, nothing to practise in any way, it's merely about uncovering something which is already there. This is the essence of the healing process itself. This is a rarity and it is the ease of it which makes it so infuriating and irritating to those whose expression is that of the so-called master/ colonial/ agriculturalist/ industrialist. These aren't things that can be "owned" or "done something with". The indigenous peoples of the world, the infant child and the true nature of the female are all constantly overlooked by society. The irony is that these very small, almost intellectually insulting expressions who seemingly have little offer on the surface, in that that there is nothing to "do" but watch and follow, are actually where nature is and they are the transition point of humans letting go of the "self" and nature taking over and returning to how it always was.

For years I have scoured the realms of deepest darkest Classical Chinese Medicine, in numerous places all over the world, spoken to many teachers and written a lot about trying to find the roots of medicine, but when I actually see it, which is rare, it is so very, very simple it is staggering. It's just a warm touch, a hand shake that lingers, a hug, a feeling of warmth that is immeasurable yet at the same time is nothing. These are not found in the sayings of the so-called master, but are mostly sensed in the women and sometimes those men who actually have very little to say. These people simply are as they are, touching and connecting naturally without hierarchy, without student-teacher judgment, just as a child would express, innocent and without direct purpose. While these people are fewer in number, when they become the true heart of medicine then once again the heart of medicine will beat, it cannot function with the warped-masculine mechanical replacement no matter what its guise, whether it be western medicine which is seen to be "integrative" or Classical medicine with its all too common dominating, forthright "I Know" or "I lead" type of approach. Neither is it a kind of spiritual-capitalism which is simply the use of "traditional" medicine or agriculture or anything else in order to gain spiritual hierarchy, it is simply an authenticity of what a human is and what they can express, without the desire for ambition, progress or other such ridiculous modern expressions which are all to do with economic mentalities of fearful power issues, i.e. the expression of the dis-ease of the seeming separate "self".

The subtleties are in fact not that subtle, everything around us is One with us, it is not separated off. When this is clear there is a deep recognition of the absurdity of the argument of a healer and a patient being separate in treatment and one giving to the other. When this falls away there is the realisation, which Wilhelm Reich and Osho also had, that healing occurs at the point of contact or as Akinobu Kishi says “resonance”. Then there is healing without intent, it just happens because there is a natural connection and there is an authenticity of being, without a “me” or “you” involved. This is ultimately where the idea of patient and practitioner is seen to be a joke, just as the farmer and the field is a joke....there is just *One* thing happening in permaculture and medicine.

I will finish with a quote from Akinobu Kishi’s new book “Sei-ki: Life in resonance” which should be the basis for any connection to healing and also a root foundation to all those involved in any form of Classical/Indigenous medicine. Kishi illustrates some of the key points that are simply the truth about what goes on in medicine and which might be called the permaculture of healing:

“In resonance, I do not know whether the patient is treating me or I am treating them. The thing that’s clear, though, is that I receive the cost of the session. I say this like a joke in workshops, and although everyone laughs, it’s a realization.”

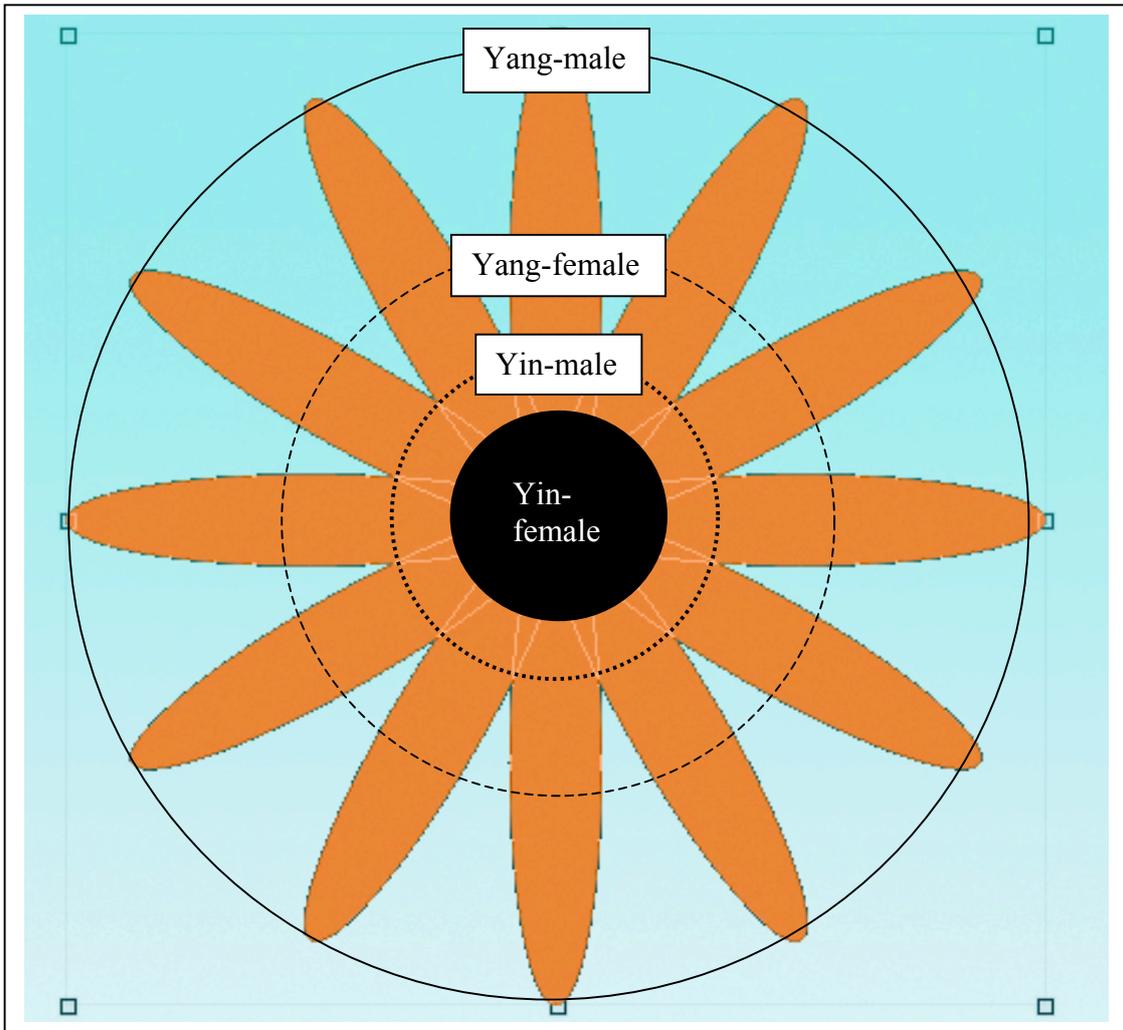
And also the brilliant Voltaire:

“The art of medicine consists in amusing the patient while nature effects the cure”

David Nassim
14/ 3/ 2012

Nature's Blueprint (part 3): the flower of transition culture.

Previously in this series of articles there was an explanation of the expression of a formation of a settlement/ society and how it may form itself based on the different natures of the energetics of the people involved. The following adds more detail to this natural-blueprint expression and how an actual settlement could form, this simple diagram illustrates the main point:



The above is a simple flower structure. The core of the flower is the yin and concentric to this the yang. The other important feature of the flower is that there is cohesion in the centre and then the petals express how the yang aspects need more space.

In a settlement of this nature the formation would naturally be that the inner region would be more densely populated by the yin qualities, this energy is quite closely knit, just like the organs of the body. However as we go out to the exterior things become more spread open, like the limbs or fingers of the hand. The yang needs more room to breathe and more space, so naturally space is very important for this quality. For the yin there is no problem being in a very small space as they do not take up that

much room expansively. The yang needs more space and openness and as such homes need to be built further apart from one another. The yang acts like a border guard and is the first expression that an exterior energetic will meet, but this gateway may not necessarily be crossed, there is first a sensing as to whether this is useful to the yin of the body, as to whether it is accepted or rejected by the exterior, just like the hands feel and touch, or the senses put up different qualities before there is allowance into the inner body.

The yin quality do better when closely knit, they join together and form a anchoring core energy which is communicative and whole. The yang are expanded from this and naturally need more space or a sense of freedom, but they need the anchoring base point for them *to satellite around the yin*. A beehive works in the same way, as does every aspect of nature, as this blue-print is not new but simply an expression of what already exists.

The formation of a society has to acknowledge the different natures of the different people within it and so if we take a perfect model of a society where a quarter of the population is yin-female, a quarter yin male, a quarter yang-female and a quarter yang-male then the formation of the flower pattern when these energetics form a tribe is the arrangement which is suitable for sustainability and the required space for each member. The yang female needs space but less than the yang male and the yin-male needs more space than the yin-female but less than the yang-female, so he is between these qualities.

This sums up more details of how a society can function based on this natural blue-print, but of course this expression of the empty-centre applies to everything. The main difficulty is always that the yin energy in today's world are considered to be subordinates rather than core-qualities and the yang is considered to be "top-dog" and actually abuses the nature of the yin rather than looking towards it and being its constant protection/ skin. Being of service to the land (yin), it yields fruit and so the expression of Masanobu Fukuoka's Natural Farming (please see <http://www.onestrawrevolution.net>) is the key expression in the world today that allows for a yin-centered vision of possible re-connection to natural essence. The following of the nature of yin is the process of transformation from sufferance to acceptance. When the yin-female stands as an anchor and connects to life then the formation around her will begin. When she is in collusion with the nature of the madness of yang, or she is influenced and herself deranged by this, then like a house of cards the whole of human society collapses.

David Nassim
29/8/2012

Nature's Blueprint (part 2): The formation of a "real" and "possible" non-compartmentalized "Transition Culture".

(This is a follow-on article to my previous article called "Nature's Blueprint" which acts as a foundation to this one.)

When we look to nature and just observe we notice that things don't happen in bits. Nothing changes in a single restricted way, everything is in fact moving at the same time. So the breakdown which is occurring right now in society is occurring in every way, not just in one or two aspects. It is not just that people are realizing that patriarchal hierarchy has had its day and is destructive in every way, but also that its process infects everything, from industry and economics to the mono-diet we eat and the mono-culture of our interpersonal relationships and ideologies of nuclear family living and interaction. It is not one aspect that is decaying, it's the whole lot all falling away.

This is why at this time people are caught in the headlights of what feels like a pre-apocalyptic nightmare. In a sense we are all waiting, half with dread and half with "Thank God!", for something to happen that allows the tension to let go. After all, if there really is an asteroid hurtling towards the planet then it definitely puts the income tax deadline or whether to buy that fridge with the ice-box or not into perspective.

The problem is that it may not be the occurrence of a catastrophic event that propels the change, it may very likely be a continuation of what is happening and has happened for thousands of years, so then where does this lead us? If we are not obliterated by the asteroid, then peak-oil and the end of fossil fuel supply will definitely impact the culture around us. We can be forced into a corner, or we can respond to what we feel anyway. This doesn't have to be based in fear or loathing but simply because we want to do it, because when our instincts are listened to they lead us humans away from what we don't like and towards what we do like. Transition is not reaction based on fear, although of course that can happen, but in the midst of this fear there can be a recognition that what is being left behind is completely redundant. Like nature, the movement towards a new culture can't be compartmentalized and as a result it is all happening together. As we look for "solutions" we find that nature has always had them but we constantly ignore and miss what is literally in front of our noses:-

"Though the problems of the world are increasingly complex, the solutions remain embarrassingly simple." - Bill Mollison

The point is that humans view things as being very complex because there seems to be a world of duality or multiplicity, which means that everything is "apart" each bit having its own world, much like the absolutely ridiculous but clearly expressive British Gas advert, depicting everyone in their "own world" separated by space, this is a mad expression but is "normal", and recognized as such for most people:



The nature of this course is expressing what the problem is. It is staring right at you in this, the feeling of being “separate” and the acceptance of this as “normality”. So the movement of transition is away from this nuclear ideology and towards something which works for the human-animal/infant/female/indigenous expression, *not* the “adult/colonial/supposed *civilized*/warped-male” expression. The change is occurring where there is a movement towards what was seen as being “weak” actually being revealed to be beyond the duality of “strength vs. weakness” and understood to be “foundational”.

From Dylan’s masterwork “The Times they are A-Changin’ ”

*The line it is drawn
The curse it is cast
The slow one now
Will later be fast
As the present now
Will later be past
The order is
Rapidly fadin'
And the first one now
Will later be last
For the times they are a-changin'.*

So what occurs now has never occurred before, it is a time of total transition where the human’s perplexed situation of feeling separate and out of the gravitation of the earth, like a cannonball shot straight upwards, starts to come back under the influence of gravity and returns down to earth. Therefore the expression herein is not pie-in-the-sky, the process of transition culture is the most practical and clear solution to the issues of humanity. What’s more they don’t need to be achieved, they simply need to be recognized/uncovered and time will do this, it’s just realizing the end of the line for “humans against the tidal wave of nature”, we don’t have to force things any more. It’s about taking early retirement from the madness of human-idealism.

The pie-in-the-sky is actually that things can continue with the unattainable and aggressive, fear-based reactions to life that we have all been taught and brought up

with. This stuff is all dropping away, it's had its time. So everything that we are told is "practical", such as capitalist economics and value systems, mono-diets and chemical agriculture, as well as the nuclear family and monogamy as a basis for relationship and everything to do with education, success and ambition, even the "value" of "human culture"...all of this is utter nonsense. And yet the suggestion is that permaculture or natural farming is "radical"! When we actually look at it from *natural reality* then it is the industrialization process which is the radical expression, it is completely warped from natural structure and as a result creates intense suffering. As far as nature goes suffering is deeply radical. Nothing in the universe suffers but the human. This process of "self" and suffering is dying, it's time for something which is new to us, but which has always been in the background: *nature*.

A man who knew this deeply was Masanobu Fukuoka and in his book "The One Straw Revolution" (see: http://www.onestrawrevolution.net/One_Straw_Revolution/One-Straw_Revolution.html), which is one of the key classic books on cultural transition ever written and one of the most vital books this millennia, he explains what is at the root of all his interest in natural farming:-

"Recently people have been asking me why I started farming this way so many years ago. Until now I have never discussed this with anyone. You could say there was no way to talk about it. It was simply - how would you say - a shock, a flash, one small experience that was the starting point.

That realization completely changed my life. It is nothing you can really talk about, but it might be put like this "Humanity knows nothing at all. There is no intrinsic value in anything, and every action is futile, meaningless effort." This may seem preposterous, but if you put it into words, that is the only way to describe it.

This "thought" developed suddenly in my head when I was still quite young. I did not know if this insight, that all human understanding and effort are of no account, was valid or not, but if I examined these thoughts and tried to banish them, I could come up with nothing within myself to contradict them. Only the certain belief that this was so burned within me.

It is generally thought that there is nothing more splendid than the human intelligence, that human beings are creatures of special value, and that their creations are accomplishments, as mirrored in culture and history, are wondrous to behold. This is the common belief, anyway.

Since what I was thinking was a denial of this, I was unable to communicate my view to anyone. Eventually I decided to give my thoughts a form, to put them into practice, and so determine whether my understanding was right or wrong. To spend my life farming growing rice and winter grain - this was the course upon which I settled."

- The One Straw Revolution, p. 4, Masanobu Fukuoka

Fukuoka's expression here reveals something vital. When a person moves off towards a course of action based on *no-thing* rather than *some-thing* there is a totally different

approach and result. Fukuoka spent his life in observation and following natural rhythms, finding how theories and ideas gave way to what was actually happening in front of him. His process was completely felt and sensed, not thought-out, and as a result his natural farming methods form the absolute root basis of all the follow-up permaculture movement, which today often misses the root philosophy that is not just about agriculture but about the human in totality. We cannot do natural farming or permaculture and not change in human-relationship and interaction, this just doesn't work. Permaculture is a form of anarchy, it lets go of the systemized methodology of the human bearing down on nature and looks at allowing nature to take the reins (as was always the case, but strongly resisted). This is not the same as bio-dynamic or organic ideas which are still to some degree in the ideology of the human taking the reins, albeit less so. In perma-culture and natural-farming there is a focus on Mother Nature as the centre and the human dances around her.

So Fukuoka's natural farming gives us the exterior expression of transition culture. For most of us the movement from the city to the countryside is obvious. This also means a movement from the believed "international-city-zen" to the local community and to local connections. This is obvious transition and is occurring at a snail's pace in the transition-town movement, but this eventually has to also be a movement to the countryside and out of the town to the earth itself.

This expression follows in our interpersonal relationships and right at the core in the ideology of "myself". Let's look at this in a ridiculously linear fashion:-

Past - dualism	Transition	Natural Reality
Patriarchy/ matriarchy (yang dominance)	matrifocal (yin acceptance)	Natural
Industrial/ city-based/ forms of commercial farming : Chemical/ organic or bio-dynamic, "doing something to reap/ rape the earth"	Natural-farming/ permaculture,(via Masanobu Fukuoka) "serving the soil", earth is the centre for community.	Hunter-gatherer, wild food based - natural
Economic based	Free	Natural
Ambition and success based	Realization of futility in seeking, "doing" less	Natural
Education of the head/ idealization of the head and the upper body	Movement down towards the body/ feet becomes primary	Natural
Medicine that is pain focused and attempt to "fix" with chemicals	Medicine that has realization of sufferance at the root of pain. Realization that healing is instinctual and innate.	Naturally without medicine
Nuclear family	Re-tribalization in matri-focal society	Natural groups
Monogamy/ Polygamy (in some countries)	Polyamorous, free-spontaneous sexuality	Natural sexuality
Belief in insufficiency and fear of sacristy "the	Realization of natural bounty and innate life	Natural indigenous living simply. Life-death are

survival of the fittest” ideology	generating and re-generating quality of nature.	One.
Scientific/ religious	Observational	Natural
Absolute belief in “self” - “I think therefore I am.”	Questioning “self” - “what is the “me”?”	No-self, “natural reality”

The above illustrates that where there is change in the exterior there is obvious change in the interior and in fact this interior is the basis of change. In fact the 3rd column to the right is constantly the base-reality and the 1st and 2nd column are on top of this, if you like, so the linear expression here is not useful but is just a general picture.

The nature of transition culture has to begin when people realize that life cannot be compartmentalized and that everything is moving at once. Of course we can form community based around one of these above, but it is inevitable that if one is engaged with the rest will follow:-

“When we try to pick out anything by itself, we find it hitched to everything else in the Universe.”

-- My First Summer in the Sierra , John Muir, 1911

There is no recipe here, simply an open readiness and a realization of the inevitability of this as a bountiful swing back to nature. There is nothing to “do”, in fact just the realization that this is happening is “doing” enough, what happens after this is not in anyone’s control, it is simply a swing towards this because it feels right, or it doesn’t feel right one wouldn’t go towards it. The point here is to describe, not to prescribe, and while this might seem like one person’s opinion, if you take all the issues we deal with today and investigate them yourself, then like many others before us and probably after us, the realization is and always will be similar.

Again I ask you, if you wish to comment or engage with this conversation about the formation of community and engaging more fully in the above, please let me know. I would very much like to speak with you: david@healthinstinct.org

David Nassim
22/8/12

The last resort?: The point at which modern interventional medicine becomes the appropriate treatment.

Currently we see situations where patients and/or practitioners are either vehemently “anti modern medicine”, believing it to be unnecessarily aggressive and insensitive or conversely those who believe modern medicine is the only answer and that the other stuff is simply “quackery”. From the patient’s point of view the problem lies in being able to understand what really does “help” and to differentiate what actually does heal when faced with the madness of different therapeutic disciplines.

In order to really help a patient the practitioner must be able to diagnose the situation accurately and to refer or direct them to the most suitable approach, *even if it isn't the one which that individual practises*. If a GP was really a “general practitioner” he/she would be able to look generally and broadly, but very often from within modern-medicine the GP has become EP, or “exclusive practitioner”, although this is now changing with patients’ demands. This is not about integrative medicine, but requires a complete understanding of the natural energetics of medicine and so being able to diagnose from a broader perspective than “good” or “evil”.

If we narrow down the main expressions of modern medicine to a broad brush-stroke expression there are two major treatment approaches: surgery and bio-medicinal drugs. When looking at this, it is surgery which needs to be understood as being the mainstay of modern medicine and the basis of the ideology of the whole medical approach even when considering bio-medical drugs and approaches used in psychotherapeutics such as Cognitive Behavioral Therapy (CBT). Drugs and all modern-medical approaches have very specific and very focused purposes but in many ways have side-effects just like surgery. The point is that modern medicine has a *surgical mind-set*, so the question is: when is this approach to the body appropriate? The answer simply is that when a problem become **visible, physical and acute** then that is the most appropriate time to use surgical intervention and its related approaches. Before this time many other methods that are not of this ilk can be used which have a very different approach.

Let’s for a moment look at the energetics of surgery and its relation to other approaches within holistic medicine. In ancient medicine surgery was seen as being outside the normal practice of medicine. While surgery is the strongest form of cathartic medicine, generally medicine does not attempt to draw a lot of energy cathartically away from the body, but rather to cycle the energy and for there not to be much loss or leakage. Still as part of ancient medicine, at certain points when the problem was **visible, physical and acute** in nature, there was the requirement of surgical intervention in order to help the body clear itself of toxicity or to repair the tissues so that further leakage from an injury, let’s say, could not occur. In all of the surgical procedures the approach is to remove or repair damaged tissue and to allow the body the chance to repair itself. This therefore requires a keen skill but not necessarily that of the nature of the energetically-sensitive healer dealing with the living body outside of anaesthesia, but as a person working with the physical tissues and a blade in order to rectify physical manifestations of problems. In the end it is an issue which can be quite mechanical, this is not bad, it’s just what it is. Historically surgery first developed in alignment with the dissection of corpses. Practitioners of medicine from East-Asia were surprised on encountering Western medicine (via the

Spice Route in the 13th century onward) by the level of detail and clarity of understanding of the anatomical insides of the body through dissection that for centuries had been the process of western medicine. This was less focused on in the East, which was more concerned with the energetic understanding of the body that could prevent the physical issues that ensue later on in the development of a problem. The aim was to deal with illness *before* the sometimes-inevitable and very risky situation of surgery became necessary. There is however a long history of surgery dating back to at least 200BC in the East, but this was an extreme measure, although an appropriate one when used.

So while surgery was employed in ancient traditions it was not to the level that it is now explored in the modern West whereby the surgical mind-set of modern-medicine sees *everything* as material. This is something that has constantly been the mainstay of Western thinking for centuries, creating the rigidity and colonial mentality of the Western empire and its narrow-viewing angle. The main difficulty with Western approaches can be seen within the medicine, it is a reflection of everything within the society as is everything else, hollographically a part represents the whole. The difficulty with this ideology is that it is narrow and so can't see itself within the context of everything else, it believes it is seeing the world "correctly" when it is usually seeing part of it and very often only the bits it recognizes. While this has surgical "benefit" because it is focusing on detailed areas and so it can see and cut away a piece of material, this is a mad approach as it fails to notice the whole and so has no anchoring in its direction, it splits things up, and separates one bit from another. But *the body is not made of parts*. From the angle of modern medicine, not only is the body made of parts but everything is! In actual fact nature is made of "wholes". There is actually only One but through the modern-mindset of separation and the believed-real separate "self" or "me" (this is the "human-condition" which we might say is epidemic in the modern-west greater than anywhere else in the world), there is a surgical mentality which rules. This too is the nature of the analytical mind which separates everything into bits, but actually this is an illusion and when contextualized it is recognised as such, and that in fact it's never really "apart" but has just changed form and *appears apart*, and that's all.

This said, the nature of surgical-based medicine has its place. But if we consider situations where such processes are actually appropriate, it is actually a far smaller percentage than are actually used. This is simply because while there is a focus on this kind of medicine in the modern West, this is often all that is on offer. It's like going to a butcher and asking for carrots, no matter how many times you ask you'll always get meat and not carrots. Advice from the butcher will always be to eat meat, the question is why would the customer expect something else from him/her?

The point is that 90% of the time people in the modern West have mainly chronic problems, but the first port of call for most of those people is to go to their GP That approach deals with and looks at the chronic problem through the mindset of dealing appropriately with the **acute, visible and physical** (which are perhaps 10% of cases). There is a belief that modern Western medicine should be the first port of call, a GP is considered to be the "primary health-carer". But with only a 10 minute slot and the likelihood of being prescribed antibiotics, pain-killers or anti-depressants and an ideology of medicine based around acute-treatment and a surgery-based mentality of looking at things through narrow rather than broad focus, there is a massive problem

in the approach which is coming to be realised by doctors and patients alike. Patients move with their feet and less and less of them now see their doctor as their primary carer. Instead they consider other practitioners as being primary because of a sense of trust and relaxation which occurs which they know instinctively is the root of healing. The difficulty then comes when telling their doctor that they are seeing a reflexologist and convincing them that this is really “helping”. Usually a doctor will look down his/her nose at this choice, dismissing it as merely a “placebo effect” which is still considered “second-class” even though placebos have proven to be as effective and often more so, than prescribed drugs in science’s own double-blind trials. The narrow focus of modern medicine is based in Newtonian-materialism and so this produces the tunnel vision of science.

Surgery is not a preventative medicine, it does not focus on the level of something *before* it occurs physically. Of course a surgeon will tell you otherwise, because their ideology will always be “you should cut it out before it gets to the acute stage”, but in fact many other approaches can help before one gets to “the last resort” which is the expression of the surgical procedure. The difficulty is always in the judgment of this situation, when should one act? Acute means acute, it means that there is a situation **now** which is a problem, acute discomfort, pain or change in the tissues that means visually something is going on that really looks and feels “wrong” and one is in fear about...often these are signs of an acute disorder.

Much of the time Western diagnostics is all about attempting to find the problem before it occurs “physically” through blood analysis and the like, and while this is interesting the mindset is still narrowly focusing on the physicality of the blood and the treatment approach is often still limited to surgically-based medicine which therefore is often inappropriate. It’s like trying to crack a nut with a sledge-hammer because the sledge-hammer is the only tool you have. Modern medicine cannot see outside of its box so it views things through a kind of tunnel-vision. For the patient anything other than this way of thinking by a doctor is far more open, which makes them more “on the edge” than the main-stream. (Please see the brilliance of the new wave of modern medicine from one of its pioneering challengers Patch Adams: <http://patchadams.org/>).

When a change in the blood is noted this should indicate a pre-acute stage and this can be dealt with by other forms of medicine if only Western science would accept that they don't really understand everything! This is yet to come – in the UK the Richard Dawkins and Brian Cox brigade are still on the old soap-box of popularizing science as the “be-all and end-all”, which in itself is misleading and inaccurate as the very foundations of modern science and physics are all the time being questioned. However, few will venture to touch upon that as it will completely change their world view away from the seemingly “safe” narrowness of materialism.

So until there is a Oneness in medicine there will always be divisions and ideas as to what’s what. So in the meantime it is for the patient to trust their senses. When people go to the GP nowadays it is invariably at the acute phases when there are major red flags such as blood in the stools or urine, vomiting or major weight loss etc. These are physical and acute issues which are presenting, but in situations such as mild diabetic conditions, mild heart problems, cancerous tissue which is at the tumour stage but is not aggressively spreading and many other issues, it is clear that much can be done

before there is any requirement for intervention. If there is a readiness for the pattern to open outwards and clear through natural discharge, energetic medicine can offer many methodologies that help the body's natural process of healing to kick-in and clear the damage to tissues from within. Often a broader approach needs to be taken in these situations where it is pre-acute and something does need to be changed, but when it is the right moment.

Sometimes of course this won't work, the patient will not be in the right mode for things to change because although the nature of the illness has meant that may have the instinct there is something "wrong" and may even know what to change, it will take too long to let go of long-term tension that has been held within, which would thereby enable the body to recover enough before the onset of that acute stage. As a result the person is between approaches. They will likely need to be based in a longer-term, broader approach to health but at the same time be helped surgically at the acute stage of the symptoms. Surgical is by nature to do with symptomatic expressions, the root of a problem is never in the physical manifestation of an issue unless it is born of the exterior and is a physical injury to the body. Even here one can say that the injury occurred because the body was not strong enough internally to withstand the impact, Superman never had this problem! The point is that the body's natural healing power and relaxed openness and strengthening growth is always the root of medicine and cutting away damaged tissue is always a symptomatic approach. This is also why the surgical mindset of most modern medical drugs is based almost entirely on symptomatic response rather than on what we call in energy-medicine "root treatment".

The point is that all medicine has its uses, like different tool-qualities, it is just about understanding the energetics of medicine and in this way the approach that is "best"-suited to the patient comes forward, sometimes it will be chronic-pre-acute stage and other times it will be on-the-line and other times it will be fully acute and requiring attention with a surgical mindset. The point is that although it is clear that acute medicine may be "the last resort", it definitely should not be the first resort. What this demands is instinctive sensing by the practitioner involved and a process of connection to the patient in discussion of what they feel instinctively and what overall is the naturally appropriate thing to do.

This is not about agendas, not about what the patients or what the practitioner "want" it about *what is* and responding to it. Ignoring the patient is akin to abuse, it is a false belief that "I know better" and this leads to hierarchical domination and a mis-use of medicine in order to prove the doctor/practitioner is "right". In fact the process of healing is really one of change from one state to another, the acute stage of an illness may not occur if it can be let go before, but if it happens, *so be it*, this is not personal. None of the illnesses we see around us are personal, *we are all fingers of the same hand of nature* so there is nothing "I can do" about an illness, very often it is simply what has occurred after a domino-effect of thousands upon thousands of years of the propagation of "me" that then comes out in the manifestation of physical illness. Who's to blame? There is no owned past-life, neither is this life owned by anyone either, one can't blame the past, present or future for what is occurring, one can't even say it's all about "choices" because no-one chooses, in reality there is "no-one", so who is it that would choose? These may seem like a philosophical irrelevance, but when the whole of medicine is based on "myself" and what "I choose", what "I am"

and that this is “my illness” all this mentality is actually part of the human dis-ease of “self” and we have to realise that natural-energetic-medicine is outside of this narrowness and is simply the healing expression of appropriate balance that some natural-healers can provide for other people. It is not through choice that any of this happens. The act of healing is not a choice, it is an occurrence, and even the seemingly material process of doing surgical procedure can have this realization at its background and origin (the Hippocratic Oath in fact!), instead of a blaming of practitioner or patient who are actually One.

For the cancer patient who has had years of traumatic abuse in her background, to be told she has cancer is difficult enough, but to then be told she can “do” something to fix it if she is really “good” and “follows the regime”, makes her think it was because of her “bad” past drinking and smoking and drugs that this all happened and therefore it’s “her fault”, so unless she stops doing these things will not get better. In fact it’s never about the drinking, smoking and drugs that are all ways of her coping with her depression, but is in fact a process that has unravelled through her body. If this is all occurring at the pre-acute stage and she wants to naturally engage with the process, then as the psychology of shame and guilt and fear lets go so will the habits and there might be a return to health that can heal the body naturally. However if this takes ten years then at some time during this healing process she may find herself moving into an acute stage of the cancer changing, in which case surgery is the approach, *where it was not appropriate before, it is now*. Continuing on from this there is no negation of the process of healing which still takes place after the acute stage is over, now with more time allowed from the surgery she is able to heal and return to health. This is just following a natural process. With a major difficult illness such as cancer it is rare for people to be in an immediate stage of readiness to change and this is why at some stage often surgical mindset/intervention is needed. But to suggest that not following a regime is a person’s “fault”, or that old abuse is something they can “do something about” to “fix themselves” otherwise they have “failed”, is ridiculous in both modern or so-called “natural” medicine. This is the idea of so-called medicine using “blaming and shaming” tactics as a method of healing actually increases dis-ease – which is the fundamental sense of being separate and alone.

It is important to note that alternative therapies which have recently formed such as naturopathy are actually a very modern western approach to the use of herbs and supplements as an alternative to modern interventional drugs. It is therefore important to understand that this mentality is still of the ilk of the surgeon and so is acute symptom-focused treatment in the same way as bio-medicine, what in cancer terms might be called “natural chemo-therapy”. That said that there is more of an approach to strengthening the body’s immune system than a focus on outright killing of cells, but the way in which the herbs, supplements and foods are looked at is still focused on parts and is unable to look at the individual and the whole, as the methodology of investigating the herbs and supplements is via the same scientific ideology because western drugs are isolated and synthetically produced.

In a way this kind of approach needs to be seen as allied to modern medicine and as such is within energetic medicine, but this is a partial viewing angle with the surgical-scientific mindset at its centre. Treatment that uses naturopathy as an alternative method of treating acute-stage cancer and other illnesses is really just the natural method of doing something similar by using bio-medicine. Bio-medicine is generally

much more aggressively cathartic, synthetic with more aggressive side-effects, and natural alternatives are generally less aggressive, have less side-effects, are natural in origin and do look to narrowly-strengthen as well as narrowly-“dis-infect” the body. This is the main difference.

We need to understand that modern western medicine fits hand-in-glove with the modern western illness and approach to life. The nature of life is a battle in the modern west and so medicine is militaristic and narrowly focused and this is the same for its naturopathic counterparts albeit to a lesser degree. The point is that either way the modern western way of “fighting an illness” using whatever method, be it synthetic or natural, is still in a sense a surgical removal, it’s still a process of catharsis or clearing. Sometimes it is even the most appropriate action to allow an already tired patient to be affected harshly through synthetic or natural chemotherapy principles simply because it reduces *all* the energy in the body, including the cancerous energy (or other progressive illness) but also the anxious energy which is the root and exaggeration of the growth of the cancer.

It is very interesting that in the West the fundamental principle of therapeutics in the modern era and even historically is about catharsis. Most of the time there was a major interest in cleansing the body. In the East this was not the foundational principle, it was the opposite, it was the nourishing-healer rather than the catharsis that was seen as most key, it was a tonifying-based approach. This is basically because the constitution of the Westerner is very different from that of the Easterner. The physical structure of the Caucasian versus the Asian shows many differences in body shape but fundamentally on the internal organ level the liver is larger in the Caucasian and constitutionally the liver is strongest whereas in the Asian the lung is the strongest. This has repercussions in many different ways but most notably this means the Westerner will have accumulations in the liver and this is a blood level-based situation therefore it’s deep in the body. The Westerner’s nature and constitution is heavier built, it is noisier, more aggressive and generally more hot-toxic by nature and what is eaten are often more meat and high-energy foods. The Eastern nature is opposite, slower, softer, less toxic-overheated but more deficient and cold. Hence the approaches are different. This is a broad generalization of the highest level but it clarifies why the approach to medicine is so different East to West. The Westerner is all about different styles of catharsis, from the deep organ of the liver through to the large intestine and then through the skin, these are his/her main focus. The Easterner however thinks less about catharsis and more about how one can absorb and hold onto energy for long periods of time. This constitutional difference is what actually creates the surgical mentality of the West and the healer-mentality of the East. Therefore the “fighting spirit” of the Westerner sometimes needs to be subdued, even to the extent where much of it is killed-off by the chemo-surgical drugs in order to get to the point where the body is depleted and so can be built up again. Interestingly this was Jung’s ideology of the “ego” in that he assumed that the “ego” had to form and become full and would then slowly let go, and that this was an inevitable process, but only for the Westerner, not everyone needs to go through this process. But it is clear that the nature of the Western constitution is actually the world’s colonial energy, it is the “destroyer of worlds”.

As a result the cancer that lives within us is a reflection of this energetic intolerant nature and mind above body, male above female and adult above child philosophy,

therefore approaches that can literally absorb life-force: surgery and surgically-based medicines being the coldness and most “killing” of all treatments, in order to stop the energy doing what it’s doing. In a way the energy of cancer sometimes needs a very big wall of chemo to absorb all of its aggression, resistance and intolerance and cut it down in size (as well as the healthy energy of course) at which point other approaches such as Eastern healing become something that the body is open to. In fact the Western approach is within the context of Eastern philosophy and medicines but for now this is very difficult for the West to see. This is why Western medicine is often required by Western patients even though it is known to be a poison, the strongest yin is death, the surgical mentality sometimes gets close to this and this can give a person time to bring about a complete change of life that can incorporate some of the healer-approach, so further catharsis is not necessary.

The energy that cancer is using up is also in this process, so when the body has less energy the cancer can’t grow either. This occurs in aggressive dietary regimes such as Gerson therapy and also in chemotherapy, both of which can aggressively move the body into a state of energetic deficiency which in time can lead to recovery. This is really applied to patients where the mindset is stuck in fearfulness/anxiety, a situation where the energy is not yet ready to open up naturally allowing a natural letting go. So instead it is about trying to give more time for a patient to be able to go through this process by extending the acute phase and hopefully dipping into the pre-acute and holding this while in the background the more nourishing energetic medicine is focusing on the root of the illness which is always to do with the ideology of a separate “self” (please so many other articles in this section for more expansion on this topic”).

Sometimes the body energy, especially in young patients, “works against” the process of healing because life has not yet reached a point of natural letting-go of the control-state and so allowing healing to ensue. They are often programmed through life processes to be set down a track of annihilation so one can in surgical terms “buy-time” by aggressively fighting the body’s energy and calming it right down. This draws energy away from the person so in a sense they are forced to move into a state of stillness and rest and so potentially recovery, which would not have happened if they had had energy to do what they thought was the “right” thing. This is very difficult because it is not negating the patient’s experience and sense, but is a realization which comes to both patient and practitioner in time that although the approach and everything is “naturally focused” and it’s all okay, it cannot happen until a person lets go of the control. They can’t “do” this, it just happens or it doesn’t, no amount of “attempting” or “trying” gets anywhere, it is usually deeply frustrating, involving incessantly looking for “results” with a pained anguish.

Energetic medicine, which is the root of modern medicine, derives from cultures which did not regard life in the same way. They understood the symptoms as distinct from the origins of the illness. Therefore the mindset was different and the practitioner could help a patient be in touch with the instinctual qualities of rejuvenation more readily as life was more in touch with the senses. In today’s world where the mindset is locked into a narrow-focus pattern from an early age, this means that natural practitioners of the ancient energetic therapies must be aware that their practice only extends to the level at which a person is open to it and there is no way a person who is not open to this can enter into this zone until they are ready to do so.

Not seeing this creates a bullying mentality in this medicine which is actually counter to it and therefore completely useless. Observation and appropriateness is always the response and when something is stuck one should never use force to unstuck it. Often it needs to wear itself out, this is what the chemo and other methods do so these too can be appropriate and one must be open to this. It is only after this that sometimes the more energetic processes can be accessible. Even if the patient thinks there is openness this is not necessarily so, in which case often what is appropriate is to show a patient what is truly happening. True openness is a deep and instinctive process, it cannot be thought-out or believed in, it is either ripe or it isn't, who would blame the tree for its fruit not being ripe?

Nature has a complete counter-balance to everything. Interestingly surgery can be the way nature breaks in to the total feeling of separation to the exterior, by overtly physical means! The "self" creates the total belief that "no-one can get in here" and sure enough this forms a pocket of energy that is this exact expression, in the form of a tumour or some other manifestation. Either that or it's a kind of internal hiding "I'm not going to look into this now and I'm just going to *get on with it*" and so the tension is hidden in the body but sure enough when it is seen surgery brings this to the surface.

Sometimes when emotion and stress has become somatic, i.e. has become physical enough to form a manifestation within the body tissue, then it is a situation that cannot be resolved, or there is not enough time in a person's lifespan for this to be resolved through the unwinding process of the tumour or other manifestation reversing and going naturally into remission, i.e. the tumour being cleared by the body and tension and emotional anguish being released. Sometimes these physical processes are caused by externally ingested or absorbed biological-chemical pollutants without any emotional content at all. When the pattern is produced externally in such a way, via exposure to some kind of bio-chemical damage then the problem is usually much easier to resolve and also tends to be quite acute. When it is chronic and emotionally based or congenital then it is very much harder and it is the chronic illness that is the key issue found in the Western clinical context.

The point is that surgery doesn't have to be seen as a "terrible intervention" but just as an intervention that counter-balances, it is part of the energetic-medicine spectrum. It is the coolest medicine, so cold in fact that it is about death, the blade, but death as we know sometimes brings release, and so the process of surgery is very much like a death and rebirth process. This is exactly what going through anaesthesia and surgery is all about, when one thinks things have changed and that whatever "demon" was within has now been cathartically removed. The degree to which something goes inwards is the degree to which something needs to be drawn to the surface. The degree of holding within is equated exactly to the degree of releasing in the end, no matter if this release is death itself which for some situations it has to be. None of this is "good" or "bad", medicine is really only useful when there is a realization of its necessity and also a realization of its context and breadth.

There is no way that a doctor or practitioner of any kind should discount or be disdainful of any modality of treatment, BUT instead needs to understand as many modalities as possible in relation to his or her own and each other, in order to know when referral is absolutely necessary. This is the main problem with practitioners of

modern-medicine because they have such strong belief system in Newtonian-science and to the degree of absolutism attached, which are completely unfounded, yet they discount everything else. This creates a counter-movement of people who “do it all naturally”. The point is that *everything* is natural, even plastic comes from oil, which is natural! When we understand anything it is through seeing its energetics, everything is energy and so to apply appropriate energetics to deal with a problem is the real expression of therapy. This is not a throw-away statement of “whatever works for you” but it is a realization that what “works” is absolutely what is energetically of the balancing resonance with the problem and incorporated mindset of the patient at the time and all of this needs to be taken into account. If a practitioner is blind to the nature of narrow-focused medicine, such as modern-medicine that focuses on the most dangerous symptoms, then they are blind to seeing its beneficial use. If those within narrow-focused medicine cannot see the use of broad-interested medicine aimed at treating the root of the problem then they are blind to this also. The issue is not about integration for they both naturally have completely different views, but is a realization that they are both part of one spectrum, and the spectrum of medicine essentially can no longer be called medicine, it is simply energy and appropriate resonant response.

Those people caught in the trap of believing they are “all of medicine” in its entirety or part of “proper medicine” while the “other side” is considered to be lesser, fake, unscientific or whatever, are simply an expression of the ignorance and arrogance of “self”. The nature of separation is the nature of dis-ease, hence the approach which highlights one thing and has no place for the other is very prejudiced and results in the passing on of a dis-ease process to all who contact this situation. Health is not personal and it is impossible for it to be, there is no such thing as personal health, as no-one is separate from one another. So health is of the whole, not of the part, and as a result what happens to people happens to the whole of us, not the part. This is the nature of what we are living through and medicine can only respond to nature’s own unraveling process, it can’t force it in one way or the other, it can’t choose or decide, it needs to respond from instinct and when this occurs with any illness then there is a possibility of dealing with it.

Death is inevitable, it is a process which can’t be avoided, but holding back from acting on an acute stage of illness or in fact from the act of surgical intervention before the acute stage, or when a patient is simply too weak to heal during the operation or afterwards are causative factors in early death simply because there is not a responding of instinctual sense within medicine. There is no good or bad in this, but the nature of medicine is an instinctual response of wanting to allow something to move to natural resonance in the specific way of connection to another human. This can’t be done by everyone, it is the role of a few people who do this naturally but those people must respond instinctively. Patients can then respond naturally and as a result will also get a sense of what is appropriate even in the most dire of situations. When there is truth being expressed it is known at a deep level, even if a patient is in deep darkness or fear a sense of being seen and understood allows for a sense of non-separation, which is the essence of healing. In this way patients are not left outside the process of healing but are what it’s all about and so surgery is an accepted expression rather than a “must do” or even “last resort”. The point is that appropriate medicine is the sense of Oneness. Healing occurs spontaneously at the point of contact and this can be even at the end of a blade when it is the appropriate time for this to occur.

Medicine is a spectrum of natural expression and this is how to view it, if we only see one angle, whether that be a belief in non-material or a belief in material, we lose part of the picture. Ancient medicine could always see the whole and as a result surgery was part of this whole. The more material yin quality was the foundation of the more ethereal/yang expressions of treatment. It is important to be clear that natural medicine is always inclusive, never exclusive, and then always it is appropriate.

For more on this please see my book “Medical Oneness: The way to unite all forms of medicine” See here: http://www.healthinstinct.org/index.php?main_page=page&id=3

David Nassim
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Transition relationships: From monogamy to polygamy to polyamorous relations.

As expressed in a previous article, relationships are actually imaginary in that there is a belief/dis-ease happening between seemingly single or separate entities which we call “selves”. This is always the biggest problem because in actual fact, or in what Tony Parsons (<http://www.theopensecret.com>) calls the “natural reality”, there is no person involved in relating, because the “Self” is an hallucination of the senses.

While for many this reality is not immediately obvious within the fiction of the disease of “self”, there is always a deep feeling of yearning and seeking out something which feels more complete within the perception of the world as being full of separate objects and subjects. This generally takes the form of a kind of anarchic breakdown of many things within the world today. Governmental and economic breakdown are two such expressions which, as there are increasingly limited supplies of resources, will continue to have more difficulty holding the “power spot” and it will be more commonplace that governments give way with their economic backbones crumbling.

However this pans out, it may not be pleasant for millions, but it is also the nature of nature expressing itself through the human in its sufferance to want to seek for something more fulfilling and more complete than individualism and capitalistic economics, all based on “me”, the human condition of “self”. There is a natural breakdown that eventually reveals the true expression of human nature, which while constantly present is hidden within itself and therefore it is impossible to see out of that box.

One of the situations that is clearly crumbling and has done since its creation is the nature of the monogamous relationship. In the brilliant “Sex at Dawn” Christopher Ryan and Cacilda Jethá explore all the various permutations of how modern sexuality has been informed by a society constantly forming individualism and constantly moving away from its natural essence. The clear origin of humankind is tribal and as such the tribe is that which informs the nature of relationship. This is something that is long forgotten. The breakdown of monogamy starts with the idea of polygamy, which in many cultures was actually often the forebear of monogamy. Polygamy is about a man taking many wives. This ideology is based on patriarchal prowess and power rather than on natural connection. Women are very often objectified in this ideology and it is very much male-centered, or has come to be. This is actually not the origin of human civilization but something that came after patriarchal ideas overtook the natural expression of the bonding of a tribal community.

Polygamy is legally allowed by governments in several countries of the world, however its obverse, polyandry, where a woman will take many husbands is now illegal almost everywhere. This expression is often *not* about matriarchy but about a matrifocal society which is based on female sexuality not male. While this often functions better for everyone, the ideology of polyandry is something that is associated with a matriarchal system and so greatly rejected by the dominant patriarchy still currently within the world. Dominant female expression or dominated female expression is still to do with hierarchy and is something that nature has no time for, but polyandry is very often misperceived as being matriarchal when it’s actually closer to natural connection of the most ancient of human tribal forms.

Fundamentally these kinds of relationships are clearly about groups of people, not individuals. They break down the ideology of being in relationships where one is owned by another. “To have and to hold” is actually fundamentally unreal, as clearly it is never possible to have ownership of anything.

Interestingly where as polygamy is the stereotypical expression of patriarchy, so monogamy is the stereotypical expression of matriarchy. The counter reaction from “women as objects/ slaves” has turned to the feminist (yang-female) idealism of “women as equal/ same-as men”. Neither however are the expression of nature which is more “everything is energy”. The point is that the expression of the warped nature of the belief in the “self” has created polarization, it’s either a situation of legalized yang-masculine domination as in polygamy (still happening in some countries) or its about legalized yang-female idealism in monogamy. Neither of these consider the natural sense which is expressed through the innate quality of acceptance of the yin. The natural society is understanding of the yin quality and is not based on the polarization and ownership in the “many-women” or “one-man” based idealism. Both, because they are applied across the board, are actually ridiculously obsolete in natural-human connection.

In modern society with the increasing breakdown of marriages, there is a realization for most people of sexuality not being focused in one direction for a lifetime, but also and importantly that sexuality is about forming bonds, about *forming a lattice structure of bonds between members of a tribe* to form and re-form connections and cooperation. This is a truly wonderful expression but there seems a massive divide. Either it’s “relationship” or it’s “just sex”, the former is the angelic purity and the latter is the devil’s dungeon which is fetishised and very much to do with unexpressed and frustrated sexuality. This tension within people, most people, every moment of the day is what creates massive amounts of dis-ease processes. The ashamedness of being in a society where we are told that monogamy is the only “real” way to be, holds back a tide of sensation that eventually breaks through the cracks with hidden sexual activity, pornography and sexual addictions.

There can be the notion of friends that one can be sexual with, but this then questions what does “friend” mean here, in a way it is a process of not engaging beyond a certain internal parameter, almost having the connection but not letting go completely. This is still a confined relationship although it seems superficially not to be. None of this actually feels satisfying or connecting, it’s all awash with fear of rejection and not being connected to deeply and truly by many women and some men. For many men and some women it's the fear of being owned and not wanting to have their freedom to express restricted, rather than simply a requirement for various connections not the mono-diet of one.

The new wave of publications and understanding such as the bestselling book “[Sex at Dawn: the prehistoric origins of modern sexuality](#)” describe something deeply interesting. Firstly they show that human sexuality is a free expression and has no bounds. Secondly they express that if the female is the focus of society rather than its slave then she manages and heals masculine sexuality through her willingness to engage with men within the tribal setting where she is adored (not worshipped), and sexuality therefore bonds all people in this tribal setting together. Thirdly from this root the whole of society has to shift dramatically. The nature of relationship on this

basis is the most anarchic of expressions within society as it ends the conflict between individuals. “Make love not war” was the slogan of the free-love movement in the 60’s, but actually, all there is, is love, everything is love, so you can’t make it and the belief that you can is actually a kind of war. When nature is left to be exactly what it is, without addition, then there is a transition that occurs naturally and there is an unwinding of the mortal-coil of “self”.

So where does it leave us today? It seems there are many options: there are those within monogamous relationships who fantasise their way out of them or who actually “cheat” mentally or physically on their partner, although in the terms of the natural reality “cheating” simply means “energy moving”, there is no judgment. Then there are those who no longer want monogamous relationships, having been hurt and disappointed by them so many times, and they vow to either a life of celibacy or gravitate towards what is now termed “no-strings-attached” fun... a sexual connection without the commitments of relationship which is the opposite of monogamy. In monogamy it’s all idealized about “deep, true, only, and absolute love” however with free-sex it’s all about “fun in the moment”, so there is a kind of tacit superficiality. In monogamy there is the feeling of being “shackled” and in free-sex there is a feeling of an unfulfilled energy.

Out of this struggle forms the term polyamorous, meaning literally “many-loving”. The state of polyamory is actually as close as one can get to expression of the true nature of human-sexuality within the modern and dis-ease ridden world. It is an expression of both the intimacy of connection and also the impersonal freedom, which are representative of the female and the male expressions respectively. The understanding within the polyamorous expression is that it’s not only about sex and getting what the body needs mechanically, or about a bound intimacy with one individual, it’s about the realization that humans don’t function on either of these levels exclusively. The bonds of sexuality are passionate and powerful expressions but they are bonds, and they are energetically real, to try to cut them or mess about with them is to entangle oneself in oneself and to deny the nature of nature. Also the bonds are not exclusive, in fact when they become exclusive they become brittle.

In this are the issues of ownership, particularly of women, which are the key problem in the modern relationship in which jealousy and the power to control takes over the realization that forming sexual bonds within groups actually is beneficial to all seeming elements and is inclusive not exclusive. Aesop’s Fable of the bundle of sticks is a key issue here and is at the heart of the expression of the tribe and its sexuality, in that while one stick is easily broken a bundle of sticks bound together is immensely strong, not through the action of any individual stick or with the intention to be “strong” but simply by-nature it delivers strength. While we are not specifically looking to form “strength”, the image of unity here is a symbol of Oneness, which is lost from our perception. We are within this Oneness constantly and it is us, we don’t need to be bound together to be strong because we already are bound together within the matrix of nature. However the polyamorous suggestion and direction is an expression of this and its formation is a natural need to seek this in relationship.

Of course “many loving” is ridiculous, in that “love” is everything so you cannot really love many things or people as they already are “you”, **love is already everything - there is nothing you need “do” about it.** But even so this perspective

is more appropriate than the tightness of monogamy or the dis-connection of free-sex. Of course polyamorists it is clear, will have the difficulty of having been brought up to be monogamous and so will find some difficulties, jealousies and complexes. Those who go into it purely with the idea of sexual connection will also find there are difficulties but the nature of its expression has the possibility of a transition to the true nature of human connection which is both deeply intimate and bonding and deeply impersonal and freeing at the same time.

Fundamentally if we look at the nature of a flower, it can be seen and sensed by anyone and anything, no one or few consider the flower to be “owned”, however humans really desire to own their partners like another object and own “each other”. So as polyamorous relationships express themselves there is an interesting tendency for people to try to seek out “the one” within the several people that are engaged with the new “tribe”. This however is simply the politics of monogamy invading natural connection. Natural connection is not about comparative judgment and trying to find “the ultimate” it is actually about realizing that everything is energy and some energy is more compatible in one way than another way, all flowers are different, all have their expression in the whole. It is the realization and acceptance that one person can’t fill the job of all tribe members within that body. It is realization that we can be open-hearted and not close down to other people when there is no ownership or comparison/ judgment involved. The seeking for “the one” is a primary ideology of monogamy and is also something that exaggerates the idea of “my soul” an owned and certain expression of “I am”. When relationship is all about a hidden agreement of mutual ego-stroking, as Tony Parsons suggests, then it is simply conditional-love. This becomes about trying to find “the one” to fix the sense of separation between “me and “you”, which so has no realization that it is all within Unconditional-love and so has never needed to find anything. From here relationship is as free as every other expression of nature.

The above is not a prescription it is a description of how society is moving and why this is happening at a deep level. This is also not to say that polyamory works in practice, but the keenness to move towards it for a larger and larger group of people shows a new revolution of the human towards their natural tribal origins.

For more information please see:

[Sex at Dawn: the prehistoric origins of modern sexuality.](#)

<http://en.wikipedia.org/wiki/Polyamory>

<http://www.polyamory.org/>

<http://www.thedailybeast.com/newsweek/2009/07/28/only-you-and-you-and-you.html>

<http://www.polyamory.org.uk/>

David Nassim

5/8/12

Living with parasites: understanding the nature of decay

*“There was an Old Man with a beard,
Who said, 'It is just as I feared!
Two Owls and a Hen,
Four Larks and a Wren,
Have all built their nests in my beard!”*

-Edward Lear

We like to believe when we have a bath or shower that we are cleaning the body, that we are washing away all the dirt and bacteria and that when we eat a “detox” diet the body is being “cleared and cleansed” of any “foreign body” which may be present so we are “clean”, but in actual fact the human body is an ecological system, a landscape of all kinds of life. It is impossible to separate “us” from “them”, we are at one with each other. In health or at a strong-energy phase the body naturally carries bacteria in the guts which help to break down and absorb food and “rot” down materials, there are plenty of symbiotic bacteria that grow within us and are part of us.

Human beings are a “hive” of activity and not just the DNA strands we like to think are “our own” but integrated as a borderless expression, interacting with all of life. The human being is without borders, it is not a self-circulatory system but open inside and out, so in fact there is no real “inside” or “outside”! The borders of the skin are not so much boundaries as they are the extent/limit to which energy of a certain frequency can be pushed outwards, like a bubble of energy, it can only grow as large as the energy that forms it.

Proliferations of the seemingly external environment take root inside the body and are expressed as the “bowel flora” which have a parasitic quality that is completely symbiotic with the human and has been from the dawn of humans. But some parasitic entities occur, much like rot or mould on a degrading fruit, when there is pathological change and the energy of the body changes and reduces, so nature’s processes of decay begin and this is the situation with all parasitic infestations. If the body’s frequency of energy is strong enough and powerful enough it simply does not move so easily into the decaying dying-off phase. When the body’s energy is weaker and slower then the environment begins to consume the body tissues and parasites are one of the ways this occurs. Fundamentally what this requires is a weakened energy of “immune” system and this is the entry point of the parasitic process to occur and manifest in the body.

For people with a weakened energy who have damp conditions of the body there can be fungus growing, much like one would find in rotting woodland regions in the outer world, where the conditions are cool and damp. This is a kind of rotting going on. People who are considered in naturopathic medicine to have a “candida overgrowth” have this kind of issue. It is a situation where the conditions are right for decay to occur and the type of decay is fungus. Bacterial and viral infections occur in this very same way, when there is a situation where the body’s energy is low then other aspects

of nature take over the body allowing bacterial infection and overgrowths to occur, viruses can also come proliferate in the tissues.

Interestingly these ideas of “bacteria” and “viruses” are not part of energetic medicine. In the ancient world all forms of life were considered as having a quality of energy. All forms of external energy that affect the body energy are akin to a climatic condition of cold of varying degrees of strength or weakness in comparison to the body’s natural power of energy pushing inside-out. The virulent strains of virus or bacteria would be considered to be powerful-cold and the less so would be lesser-cold. It is always in relation to the body-energy of the individual, the condition of the pathogenic influence is less of an issue than the body energy that is pushing outwards because as we know an elderly person or a child can easily die of something that an adult in their prime would have little problem dealing with.

Generally the body condition needs to be cooler than normal to allow a parasitic energy to proliferate, so that the energy of the body is low and not pushing outwards at the surfaces, and also damp. This is the perfect condition for microbes, bacteria, amoeba and many other parasitic entities to start their decay process. Parasites by definition are any organism that affects the body in a way that to some degree or other is about its necrosis and decay, so essentially the process of parasites is literally the process of decay or dying.

This is interesting. Very often we look at parasites as things we want to be rid of, people will go to enormous lengths to “kill off the invasion” but in fact the nature of the parasite is that it can only manifest in the body when the conditions are right, as expressed in any decaying process. When there is space or room for the parasitic energy to dwell within the body so it comes in and spreads its effect. In all cases the parasitic energy therefore creates a cooling off of the body energy, moving it closer to death. Of course parasites can cause all kinds of temperature fluctuations to occur within the body, severe heat or severe cold, but fundamentally their nature is to live off and to draw on a decaying or weakened body and this is how they work their way in.

Modern medicine’s focus of attention is always on the parasite, great importance is attached to finding the parasite and killing it off within the system. As with approaches to cancer and chemotherapy there is a focus in the symptom of the problem, that is either the tumour or the parasite itself, with no understanding that fundamentally the origin of the problem lies in the weakness of the physiological system. While naturopathy moves a step closer to this with the suggestion of immune-boosters, it does so in a piecemeal fashion that is still devoid of energetics, therefore doesn't engage with the reality of what is happening and so can miss the energetic background.

In Classical and Ancient medicine the approach is opposite, the idea being that if you change the conditions of cool and damp to drier and hotter then one eliminates the conditions in which the parasite resides and as a result there can be no more parasites. Also at the same time the herbs and treatment methods that are strengthening to the body because their nature is warmer and drier tend to be the exact opposite of the energy of the parasite which tends to be cooler and damper so in fact the treatment that kills off parasites is the same one that strengthens the body.

By viewing things energetically we avoid the struggle of focusing on the parasite, which process can kill off the bodily energy in order to reach the parasite. In a way chemotherapy that kills parasites or that kills cancer cells is the same, it is completely ignorant of the body's needs and singleminded in its approach of eliminating the parasite. This means that the body gets damaged in the process of ridding it of the parasite. This is okay when the situation is acute and something must be done immediately, but until this time and when the situation is chronic it is always important to primarily strengthen the body.

Sometimes the body finds it really hard to recover, the energy of the body is too low which means that a person lives with the parasite, much like those who live with the HIV virus or hepatitis or other similar conditions (interestingly cancer too, which is not considered parasitic-based). In these cases there is a balance point held. A person's living conditions, situation in life or myriad other possibilities can prevent an improvement in the body energy, yet there is enough energy to hold back massive proliferation so there is a holding-pattern. This often occurs for example in those people with fungal infections on toe-nails or on the surfaces of the skin that are otherwise quite healthy. The body energy doesn't extend outwards enough to be able to clear the body completely of the conditions so they live with the mild decay at the periphery of the body or even inside but at a low-level.

This is a common feature in humans and also animals in the wild and very often parasites can live symbiotically without significant damage to the host, neither is the host causing the parasites too much damage, so that both can live together. This is the life-cycle of malarial parasites and those that cause sleeping sickness in animals, it is only when there is a jump of these parasites to humans that problems occur, because the strength of the parasite is very strong in comparison to that of the human who unless they are very strong are unable to deal with this like the parasite's normal animal host. It is interesting how not everybody gets affected the same by parasites. This is always to do with the nature of the constitutional strength of the body and simply having a health system that does not have room to allow in a decaying process. However if the parasite is itself very strong humans have a problem and this is seen in the flash-killer dis-eases in the tropics or the SARS epidemic and the like, when the human's body is exposed to the pernicious energetic coldness. These parasites break down the body energy and consume it quickly so for most of us it's a wind of change that is impossible to counteract.

The human being is not as perfectly "clean" as we like to make out and as Douglas Harding puts it, we are really a "walking zoo" of cellular entities. In a sense the body is a collection of cells all moving as one unit rather than a "person", so those aspects which are not "me" or are "me" are actually hard to define. In fact it is an interaction of life and death which is seamless and completely one. There is no beginning and no end to this.

David Nassim
18/8/12

The illusion of trust: How trust is no more than an imaginary belief system.

When people speak about relationships one of the key words is the word “trust”. But what does trust actually mean when we break it down and look at it directly to see where it’s coming from? Basically trust is a form of projected expectation, it is also a kind of faith, belief, reliance or assumption that something is going to be a particular way, trust is something which we are wanting to be the case. So there can be the “gaining of trust” which means forming the ideas and perceptions about someone, and then the “losing of trust” when a person does something we don’t want them to do or feel in some way is “wrong”. They have “abused trust” or “injured trust” when they do something we really don’t like, but we might be prepared to “trust them again” if they change their ways.

All of this is totally in the head of the person who is the “trustee” here. It is an illusion with a belief system attached that is all about “what I want”, rather than what there actually is. Essentially it is wanting to make something “solid” and dependable, and therefore something that is identifiable and can’t harm “me” because “I know” what it is. Constantly associated with this is the idea that “you can’t trust a liar” or a person who tells “falsehoods”. The funny thing is that in itself a lie is an expression of the truth of something, for the attempt to deceive and take control for “myself” is no different from the attempt not to deceive yet still take control for myself. It’s just a different route to the same mad ideal.

Trust is often associated with “being transparent”, if someone is trustworthy then they who they say they are and will do what they say they are going to do; they are predictable, loyal and clear and in society this is very often considered as being the “salt of the earth”. However all this is about the fear of being deceived, of something being unsteady, and of the fact that the world is a chaotic place after all, although our reliance on it and assumption about it is that it is solid.

The requirement for a concept of trust and an ideal about it is all about fear, about being fearful of the world not being as we think it is and nothing being truly “steady”. When we have faith in a person and then they do something which causes this faith to be “lost”, we think we have every right to damn the person to hell. This forms the victim “self” of “I’ve been wronged, woe is me”. However this only perpetuates the madness that is the fundamental belief from which the fear emanates, the idea that “I am a real thing that is separate from “you”.

This lies at the very base of the belief about “needing trust”. How many times have you heard a person say “I need to be able to trust you/him/her before I can ‘let you in’” or “I just can’t trust anyone”. This is mainly because we have equated the way in which we wish a person to act, how we want them to respond, with “trust”. No matter what the constitution your particular brand of trust is founded upon, whether it be your own rules or of society as a whole, it will always be doomed to failure. This is because anything that is formed from the illusion and belief in the idea of “myself” will always be the foundation of dis-ease and will therefore fall apart.

Trust gets in the way of reality. It is based upon the idea that if I am separate from you, then I need to trust you in order to connect with you, which comes from a belief that “I am separate and I have the ability to merge or not on command”. The natural

reality is that there never was any separation, there always was connection and on top of this there is either a draw towards or a draw away. Trust doesn't need to come into it. Trust only occurs as a projected idea from "self". It is a postcard picture of what it might be like if x, y or z occurred. It is also a "will you play this game with me" but the trust and promises that go with that have no basis in reality. "I can't trust myself" is another such expression, the pure misperception of dualism being 2 aspects within. But even if you can "trust yourself" or even "trust" or have "faith in" nature, what does this mean? It is nothing more than an unnecessary belief system or an add-on to life.

Life is just happening as it is, it doesn't require anyone to trust or have faith in it, the energy that makes up the "trust or "faith" in the mental-emotional state of the human is life itself, which is a trust-less/ faith-less quality. Life has no outside observer, trusting it or not, everything is within it. In essence all there is, is our senses happening in this very moment. When one goes towards a person then it is simply because there is a draw that has no expectations attached. When we move away it is another energetic experience that pushes away. But there is no requirement in any of this for trust or faith or a belief-in. All of that stems from wanting there to be something, expectation and the duality of "me" and "you". The whole of life is a sea of energy, everything is one. There is no separation and as such any form of conclusion about there being trust comes fundamentally from a misperceived reality.

There is a cycle of trusting and mistrusting, or gaining faith and losing faith, of hoping and losing hope. In each death of the belief as it is lost at the root there is a realization that trust, faith and belief always fall short of reality, are always a disguise that we have created because of our firm and entrenched belief that we are separate from one another. It isn't that we need to trust each other or that we need to try to find ways of gaining trust or faith and not losing it, but rather that when there is a realization or there being no need for concepts such as trust, faith or belief this simply takes us to what there is right this moment, as it is, without the addition of expectation or the want for anything to be other than what is.

In this moment the senses are wide open and nature takes over. This occurs without judgment and simply responds to what is happening from total innocence of expression, in the same way a child or an animal would respond. Trust is a reaction from a blind faith in the illusion of "self". From outside this narrow box there is no one and no-thing to trust, or not.

David Nassim
30/8/2012

Jealous of the Moon: How the anguish of jealousy gets in the way of reality.

Jealousy of any kind, whether it be possessive, to do with money and power, sexual jealousy, jealousy about a loved-one being the focus of another's attention, or even jealousy of another person's skills or the form they take are all deeply powerful energetic expressions that rule many people's lives.

So what is jealousy? The nature of jealousy at root, as with all problems associated with the human has to do with the felt sense of "being separate", forming the "me" or "self". This originates in early childhood and forms the foundation of all other "emotions" which essentially come about when natural energetic shifts are "taken personally" and owned or "attached" to. The "self" is a body of contracted energy which filters the sensory experience of the human. It gets in between the natural-reality and the human through this contracted energetic exo-skeleton or armouring which is an angst, a feeling of being broken-away from everything, which is an hallucination of the senses. There is a constant longing for a return to the root, as Masanobu Fukuoka explains perfectly in his brilliant "[One straw Revolution](#)":-

"To the extent the people separate themselves from nature, they spin further and further from Centre. At the same time, a centripetal effect asserts itself and the desire to return to nature arises."

Of course Masanobu isn't blaming anyone for this, he is describing the phenomenon, which is intrinsic within every aspect of the human condition, of which the symptom that is jealousy is one. The nature of jealousy is about the want for something or someone to act in correspondence with the "self", i.e. the "self" feels afraid and insecure, it has a desire for protection and assurance and feels it needs these in order to survive in a world of seeming separateness. However when this does not arise and it is perceived that the object of the desire is moving in a counter direction, possibly towards another person, then there is the intense frustration and angst of feeling which is a mix of anger and disappointment, that burrows deep into the stomach and chest.

The nature of all dis-ease, which is another term for suffering, is mental-emotional. This corresponds with mind to body (yang to yin), just as the nature of cure is body to mind (yin to yang). The disease is opposite to the cure. Pain is a natural occurrence, suffering is the ownership of any pain by the contraction we call "self". Energetically the origin of disease is based in the brain but extends to the rest of the body, it is a contraction, which starts above and then goes below. This is often why modern humans believe cure is to be found in the head, the dis-ease process focuses everything on the head. Actually the "cure" is the place the dis-ease is not or is less, the place where the head is *drawing energy from* and this is always in the lower body and legs.

For men the dis-ease process is often less associated in the emotional and more in the mental, because physiologically men's natural energy tends to rise more easily into the head but of course there are degrees of this. The opposite is true of the female, often there is a lot more emotional bodily suffering than mental suffering or a combination of bodily and mental suffering. This shows that the female is by nature more in touch energetically with the body and the male primarily with the head. Always the mental-emotions are one, as the body-mind is one, so there is always

emotion with mental suffering and always mental-suffering with emotion, but the extent of these depends on the region of the body where the energy tends to accumulate. For men this is more up and secondarily down, for women it's more down and secondarily up.

Therefore because jealousy is such an emotional and less mental dis-ease expression it tends to be more of a female expression than a male, although by no means is this always the case. Also being physically and body orientated, it is most significantly expressed in relation to sexual jealousy which is the most body-orientated jealousy. For men this can be expressed in the form of a large amount of paranoid thinking which is based in jealousy and anxiety and more upper. However, female sexual jealousy is very deeply experienced in the body and is often very instantaneous and very aggressive in its expression or deeply damaging to the inner body if it goes inwards.

While the mental expression of dis-ease can be reasoned with, emotions have no reason or are beyond reason, they are visual and require calm-touch to calm and re-connect or to physically sense non-separation. While more mental expressions can be resolved by talking something through cathartically, emotions like jealousy can sometimes only be resolved through physical touch. The more emotionally-based a person is, the more physical touch they may require to therapeutically balance and calm acute situations. This is the case no matter what the emotion. Of course the male/ female expression is a huge generalization, there can be many men who experience emotions and many women who experience very little. This has much to do with the nature of the person constitutionally as well as the various specifics of the "self" and its programmed behavioural expression.

Jealousy is never really about what is outside of "self". There is no natural reality to jealousy other than being a part of the spectrum of the dis-ease state of "self". There is no animal in nature that experiences jealousy and so Nickel Creek's brilliant song "Jealous of the Moon" is an interesting example because it highlights the ridiculous extent that jealousy can go to, to be jealous of the moon for being able to seemingly fly!

The nature of jealousy is a losing touch with the world and senses, and a contraction into an idealized world-view of "how I need things to be in order for me to be okay". This is a dream-like expression of an idealism of how things "ought to be". Rules and structures are created within this illusion that can sometimes be about societal norms, because within the trappings of "self", everyone has the same fears and society is built around these. This gives the jealous world-view validity in society as though it should be part of everyday experience. It is even a concern in a relationship if a person *isn't* jealous of his/ her boyfriend/ girlfriend closely socializing with a member of the opposite sex, there can be a "telling-off" for *not* being jealous as well as for being "too jealous" because then "personal freedom" is being impinged upon. Jealousy seems like a tight-rope upon which people are walking, neither too much nor too little will do. But this is all utter illusion.

In the natural reality the movement of animals towards and away from one another is completely accepted. Everything is accepted. While there may be rival males fighting over females to mate with, this has nothing to do with either anger or jealousy but is a

natural function of yang energy expressing itself and expanding its potential, neither is it anything to do with power, control or competition, for there is no “self” involved for this to occur.

The problem of jealousy always occurs at the level of the “self”, never in the action or actions of what’s going on externally. In German there is a phrase for this:-

“Eifersucht ist eine Leidenschaft, die mit eifer sucht, was leiden schafft.”

In English this is roughly translated:-

“Jealousy is a passion that seeks with zeal, which creates suffering.”

Jealousy is a powerful energy that has a kind of spring-board forcing what is going on to fit with the picture that is formed within, in order to alleviate “me being separate”. But in its passion it forms ever greater suffering, because the jealous energy finds that its rage for forcibly controlling or attacking often leads to furthering a sense of separateness or simply sufferance.

The above is not about pointing out ways of stopping jealousy or suggesting solutions to it, for jealousy is all about the nature of the human-condition which in itself is born from nature so nature resolves it naturally. The point of interest is that when there is no formation of the “ideal” within the day-dream (or day-mare!) of life and there is more natural interest in what is going on in the senses on a moment-to-moment basis, then the formation of jealousy simply does not occur. The reason is that there is inevitably a realization that there is no-one at the centre of these sensory experiences, they are simply life happening for no reason. Life doesn’t have to have a reason or a purpose, it is simply occurring without this and is happening for no-one as exquisitely expressed by Tony Parsons (see <http://www.theopensecret.com>).

The “right” to be jealous based on the rules and regulations of societal format is very much akin to Masanobu Fukuoka’s expression of the scientist:

“He pores over books night and day, straining his eyes and becoming near-sighted, and if you wonder what on earth he has been working on all that time - it is to become the inventor of the eyeglasses to correct near-sightedness.”

Societal rules, regulations and belief systems must not be the foundation of how we experience the world, otherwise we will be working within a box of near-sightedness, the things we are “supposed to be jealous of” may in fact be nothing more than nature expressing itself and humans behaving naturally. What society suggests is normal is actually most often abnormal, as illustrated recently with the Higgs Boson experiment. It is amazing how over a hundred countries have involved themselves in a project which has come to the conclusion that there is a particle that comes in and out of existence at the same time! It is both nothing and everything together, a conundrum which will keep the scientist awake all night, no doubt jealous of the moon for “knowing without thinking”. Just because something has been done for many years and continues to be propelled, doesn’t mean it is the big picture, it’s often nearsightedness.

The nature of jealousy is always the symptom of a split with reality, a move from the formed seeming security of the world of “self” within to the reality of nature happening without the same rules and contraction as experienced in the “self” perception of things. While the natural world moves freely, the inner mechanism of jealousy works on ideologies that also form other pathological expressions such as idealism and altruism and fascism, all of which are about trying to control and provide the “self” with what it believes it needs to be secure and “alive”. Yet at the root of this process lurks the truth that no matter what is tried “I will never be able to get what I want”. The jealousy ends with a deep depression and even an internal bitterness/jadedness that the world is “against me” and there is no way out. And this is true...for the “self”, because in fact the “self” is within its own prison, it will always be jealous, or if not jealous it will form another emotion that is about the dissonance of reality versus what it “wants”.

So as “self” fades away, which it does naturally as there becomes more and more of a spontaneous interest in the senses and what’s happening presently, the contraction of “me” lets go. Gradually there is less of a requirement to hold on, slowly it becomes clear that nature is running the show, that it isn’t about what “I” want but more about simply what is happening “through me”. So life is happening “through” “us” it’s not something that is chosen, bought and sold or bartered for; “self” and the process of jealousy is a transactional affair, a kind of business deal of “I’ll behave like this if you behave like that”. But nature doesn't work in these kinds of patterns, there is a freedom that is far beyond this.

Jealousy dies with interest in what is *really* happening. Even if one’s worst nightmares were to come true, such as one is being “cheated on” or that person has got the job and not you, then what? What is actually happening in that moment at that time... the room is still, the floor is carpeted, the flowers on the window-sill are blooming, there is a smell of washing liquid... all this is happening, the senses are still functioning, all this is still going on, yet the power of the emotions can render all of this “irrelevant”. This is not about being “mindful”, it is just a description of what goes on. However, like all other emotional patterns jealousy goes on and on and on until it reaches a crescendo at the end of the line, it burns itself out to a point sometimes to a point of exhaustion for people, in the end none of the attempts to control or to push could achieve what was believed to be necessary. Then what’s left is simply what was always there underneath all of this: life happening freely.

The energy of jealousy, like any other emotion, can be the force which breaks through to the clarity that “I” am never in control and that in fact beneath society’s tenets of moralism and dictatorship, there is constantly the child-like nature, the nature of nature which simply explores without intention. There is a point at which the moon no longer is separate, and as such there is no-one to be jealous anymore.

David Nassim
8/8/12

Partial communication: The trappings of modern communication networks and why they aren't satisfying.

Originally this article was going to be about how irritating I found the social-media trend that is occurring, but then I realized that this is really an inevitability of what has become a partial-communication rather than natural-communication.

When did this start? Well if we go back a few hundred years, communication was what would now be considered “primitive”, consisting of hand-written notes. These messages could be carried by pigeon or other homing birds over long distances. The passing of messages from smoke signals to instant messaging has been done by humans from the beginning. However as time has gone on increasing distances can be covered and more and more immediate is the information one wants, or doesn't want, to get. In a sense distance has seemingly been reduced, but as with all balancing processes this comes with a significant counter-balance.

While communication seems to be “better” than ever before and people are “connected” more than they ever were, there is a constant unsettling and ever stronger feeling of separateness. Just as with listening to live music versus recorded music, listening to analogue sound rather than digital... everything appears to be “better” but this “better” often means being split up into smaller and smaller fragments.

Before language came into existence and the processes of human civilization were being formed, the requirement for communication as a thing where “I” and “you” as separate was completely unknown. Therefore the nature of communication was spontaneous and could only be a full-body expression. In a sense communication was not about two, it was spontaneous sound or expression for no reason, just as a part of life happening, just as it is and has always been with animals in the wild. This kind of “communication” was never mistaken, it couldn't be lost in the post or that its interpretation meant that a war was begun, it was direct communication which used the whole expression of a person. In many countries gesticulations of the hands and the body are the key ways that nuances of communication are still expressed, yet as we move further and further towards mechanical communications, from the telephone to email to social-networking sites, we increasingly lose touch with this basic connection.

Sure, we can “make do”, we can use the technology to form a virtual world where it might be possible to respond “as if” one was in reality sufficiently to actually believe it, as expressed in such films as “The Matrix” or “Total Recall”, however these express something which is a growing concern for humans, that they are living a life so deeply interwoven with and dependent upon technology that they are armouring and separating themselves from each other in between layers of industrial glass and metal.

The nature of true communication is not about those methods we use today, but is something that engages the 5-senses at once. We need to see, smell, hear and touch what we are engaging with, for it to be real we need to be engaging with the whole human expression. Of course the distance-healing and telepathic connection that humans have seem very extra-ordinary, but actually these expressions are really primal and ordinary functions of the human energy-field which is in connection with

everything. The more reliance there is on technology means the more the human being's body becomes weakened as it is not expressing, it is just passive. The truth of communication is not just one sense or the other but everything altogether.

There is a strong belief that science "advances" our abilities but in actual fact the whole nature of communication and technological advance is the complete opposite of a benefit. We believe that instant communication is "good" and ancient methods are primitive which equate to "bad". Masanobu Fukuoka, the farmer, has this to say about technological development and science in his classic work: [The One Straw Revolution](#):-

"How is it that people think science is beneficial to humanity? Originally grain was ground into flour in this village by a stone mill, which was turned slowly by hand. Then a watermill, which had incomparably greater momentum than the old stone grinder, was built to utilize the power of the river current. Several years ago a dam was constructed to produce hydroelectric power and an electrically powered mill was built.

How do you think this advanced machinery works to the benefit of human beings? In order to grind rice flour, it is first polished - that is, made into white rice. This means husking the grain, removing the germ and the bran, which are the basis of good health, and keeping the leftovers. And so the result of this technology is the breaking down of the whole grain into incomplete by-products. If the too-easily digestible white rice becomes the daily staple, the diet lacks nutrients and dietary supplements become necessary. The water wheel and the milling factory are doing the work of the stomach and the intestines, and their consequence is to make these organs lazy."

While Fukuoka's statement is about rice, still it has the same truth in the expression of communications. When we "refine" communications and take away its "germ and bran" then we make it into a fast-food, something that does not give full satisfaction or nutrition.

Another statement from the brilliant film by Tarkovsky: Solaris (1972); in a suggested offering of a toast to science, the Physicist speaks:

*To Science! It's a Fraud!
No one will resolve this problem, neither genius, nor idiot!
We have no ambition to conquer any cosmos
We just want to extend earth up to the cosmos's borders
We don't want any more worlds
Only a mirror to see our own in
We try so hard to make contact, but we're doomed to failure
We look ridiculous perusing a goal we fear
And that we really don't need.
Human needs human!*

Communication in real terms occurs where there is no separation between a "you" and a "me", this isn't so much a sensed realization as that which goes beyond sense

and is literally a “communion”. When communication once again is about communion, meaning Oneness, then what we find is that everything localizes, there is no need for long distance communication, people start finding their connections and “real” community is the literal locality of where they are. This is then realized to be all there is. The virtual and partial communication world of emails, text messages and video-conferencing, slowly becomes seen for the fast-food it is, and there is a movement to something else. Fukuoka continues:-

“The more people do, the more society develops, the more problems arise. The increasing desolation of nature, the exhaustion of resources, the uneasiness and disintegration of the human spirit, all have been brought about by humanity’s trying to accomplish something. Originally there was no reason to progress, and nothing that had to be done. We have come to a point at which there is no other way than to bring about a “moment” not to bring anything about.”

...and lastly from the Tao Te Ching:-

Chapter 80:

Reduce the size of the population of the state/country.

Though there are machines of war that have ten or a hundred times more energy than a single human, they are not needed.

The people will be reluctant to travel long distances without reason, for they have no requirement to.

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

One day people might return to the use of knotting strings and hand-weaving

They will relish in their food

And in the beauty of their simple clothes

And will be content in their simple abode

And happy in the simplicity of Natural existence.

Though neighbouring states/countries are within the sight of one another

And the sound of dogs barking and cocks crowing in one state/country can be heard in another

Yet the people of the one state/country might grow old and die without having had any dealings with those of another.

David Nassim

3/10/12

Be-longing: the possibility of an unsought home.

One of the ways we seek for a situation of feeling less separate is to find “home”. Of course, this “home” is a mythical, invented land but it can take many forms. Often people speak of the need to “belong” somewhere, or feeling that they “don't belong”. What does this mean?

There is obviously a feeling, a sense of connection to a particular place or group of people, this we might call “resonance”. These people/situations resonate with us energetically, we feel a kinship so to speak, it seems very “in-sync”. When there is an opposite quality, while this may initially be attractive, it is really energetically opposite to our expression so we feel uncomfortable if we are in this situation for long periods of time. There is of course a degree of adaptation, although some climates and situations are very difficult to adapt to unless one has the innate natural propensity to be able to do this, it is not chosen. We might call the above a natural-belonging.

Apart from the natural energetics of belonging, there is the dis-ease of seeking for a “home” and a belonging which is more of an ideology or fantasy than of what is actually happening. However this is the prime mover of most processes of re-location and of attempts to find community and connection in society today. What is occurring is not often a sensory process of connection energetically but an attempt to find the resolution to the problem of “me” in the exterior world. Most of us are constantly attempting to move outwards in order to find that which we are seeking, to somehow find belonging, to find the place, situation or even career and process that will allow us to feel we belong. All of this is about uncovering one's natural expression and actually what is found as the layers of “self” fall off, is that it is very, very basic indeed. In fact it is so simple that belonging is actually something laughable, although in the midst of seeking for it, one feels full of anguish and desperation.

For an infant child there is never a question of belonging, he or she belongs wherever they happen to be, whatever they happen to be doing. Of course there is the feeling of energy, the movement towards things that are attractive or resonant and away from things that repel, but none of this is about the existential issue of needing to “belong”... belonging for the infant is the background reality, it is implicit. However, for the human adult there seems to be a requirement to find themselves, to find the place in which they belong, whether that be closer to nature or closer to people in the city, the foundation is the same. It is a belief that “it is always greener on the other side of the fence” and that is where “I” believes it needs to be.

In the end this is the story of the pot of gold at the end of the rainbow, it's about trying to catch something that can't be caught up with, for if one were to catch up with it, it would naturally kill off the “me”, the “me being all about perpetual seeking. The illusory sense of “me” seems like a very separate state from “you” and so it requires to keep its boundaries clear. If there was liberation from this “me” contraction and the “me” and “you” blur in order for Oneness to be realized, then the perceived “me” by itself in its own prison would be completely annihilated in the process. Therefore the “self” must always stay an “individual” in order to keep going and as such absolutely every action that occurs within the sense of “me/ self” is about seeking “home” and never finding it.

This process however eventually burns off, even if it takes until the point of death of the body, ultimately there is always a relief from this state of tension of “self”. When this occurs in life this once again reveals the background infant state of constant belonging, and nothing-to-see is realized as nature’s expression. Also there is the realization that everything was always this way, it was never any different to this, all that occurred was a masking of this for a while and then this veil dropped away.

There is no method of “gaining” this as nature works only in mysterious ways. However, describing the mechanism of seeking for belonging begins to shift the perception from its static ideology of “must find” to “why find?”, or to “what am I seeking anyway?” and then “who is this me anyway?” This is not to suggest a need to go into these questions, as there are no answers to be found here, but even these kind of questions above are totally foreign to the normal narrowness of arduous seeking, hell-bent on finding a seemingly far-off place that already in fact is immediately presently available, which in fact you have never, ever left.

Please see Tony Parsons: <http://www.theopensecret.com>

David Nassim
3/ 10/ 12

Posing the child's question: how the simplest questions have never been answered, just dressed up in complexity.

When young children are at the stage at which they are still drifting in-between the state of separate "me" and the true wide-eyed-wonder of the natural reality of Oneness where there is no "me"...they ask the most clear and profound questions.

All of the koans of Zen and the self-enquiry of Advaita Vedanta (the non-dual aspect of Hinduism) are the "first questions" that young children, perhaps at the age of 3 might pose, such as:.... "what does "I" mean?", "What is a "you"?" ... "why do we have to go to play-group?" "why does Daddy have a moustache?", "why do you put paint on your face Mummy?" "why aren't I "good"?", "why did granny die?" "where did she go?"

These primary questions are considered "sweet" by the arrogance of the adult, but actually these questions are very often also asked later on in life at the mid-life crisis or even in big business by consultants. They are the "left field" questions that make people stop and stare and re-think "why?" they are doing whatever they are doing, albeit in a very limited parameter. However at the core the original questions of childhood are the ones that remain totally unresolved by all forms of philosophy and religion timelessly and have been left completely unresolved as expressions of the perplexed human-animal as they turn into the human-adult.

The fundamental question "why?" as pointed out by Tony Parsons (<http://www.theopensecret.com>) "...is the original question and it is answered by the silence within which the question is asked." The question "why" is something that comes from nowhere and therefore is impossible to answer, however the attempt to solve the puzzle of "why?" is the attempt to feel secure. "Why?" emanates from a feeling and this feeling is one of beginning to see the world as subject and object, it is formed from the attempt to put back together what seems broken. The fundamental probe "why?" is formed as a spontaneous gesture of beginning to seek for something that was in fact never lost. But it feels like "life" is getting further and further away, the small child increasingly feels that he/she is separated from everything and so "why?" comes up more and more until it becomes a constant living wheel or "rat-race" of question-and-answer, a desperate seeking for the ultimate answer in some form that makes sense, but it never will for there is never an answer that is satisfying.

"Why" comes about with "me", they are one and the same thing. So put them together "why me?" ...and you don't just have to be reading this article to ask that question. Ultimately the confusion of moving from the free state to the matrix of duality is something that immediately forms the reflex action of question and seeking-for, as Tony Parsons has said "*everything that is not the liberated state is seeking*". There is no way to go between world views, so to speak, but the "why" is an attempt to do so. The original questions are the key ones that are at the edge of the bubble of "self", such as simply "what is "self"?" These unanswerable questions are formed immediately in the child's mind and only come back to us much later on in life, usually after a long process of seeking to the point of realizing the whole damn thing is futile, so we return back to asking the original questions of our youth.

This is not an essay on trying to tell you what to do about it, merely a description of what is going on. In humans it seems there is this natural process of contraction into the dis-ease state of “self” and then as time goes on there is a letting go of this, which ripens in accord with nature. The contracted “self” state is not shed by any ideologies or intentions of the “self”. Nothing the “self” attempts to do in its direction or “path” or “journey” or whatever exercises it may or may not do, or any intentional framework, all of which only re-enhance the sense of “me”. This is why the expression of so much of what we call “spiritual teachings” and the peddlers of such information, “teachers and gurus”, have no more or less value than anything else, it’s all still essentially within the dualism of dis-ease. Physical death finally releases the contraction if it doesn’t let go before this point, so fundamentally there is always a natural opening, as the state of dis-ease cannot be held forever.

However the child’s questions are still deeply interesting as they hold total anarchy of nature within them. “You can’t ask why that man is bald - that’s rude!” the parent scolds. Parent: “That woman that Daddy was kissing is a bad woman and Daddy is a bad Daddy for kissing her”. Child: “but don’t you like daddy kissing you, Mummy?” Parent: “Yes, but he should only be kissing me.”. Child: “who’s “me”. Mummy?” So these and other childhood questions hit the root of the difficulties of society, they mess up the code by which society functions. Why is it that people “shouldn’t work with animals or children?” because these expressions don’t “work” they “un-work”. An infant will still happily urinate in the corner of a Church during the service, or be in hysterics at a funeral, or be asking why the guru is sitting so still instead of eating popcorn. And these are really the fundamental questions...I mean, why aren’t they eating popcorn?

The child’s innocent questions have total clarity and total natural-power behind them, they are a breath of fresh air in an environment of misunderstanding. As we become accustomed to being the adult and seeing it all through adults’ eyes then the child is hidden beneath this superstructure of “self”. But as more humour comes into it and there is more of a natural interest in what’s literally happening in the sensory-immediacy, then nothing Daddy did was “right” or “wrong” even if he thought he was at the time. Neither is there anything for Mummy to be angry about, what’s more important is whether the toast tastes good and if there is a want for a drink or not. The child’s world is deeply simple...the adult always looks with envy at the child and says “just wait until you grow up and then you’ll understand what the “real-world” is like”. However this “real world” is no more than a passed-on pattern of contraction that is all based on unresolved basic child’s questions, though in a more complex version, none of which ever get answers either. The adult is no more than a deeply confused child. The child is already confused as to why mummy is smashing plates and shouting at Daddy after having asked “who was that woman that was kissing Daddy”. Then what happens is that the child believes that this set of words causes total panic-stations and so there is deep confusion and a natural movement to run from the noise and aggressive vibes of it all.

The world of the adult is deeply mad. The world of the child is sensory, it is in fact sense-able. This is something that the arrogance of the adult cannot see, who believes the “innocence” of the child is something to be held in contempt and to be belittled as “primitive” rather than deeply acknowledged.

Posing the child's question is what is at the root of all our questions, every last one. The simpler the question, the closer we come to a point of realizing that we are still all children, that we know absolutely nothing and never have done. There was never a choice, or ever a need to search. Everything is at-hand and always was, but somehow for a moment that seemed like an eternity, there was an idea that "I" "knew", when in fact there was never a separate "I" and so no-one to "know" anything.

In this way Christ's message is clearer, in alternative interpretation:-

Mark 10:15

Truly, the adult "I" cannot be open to the Natural-world like a child, so it seems to remain hidden."

Matthew 18:3

And he said: "I tell you the truth, unless there is a liberation, and so a becoming like little children again, there will always be seeking for 'the kingdom of heaven.'"

David Nassim

18/10/2012

The One Sense: a description of the so-called “6th” sense.

We have all heard of the mysterious 6th sense. Some people believe they have it, some do not. It is related to being able to “see spirits” and to psychic ability, to understanding and connecting seemingly unrelated things together, the ability to predict future events, examine or unlock hidden mysteries. These paranormal events shroud the 6th sense in a mystery that far outweighs its commonality and normality.

We are very sure of our 5 senses: those of touch, taste, smell, sight and hearing. These seem very “real” but the 6th sense seems unreal, or unrelated to life as we know it. However this is the prime misconception.

In essence the 6th sense is really all of the senses occurring at once. It is when there is no dualism of the analytic/ discriminative “self” getting in the way of sensing. In fact there is no such thing as the “senses”, they are not separate objects but rather there is simply “Sense”. When Sense occurs without the impedance of “self” there is a realization of the whole of something. Everyone therefore has the “Sense”, which is not 6th at all but the realization of total sensing with all the seemingly separate faculties at once. This sensing is very instinctive, it is the prime sense of children and it is the sense found in animals. One might call it a “heightened sense” from the normal adult routine, but actually it’s when the natural expression of the human-sensitivity is *uncovered* from the blanket layers of fuzz that get in the way, which is simply the ingrained belief in a separate thing call “me” and all that attempts to reserve this “right”. So it is not “heightened” at all, it is actually basic.

The naked-sense, as we could call it, is not something that is owned but it is utterly one with everything, so there is no separation. It seems like a paranormal experience if there is a dipping into it and then a coming back out into the blanket-covering of the human adult, which is often called an “awakening moment”. Usually what is sensed is interpreted by the adult beliefs and described as precisely “x, y or z happening” when in fact it is always just energy, everything is One. The interpretation of what is experienced in the instinctive-intuitive realm is always the issue. When something is sensed and responded to rather than interpreted there is no problem. Children do this all the time, they feel something and instantaneously respond, there is no attempt to try to work out what something is, to unravel the mystery or life or to apply a “wonderful” theoretical position to it to make it safe and “Real”. They just respond instinctively, there is no gap between sense and response and no analysis.

Hence it is very unlikely that what is experienced within the natural-state is about spirits, angels, fairies and zombies, these are all ideas emanating from the human mindset and as a result play into our ideas about the possible drama of being a separate human. Actually when the perception is unclogged and open, such as with a child’s expression, there is just simply what is, and what is is enough. Because it’s fully experienced, not via one sense or another but the whole sensing itself, there is nothing to figure out and it is implicitly recognized. As a result all there is, is sense-response as one united connection.

The 6th sense is therefore nothing special, it is in fact far more ordinary than confining our senses to 5 narrow boxes. It is the realization that light can be heard and sound can be seen and that there is a common thread to all sense. Instead of being tied and

attached to experiences and to particular senses, the background Oneness of sense is without form and without substance, this background is the One sense that holds everything in it. It is neither awareness nor consciousness as there is No-one to be aware or conscious of, it is just sense, for no reason....makes sense...doesn't it?

From the Tao Te Ching:-

Chapter 12

*The colours of the world when attached to, blind one;
The sounds of the world when attached to, deafen one;
The flavours of the world when attached to, injure the palate.
Racing around and seeking/hunting
Makes the mind go wild with excitement
Precious things hard to come by
They serve only to burden one.
Hence the Natural-human is guided by instinct not the mental-emotional
idea/perception
Therefore he discards the one and takes the other.*

Chapter 35

*All people will draw towards the truth of Oneness
Here lies a coming-together, a meeting of happiness and peace
Passers-by may stop, drawn by the celebration of life in music and food.
Naturalness is without form or flavour
It cannot be seen, it cannot be heard
And yet it can never be exhausted.*

Please see Tony Parsons: <http://www.theopensecret.com>

David Nassim
3/10/12

From medicine to farming to nature: The transition back to the Natural Human.

In the Classics of Chinese philosophy and medicine the mythology has it that all of human culture is based on the expression of three cultural heroes, who are not actual people, although they are said to be. In fact they represent metaphorical expressions charting the history of the Chinese people but also mirroring the history of all of humanity from pre-history.

If we start from the 3rd hero chronologically and go backwards, we first have Huang Di, the Yellow Emperor. The Yellow Emperor is really the representation of civilization and the formation of the town/city. It is the beginning of the empire and also of the expression of Confucianism. It is the formation of the “Power” on the throne and the formation of the beginning of the lineage of emperors in China. It is also the expression of intellectual knowledge and of medicine. These go hand in hand. It was well-known for medicine such as acupuncture, herbs and surgery to be associated with the aristocracy and it was also a kind of secret intellectual property, while its roots lay in nature beyond the city. The practitioner was a person who bridged the gap, one foot in the city, the other in nature, but essentially he/she would have been a citizen of the empire, in a way living within it as a heretic/critic. Therefore the nature of medicine has its origin in serving the sick and the sick were always to be found in the city, in fact seemingly these two things were inseparable.

The previous ancestor of Huang Di was Shen Nong, the Divine Farmer. Shen Nong is usually associated with herbal-medicine but actually at Shen Nong’s time there was no such thing as “medicine”, as such it was more of a local understanding of herbs and preparations that were “beneficial” in general terms. Actually Shen Nong is the expression of agriculture and farming, he is the representation of the human being involved in cultivation of the land. Interestingly these people were not so interested in “medicine” because their lifestyle was such that they did not get sick so frequently and if they did it would be due to pestilent dis-ease or injury, not due to the “suffering” of a felt sense of “dis-ease”. Hence weather conditions such as associated with farming practice were the basis of how people formed the cycles of their lives. The land was the foundation, it was the basis for life and so one followed the season and produce of the land in order to live, if one didn't then obviously death would result, as was the way of things. Dis-ease as a sufferance didn't exist so much at this time and so medicine was not thought of. This only came about later with Huang Di and his cities and towns which inspired dis-ease with their political foundation and human-centered patriarchy. The farm was based on the earth and so ultimately was matrifocal at base. This is not matriarchy, but more the realization that the yin or female quality of Stillness-Openness lies at the centre of everything, as represented by the earth or land.

Prior to Shen Nong there was the original cultural hero, his (or her) name was Fu Xi (or Nu Wa), this name has many meanings but could be described as “the Empty One” or “the one who is No-one”. Fu Xi is mystic and mythical. He/she is the expression of the wild-person or the natural-human who is completely devoid of understanding things in terms of either intellect in the towns and cities or even the ideology to cultivate, the wild-human is free and he/she is simply a hunter-gatherer in his/her expression. He/she basically eats what he/she find, is totally one with nature and has no requirement for anything at all. Often Fu Xi is ascribed to the foundation

of the trigrams and the I Ching but this is misunderstood. In fact Fu Xi doesn't have and intellectual understanding of anything but is simply totally guided by nature, in latter times this instinctive-intuition was ascribed basic movements called yinyang and expressed in the trigrams of the I Ching but at the time of Fu Xi there was no need for any of this, life was simply “as it is”, and everything was natural. He/she is the expression of the Primal, the primitive and the indigenous expression, the roots of culture who has no intention and is totally innocent of ideas.

This is not usually the way that these three cultural heroes are understood but it has become clear to me that this is how they need to be seen. The understanding really is about the nature of the human being and the process of their expression. While we might see Huang Di as the most “far advanced”, in another way he is actually the most far removed from nature. In fact Fu Xi is the expression of the Natural person and everything after him is an ever-increasing movement away from this.

In the time I have been studying Eastern philosophy and medicine I have met several people who might well be associated with the expression of Huang Di, and even more key Huang Di's court physician Qi Bo who was Huang Di's teacher and natural-connection. Qi-Bo for me, if you like, is Ikeda Masakazu (please see: [this key foundational text](#) anonymously written by Ikeda Masakazu) whose understanding of Eastern medicine has been the foundational interest of my seeking for a more complete picture of the Classical Chinese medicine as practised in Han Dynasty China. I feel his expression is closest to the original methods and understanding of this time and the true meaning of healing. So too with the expression of Haruchika Noguchi the originator of his Seitai method (please see these publications in English: [Zensei books](#)), and perhaps the most profound of all in the world of healing Akinobu Kishi and his expression of Seiki which is simply pure and direct healing without theory (please see Kishi's new book: [Seiki: Life in Resonance](#)). These to me represent the closest to natural healing I have found (i.e. healing based on recognition of the root-weakness), not because they are all Japanese men or because of the time I spent in Japan, but simply because these three men have one common thread that unifies their expression which is very rare in most other places I have looked, or is piecemeal. I am not suggesting these are the only places such clarity can be found, only that these are that which I have found. The mere fact that this is still “medicine” means that the Huang Di/ Qi-Bo metaphor cannot be “liberated” expression, meaning something purely natural. It is very often about a keeping going of the situation of civilization as we know it; it is more Confucian-dualist than it is Taoist-non-dual so to speak. The expressions of the above practitioners however are tentatively on the edge of an awakening into something that is beyond medicine and does not require it. This is what they often point out.

As we move into possible expressions of Shen Nong there are far, far less people and expressions to consider. Why? Basically because society wants medicine of some kind, few find the very ancient medicine, but still some shreds of this remain, however they do not want farmers. Farmers are still considered to be either powerful, land-owning millionaires, or poverty-stricken labourers who cannot find a way to make ends meet. The problem however is that the true natural farmer of the ancient world no longer exists or is very rare. Of course they are still to be found within the indigenous people of the world but books have not been written of these people and in the west these kinds of expressions are associated with a few hippies and some

dreamers, and some with the word “organic” in their minds, but not people doing it for real.

However Masanobu Fukuoka is one such expression of a true natural farmer whose expression is about natural farming that connects back to the essence of life rather than some “bio-dynamic”, “organic” or even “permaculture” project or other ideology based in scientific research. Fukuoka’s expression is as close to a Shen Nong as one can find, and as such this expression shows us a possible transition from the requirement to use and focus on medicine for a city-based culture to a return to the natural environment of the country and a land-based rather than people-based existence which is no longer based in the patriarchy (and now added matriarchy) of the city life but is a matrifocal - existence based around the earth as being Mother. As Fukuoka says:

“Doctors take care of sick people; healthy people are cared for by nature.” - from his [“The One Straw Revolution”](#).

The Shen Nong metaphor is a description of the Satori-moment, meaning “awakening”. It is a blinding flash that occurs where the “self” completely drops out and there is a realization that nature is *all*. However, “self” then immediately returns to cloud the picture again. The life of Masanobu Fukuoka is this very expression. There is clarity that “medicine” is a dead-end and then a movement to go back to nature because of the clarity he had in a moment of Satori that there was nothing to “fix” or “intend” further. This became the basis of his farming later.

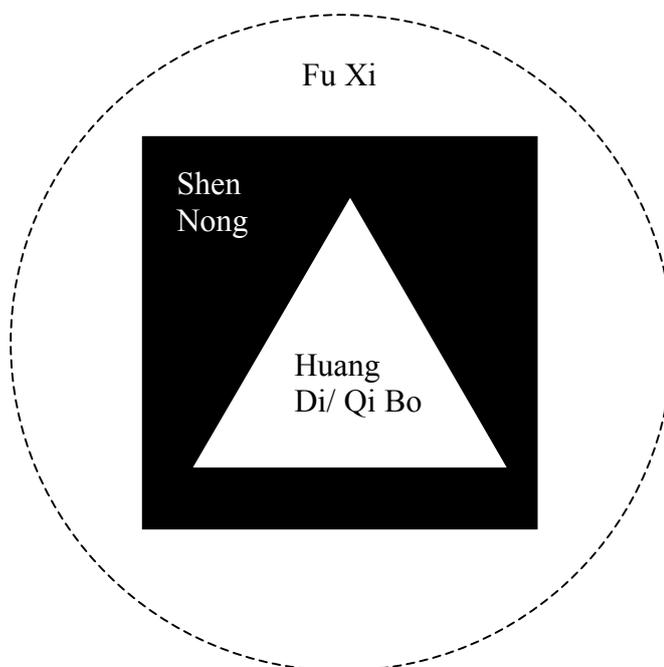
From here it gets even more difficult to find representatives of the basic level of the natural-human, the “Fu Xi” category as we might put it. While the Huang-Di/ Qi-Bo category is scarce but present, and the Shen Nong category is even more rare, the Fu Xi category almost seems non-existent in the western world. Of course in the middle of the Amazonian jungle for those who have never met a Caucasian person before and whose whole life has been untouched by the madness of the human-self-image-based anti-culture, then the “Fu Xi” category may well apply. We don't know about these people in the West, there is no representative of pure nature from these tribes for the Western world.

Here one of the few truly clear expressions of a natural human might be Tony Parsons (<http://www.theopensecret.com>). While not exotic in his appearance (sorry Tony) but simply being a man from Dorset, Tony is interestingly an expression of nature or a human-body form that no longer has the contracted sense of “myself”. Tony Parsons is “the absence of someone” rather than “someone”. This is purely conceptual and verbally expressed here but behind this the essence of Tony is a rare expression, although he suggests not as rare as we believe, there now seems to be a transition of people letting go of the perspective of the “self” and of the “me” simply falling away by itself. This is the expression of the natural person or the end of dis-ease. Let’s be clear: there can still be pain and death of the body but there is no *suffering* of pain, this means that there is No-one there who claims the pain as “my pain” and as such this is a dis-ease-less state and is the natural (un-contracted) state of the human being and of all of life. The Fu Xi metaphor therefore represents Samadhi, this means “liberation” or in fact the death of “self” entirely, this eventually always happens at

physical death but can occur before. Samadhi is the end of seeking and the end of “self” and the end of time-space and all forms of dualism.

Hence this list of names and expressions represents something going on in society today, there is a gradual falling away of the requirement for medicine to cure dis-ease, a letting go of the city and a movement back to the county and to a more “primitive” existence. This is all a transition from the world of Huang-Di to the world of Shen Nong, but then at a deeper level the letting go of the “self” as it happens naturally, especially in natural environments where the nature of “self” is clearly and obviously seen to be a total abstraction. “Self” eventually goes into retirement and passes away, then there is a movement to Fu Xi state, which is the wild-human. While the liberated expression of the wild-human nature may suddenly break free, even within those people of a town or city, as this complete falling away of the “me” can occur in any given situation spontaneously and for no reason or intention, it takes time for there to be a full transition back to nature. The following-through of the physical movement back to the natural environment takes time, it may take several generations but as there become more Fu Xi’s so the transition will eventually draw us back to the natural forager or hunter-gather.

The diagram below expresses an ancient symbolism of concentric shapes. The foreground triangle Yang-quality is Huang Di, also representing the human-condition; further back is the square Yin quality of Shen Nong, representing the quality of the earth, and further back from this is the background emptiness of Fu Xi, representing the nature of the universe and its origin in Nothingness-Oneness. As we go on, there is a letting go of the foreground seeming separateness and a realization of the background Oneness.



While this all seems like a fantasy in the modern world of the smart-phone and international video-texting, the actuality and reality of this is ever-present and the

breaking down of society as we know it has already begun on many, many levels. When eventually medicine can be dispensed with and there is movement to nature-lead farming and then a more frequent abundance of the “self” dropping away, then humans will return to the original Eden from which we originate and the cycle of nature will be complete.

There is no choice in this and the above is just description, not prescription.

David Nassim
28/ 9/ 2012

The instinct-to-move versus “making things better”: The differentiation between the foundational senses of reality and the superficial processes of “self”

Very often we find ourselves faced with the dilemma of how to make a decision...is it with the “heart or the head”, with the “mind or the guts”, seemingly there is a clear differentiation that we somehow know is being made. Instinctively we know there is a difference between a body-based sense and an analytical or thought/head-based idea about a particular situation.

Herein lies a key issue: the nature of the human being is very much on 2 layers energetically. The foundational energy layer is the natural reality of the child, this is always with us throughout life and is the foundational energy of the whole universe, it is everythingness. However part of this energy forms a seemingly secondary layer, only in the human being, this layer is superficial and illusory and it might be called the “self”. This “Self” is formed from the base-layer, it is born of the base layer but believes, from within itself, that it is separate from everything.

The “Self” layer is generally associated with the “adult-self”, head and upper body more than the spontaneous-child like nature of the legs feet and lower body. Basically it is a layer which insinuates itself between the body-senses and the world. It is like an energetic armouring. The base layer can never be “broken” nor can be anything other than Everythingness or Oneness inclusive of the secondary “self” layer, but from this “self”-perspective reality seems utterly fragmented into parts. This creates complex analytic thinking in the ways we go about trying to “fix” things to make things better for “our-self” in the world. The “self” feels it is broken from everything so it goes about wanting to fix this and is in a constantly dissatisfied state trying to find its missing part. It tries to go towards things in a pathological or obsessive manner, trying to obtain from something way beyond what its actuality is. For example eating olives, not because they taste good but because they have a good “omega 6 value and will make me live longer”, therefore one eats a surfeit of olives which then makes one sick. Likewise addictions to drugs, sex, alcohol or to anything that is an energy-release from the tension state of feeling broken, separate (which is unrelated to whether one is around other people or not) and needing to be fixed.

However in the background of all of this fantasy and past-based projections into the future about things, deriving from people attempting or intending to “take control”, there is a natural energy which is actually completely in the driving seat of everything. It is the heart beating, the breathing, the senses...all of this is happening in the background to the “self’s” seeking and searching for its other-half, erroneously in fact, because the “self” (and everything else) IS the very thing it is seeking... “it hides from the seeker by already being everything” as Tony Parsons puts it (see <http://www.theopensecret.com>).

The nature of this base-layer reality is that it is going on and expressing itself automatically in the natural expressions of the energetic-body, it is in no requirement of a controlling “self”, it is completely one with everything and there is no separation at all between this and the rest of the energy of the universe. Yet somehow floating above this is an observational and personal “self” which believes it is required for the running of the whole expression, which is simply a distorted view from above to below rather than from below to above.

A person can be very sure that in fact they are not in control but that the universal base layer is, but this still is a stuck-ness in an observational situation of looking at the world, still a “self” trying to be in control in a passive way. It isn’t real until the “me” or “self” drops out and there is just the base-layer without any augmentation.

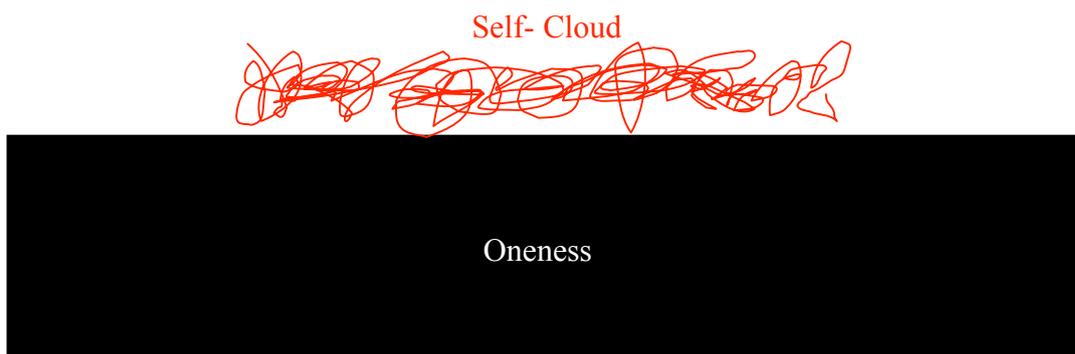
In the process of healing and in medicine there is often a presentation of what’s going on in the body for the patient, they get a sense of their body and their senses again. This can re-ignite the realization that “I” is not in control. The key is always a situation of unveiling that occurs despite any intended action of the healer or the patient in treatment, in fact the actual healing takes place despite not because of the intention of these two roles, as perfectly described by Voltaire:

“The art of medicine consists in amusing the patient while nature effects the cure”

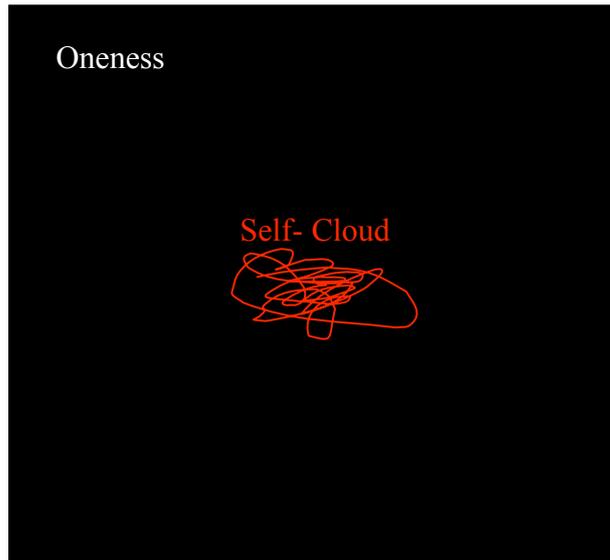
This has within it such clarity in its ridiculing of medicine as a belief system that feels it knows best. This is all about the “self” of the doctor and their belief that the “patient” is not only below him/her but also separate from him/her. So even in healing there are two “messages” - there is the message of dualism at the superficial level of the head/mind within the roles of healer vs. patient and so the felt sense of being separate; also there is a deeper *non*-message of total Oneness that is in total freedom and is expressing naturally for no reason or cause, and so the realization that healing is a constantly available thing literally meaning a situation where there is a realization the “I can’t be broken because I doesn’t exist!”.

We can express this in two ways diagrammatically:-

Side view ☺ :-



or, Bird's eye!



The point is that “self” is born of Oneness, it isn’t outside of it but founded upon it. However, it is impossible from within itself to picture the world as anything other than dualistic. Whereas the view from Oneness is all-inclusive, the view from the dualistic state always feels broken off and separated. Here there is always a doubt in the mind, a feeling of being outside of “faith”, although liberation is not to do with any belief so it isn’t really “faith”. But one could say that liberation is the only “faithless state”, is the realization of the perpetual Oneness, everything else is about trying to be faithful to something, or of becoming faithful or staying faithful, all of which is about trying to get somewhere and so is about seeking. (Please hear the brilliant Chris Thile with Nickel Creek in their pointed expression of the suffering of the state of faithfully doubting, Doubting Thomas: http://www.youtube.com/watch?v=E3c_8hYK0eo)

There have been many ways people have tried to dip into the base layer natural-reality while still desperately holding onto the “self”. Meditations and mantras have been used for thousands of years as an attempt by the “self” to “let go” back into a clarity of Oneness. Monasticism all over the world is about this very process. However, the question is: how is it possible for the “self” to end itself? This is the ultimate point, there is always an intention behind the act of “doing” meditation or “doing” tai chi or qi gong or whatever, always involving an idea of “doing” and in this there is total fallacy about the nature of it moving “me” towards clarity. As Tony Parsons points out it further confirms and reinforces the belief that “I” am the controller of “my” ship and if “I” want to “get better” it’s about the “work” put in. This is utter nonsense, as there is no “me”, so the original premise of the “work” is ridiculous. Similarly with healing, it doesn’t matter what you do or don’t do, it is all blissfully within Oneness. Nothing can escape it at any time, as it already *is* everything. We are seeking something that is already everything, frantically looking for a needle in a haystack of needles!

There are other methods of understanding life from a grander perspective, the I Ching and Tarot cards have been used for many thousands of years in differing ways and

forms of divination. Essential to these methods is the idea that the pictures or descriptions formed by the spontaneously-derived readings of these methods can allow us a glimpse at a perspective which is beyond the narrowness of the “self”. But however accurate the description of a situation via the I Ching or Tarot, the interpretation of this is via the “self” and so again it skews the true non-message of Oneness. Astrology and other descriptions of the person within a bigger picture can also depict the “self” as impersonal and energetic rather than absolute, but of course the “self” will take claim easily to any description.

Any method or attempt to find or seek will always end in abstraction via the dualism of “me”, so in a way there is no point doing anything. But then, as everything is within Oneness there is no reason for doing or not doing something. This gives one the feeling of despair that there is nothing one can do, that in effect everything one does is to no avail. While this is true, it is key to realize that striving does not help because at the instinctual level, *everything is already being taken care of*. In a way the image of “the whole world in his hands”, while filled with ridiculous religious connotations actually has a point in that everything is inclusive, or all that the “self” does, attempts and strives for is all perfectly an expression of Oneness. In a way it is about retiring into this sense that actually *everything is complete*, one might call it a “trusting of mother nature” or a “letting go”, which is not about striving for or achieving something, but is essentially like letting go of an item one doesn't need and letting it drop, simply because in that moment it's what happens.

The nature of non-achievement or non-ambition is that of the small child. When a child picks up a toy it does so for a moment then lets go and is onto the next thing, yes, even if you just bought it for him! It is about being within the wonder of the senses, nothing is owned as there is no-one to own it. Nothing is achieved because there is no-one to achieve it, nothing is claimed because there is no-one to claim it. The draw towards something and/or away from other things is like a magnet for the small child, it is like a pull in and then a push out, there is no personal-ness about it, it is all impersonal yet deeply intimate. It is all nature functioning without a “me”. There is no need for a focus on what “I can do”, because what “I can do” is not really the question, more accurately the question is what *is* the “I” that wants to “do”? This has no answer, it is only about what is happening right at this moment, what do the senses *feel*? This is all there is, there is no need for a “me” to claim these senses, it is just sense.

It is untrue that the majority of the time we are outside of instinct, despite the fact that the “me” believes “I am stuck in the human condition” and is seeking the end of this, a way out. In fact we are completely moving on instinct and only a small proportion is believing otherwise. 99.9% (the body) of the whole of the being is in total rapture of Oneness and 0.01% (perhaps a short-circuit of the neo-cortex of the brain - the very top of the head) is in an awkward belief system that ridiculously attempts to go against this flow. It is like a match-stick trying to stand strong in a tidal wave. The issue is not so much that nature is weak, fragile and subtle and can't be felt easily, it is actually that such a small aspect of the human is stuck in the hallucination of dualism, it is amazing what such a small contraction in the flow can create, it has formed all of the suffering in human existence for the last hundred thousand years.

Fundamentally what we are dealing with is “making a mountain out of a mole-hill”, we are focusing all our attention on attempting to do something which is impossible and which actually is of no consequence in relation to the whole picture. This isn’t a suggestion to “try” and look from the bigger perspective, because as we know all attempts are flawed by their nature, but is the realization that there is nothing for “me” to do. There is also the realization that even though there is nothing for the “me” to decide upon and to do, still the heart beats on and the breathing occurs, there is a preference for moving towards the sunnier or shadier side of the road or there is following a “whim” or a “gut sense” or “intuition” which leads one to another situation, not better or worse but different; there is no attempt to make it better or worse, there is just the realization that we are “being lived through” rather than living on our own charge, so to speak. There is no need for “me”, the “self” is in the context of the larger reality.

The investigation into intuition and trying to unearth it, again is trying to fix something that isn’t broken, it’s trying to “bring consciousness” (which means “self” in different words), into a situation where there cannot be any “self”. This is the base level of simplicity and natural expression that is the child’s nature, this is constantly is the strongest expression in our body, or as Tony puts it “*the loudest thing in the room that no-one can hear*”. The contraction of this very small aspect of the human-energy field, “self”, has a ricochet effect on the physiology of the body causing the myriad manifestations/symptoms of dis-ease, hence when this drops out so too does the energetic resistance and with it the formation of further damage to the physiology.

As we lie-back and relax into deep sleep so there is a death of the “self”. Just as when there is a sip of coffee, and in that sip there is the wholeness of life and yet it remains just a sip of coffee, so there too the “self” dies. The “self” is not static, it comes in and out of its state as a day and night processes.

Hence there is nowhere to go, no-thing to achieve or do something about, or to make better, for there is nothing to find as it is already complete. So just like slipping into a warm bath, or relaxing after an arduous journey, the “self” goes into retirement, then when there is an instinct-to-move, life acts, “you” don’t have to. In the end there is a moment for everyone where the 99.9% majority of what has been going on behind the scenes sees through the deeply enticing hallucination or the 0.01% foreground mist called “myself”.

David Nassim
6/11/12

The death of psychology and psychotherapeutics: the non-psychology of the vertical centre.

Psychotherapy, and its origin psychology, is now a broad and complex subject, however its roots remain relatively basic and easy to understand. One must look at the roots of its conception in the western world in order to understand the basis of why, with ever- greater influxes of Eastern understanding that now influence the nature of psychotherapy, there is less and less use for this whole subject area.

We can think of Sigmund Freud as one of the originators of this approach. Freud was all about the body as a mechanism. One could say he was materialist in his approach to the psyche, devoting massive focus to the sexuality of the body and to the development of psychological pathology when sexuality is not expressed. Carl Jung reacted against this material focus, who simply suggested that the material wasn't the only thing going on but that there were other factors, and so introduced his spirituality thus pointing out there was a “spiritual” element, it wasn't all material. In a way this is the exact struggle between science and religion. Freud was most definitely the materialist scientist and Jung was the religious man with beliefs and ideals. In a way they were polarizations of each other's pathological dispositions and this is a form of duality in itself. The nature of the collective Freudian-Jungian approach is one of continual misunderstanding of the nature of existence: whereas Freud believed only in the physical and the solid, so Jung believed only in the immaterial and the invisible. Both therefore miss the point.

Wilhelm Reich's is the most ridiculed of the 3 most influential expressions of psychological theorem at the time. He saw that there was a unity in body-material and expression-spirit, pointing out that there was no division between the two and even suggested that all of life was energetic. This was a hugely different perspective. It was a realization to some degree of all energy being one at root and therefore “real” and “invisible” both occurring at once...something that modern physics is still struggling with in the Higgs-Boson debate where the so-called “god particle” literally exists and doesn't exist at the same time!

With Wilhelm Reich came considerable connection with Eastern philosophy and to the philosophy of the ancient world including Greek, where there was a focus on energetic understanding of things, a non-absolute approach. However psychological theory was not based on the seeming ridiculous ideology of Wilhelm Reich, who even went so far as to relegate the practitioner to a mere energetic-interaction with the patient, so there was no patient or practitioner in a sense. This potentially demoralizing idea to the medical profession and to all in hierarchy was never going to be taken on by those who came after him (including Osho who used his theories in part), and so psychology was founded on the theories of Freud and later Jung at base.

These two men were similar in that they traced the past. They were both archeologists of the psyche, trying to find roots and origins of things that had happened before in order to root out and clarify what is going on now. While to the linear mind this seems like the logical thing to do, the original premise of this argument being that there is indeed, a) a problem that has a causality that is “fixable”, and b) that if you dig around in past events eventually you will come up with the reason and so by

finding the reason you will find the solution or antidote to the issue that has been going on for so long.

This remains the main premise of almost all psychotherapeutic methods including most modern techniques of therapy. From “constellation” work, to NLP, CBT, transactional analysis and numerous other new off-shoots of psychotherapy, even those influenced by some of the more modern-dualistic aspects of Eastern philosophy that trace back “karmic patterns”, all of these have a similar element in that they are trying to trace back past issues and look at how one did something in the past in order to look at how one can respond differently today. Being heavily influenced by Zen, Gestalt therapy is perhaps the least past-orientated but still points out past-created patterns and challenges them in the present moment.

However all of these draw from a commonality of a focus in the psyche and an engaging with it in order to somehow “become more aware” or get to a point where something can be “let-go” and “laid to rest”. But as ever, when one pattern is let-go another one inevitably fills the space just like a Russian doll, the layers of tension seem to be always there and, like chasing the end of a rainbow, one is never quite done with therapeutic work. There are those brief-psychotherapists who have the innate wisdom to realize that the process they are engaging with is not a cure-all and can only quickly trigger something for a short period and then it becomes a psychosis in itself, but this is a rarity.

The issue is that really all psychotherapy is looking at are the *expressions* of the “self” or “mind”. These expressions or fantasies are the symptoms, always on a search which psychotherapy itself corroborates by its nature, that of “getting better”, whether this be by “letting go” of something or “re-programming” or “re-awakening” something, it is always a rejection of what is going on in this moment and an attempt to move to something else....something idealistically “better”.

In Freud’s world the “self” is very mechanistic and physical. He would be very happy to have found an organ called “the soul” which one could influence with drugs and much of psychiatry and the chemistry of the mind and so neurology can draw connective ties to Freudian thinking. Jung’s picture would be very different, much less physical, but instead the mind-spirit takes on an ideological expression that has “a dream”, “a direction”, “a reason”, “a choice” and “a purpose”. Similar to Rudolph Steiner and others of his generation Jung tried to make science and religion join and to find a common ground, not realizing that they are the same side of the same coin just with different language. While Freud’s thinking is the dis-ease of cold and clinical masculinity, Jung’s pathology is of the personalization and ego-centricity of femininity.

The misunderstood and demoralized expression of Reich, however, opened the potential to being able to realize that life was not about the human “self” as centre, and in fact everything is energetic and all expressions are one-energy. This deeply anarchic expression points out a total lack of hierarchy, a total loss of placement for the “healer” and the “to-be-healed”....who is it that's healing who? It completely obliterates the idea of “getting better” and also of past and future and of time.

As with most things, it is those ideologies that have been discarded as rubbish which are on the outer-edges of the Western world's perceptions that actually have any true clarity. Reich's philosophy and general point would actually have ended psychology before it had begun to tie itself into the knots that it has formed today. However people move with their feet, as time has gone on and there is a move away from both science and religion, so too there is a falling away of a feeling of security at the hands of the psychologist and psychotherapist. A feeling of distrust is apparent in all forms of medicine and quite rightly, because very often it is a situation of the blind leading the blind. There has been a guru-worship of the therapist and psychologist and also of the doctor and priest, but now this illusion also fading. As Tony Parsons (<http://www.theopensecret.com>) points out, there is the beginning of a realization that no-one knows and that there is no solution to the ultimate underlying problem that all of these therapies skim over the top of, that of "self" and the ideology/ felt-contraction of "I".

The bio-energetics of Reich in the West was a millionth of the expression of the nature of energetic throughout the Eastern philosophy of the ancient world (although it too became warped and turned into dualistic ideology many times in its later history). Here there is no possibility even theoretically of a "self", there is just energy occurring for no reason. In Zen and in Buddhist philosophy there is still a dualism in the goal of enlightenment and a focus on breaking through the "self" is enforced. So this ties up nicely with psychology and in particular can be seen in Fritz Perls' "Gestalt" therapy. It is interesting that many of the text and traditions taken from the body of Eastern thought by Western psychology have been all the stuff that they can work into a western mind-set, and as such these aspects of the Eastern Cannon tend to be the most dualistic and hold the least clarity, in some cases corroborating the mistaken picture of dualism. East does not necessarily mean "clear", although it can do, but it's a rarity there also, however clear understanding in the West is almost totally obscured in literature and this gets passed on. The East is clearly founded in a non-dual realization, as is the ancient Western thinking, but the roots of both are now hard to see through the thicket of dualism. Before Zen and in the deeper ancient clarity there was a situation without teaching and where there was nothing to add. Books such as the Tao Te Ching illustrate some of this expression, this a text from around 500BC, but even here we can easily misinterpret a dualistic picture.

The point is that while there is a message in the air of non-dualism and of a recognition that "nothing is broken" and that the whole notion of health and healing is an illusion, this is almost never sensed. This message has always been known and is timeless and in everything, so as Tony Parsons puts it, it's an "open secret", yet is almost completely unseen. The innate instinct is the realization that health or wholeness never left, it was always there and also the realization that there is no-one that health "belongs" to. As Tony Parsons says, "*....everything outside of the liberated state is seeking.*". This profoundly key statement points out that both the dis-ease and also the response to this dis-ease must be part and parcel of the same thing. If one is presented with an illusion like "the cat is blue...what colour is his head?" then to respond "blue" would be a colluding with the illusion...but this is exactly what the therapeutic process is mostly about. It is not that there is anything right or wrong about it, but we should not be surprised that it doesn't come up with any long-term or "permanent" solutions to the issue that is fundamental, that of "self" and the sense of "being separate".

So here begs the question “what do we do then?... if I am pulling out psychotherapy and sending it to the cleaners, what do I replace it with ?”...What am I suggesting is better or will improve things? Actually I’m not suggesting anything because I’ve come to that point where I don’t know....but what I am happy to say is that I *really* don’t know and I think a lot of people who say they do know and are sure of it, actually really don’t, simply because they can’t know, no-one can.

The nature of healing happens for no-reason and healing response occurs irrationally, not because one wants it or wills it to happen, it occurs spontaneously. A person can be healed of cancer but another won’t be healed of a painful toenail, why? Why should one thing let-go and another stay firmly rigid? There is no answer to this that can be clearly understood and logically analyzed from outside of it. In a way it could be called an energetic ripeness and when things in nature are ready to change and energy reaches a certain point then there will be a shift. However this is not necessarily anything to do specifically with the practitioner-energy, it could occur while walking the dog or anything at all. Most of the time we are convinced we are sick and there is something wrong because that’s how we feel, we feel separate, but in actual fact this is living will dark glasses on and saying “why is it always dark?” However to take the glasses off intentionally is impossible, they dissolve eventually when we forget that “it’s so dark” and instead are simply in the moment.

Another key point is that the practitioners cannot “get themselves out of the way” this is pure dualism. One cannot “become” a healer, one is this by nature or is not. One can’t move into a meditative state in order to heal. *Healing occurs despite the practitioner not because of the practitioner.* This is something almost unheard of. It is always assumed that it is the training, lineage or teacher one has had or if one can mediate and “allow oneself to let go” into another “state of consciousness” that is how healing occurs but actually healing and the process of it is innate. It occurs through those people who are healers naturally or who have this temperament innately and it occurs for no known or controllable reason but *through* them. Everything “done”, including “trying” to be in this or that state by the practitioner, is actually a resistance to the natural flow of energy and is utterly futile it in fact builds-up/ re-enforces a perception of the “self” that “I can achieve this state”. This is simply an imposed situation that allows someone who is not a natural-healer to feel calm, it is an attempt to control things and try to make things function in an intended way. Healing, is an expression of childlike spontaneous nature, it has no parameters, knows no bounds and also is completely out of the control of man-made intensions. Often times it is simply the situation of a person who is naturally a healer, coming into contact with some kind of recognition of realization that they need not “do” or “be” anything other than what is, that opens up the potential expression of healing through them. No “training” is needed. Techniques are just skills which can be learned or found through necessity, they are not healing.

Psychotherapeutics end with time. As there is less importance placed upon trying to figure out the root of something and on trying to get to the bottom of the conundrum of “myself”, so there is less focus in the past or the past-projected future. There is a realization that senses and heart beating and breath are all occurring in the background to the mind and thoughts popping-up with various expressions, and none of this requires a “me” at the root of it. It all simply occurs, the thoughts and ideas

coming up like steam from a train with no driver...there doesn't need to be a driver for the mechanism to run...this so brilliantly connects to Reich's energetics even without him having much connection to the bounty of ancient philosophy. This is innate within everything, the fact that all energy is one, there is no place for the separate "me" and therefore there is no space for the seeking of the original "split away" into a "me" that occurred in childhood, as this original split has echoes for millions of years in history, the pit is bottomless and there's no-one to blame.

Nature has no-self and so therefore the human is under the illusion of one, it is this illusion that gradually passes away...there is nothing to be "done" about this as it is passing already and is inevitable. In a way the best thing that can occur in healing is the realization that the dis-ease nothing to do with "me" or that "I" can fix this. This is not a situation of a resignation but a true recognition of life, that nature heals and lives "through us" rather than a "me" needing to be in constant vigilant control of it all. Action can happen, but not through any action of "myself". So healing occurs but because of no-one and for no-body, not "because I've found the cause" or not. There is no requirement of awareness or awakening, for life does not need to be aware of itself nor awake, it is "already enough" as it is.

The nature of psychotherapeutics in all its modes can be boiled down to the simplicity of being given an arena in which to express oneself and the thoughts going on and even going through a self-seeking catharsis to the point of exhaustion of this energy. This in itself can be superficially liberating and counseling is based on this, whether that is known or not. However psychotherapeutics and all other modalities that are about a practitioner involving him or herself in thought patterns and deciphering old-patterns in order to "rectify" them are basically part of the age-old belief system of "self". Outside of these there is the realization that there is no-self and so any action taken and anything that occurs is really not personal, and yet at the same time deeply intimate.

Tony Parsons points out that seeking is like a horizontal wheel...one is always pacing the wheel in order to get to the other side, which never comes as the wheel just revolves in an illusion of time and space. The nature of natural reality is the empty centre of the wheel or the vertical hub that is timeless and constantly sought and yet is constantly present.

David Nassim
29/10/12

The non-psychology of the vertical centre: The death of psychology and psychotherapeutics:

Psychotherapy, and its origin psychology, is now a broad and complex subject, however its roots remain relatively basic and easy to understand. One must look at the roots of its conception in the western world in order to understand the basis of why, with ever- greater influxes of Eastern understanding that now influence the nature of psychotherapy, there is less and less use for this whole subject area.

We can think of Sigmund Freud as one of the originators of this approach. Freud was all about the body as a mechanism. One could say he was materialist in his approach to the psyche, devoting massive focus to the sexuality of the body and to the development of psychological pathology when sexuality is not expressed. Carl Jung reacted against this material focus, who simply suggested that the material wasn't the only thing going on but that there were other factors, and so introduced his spirituality thus pointing out there was a “spiritual” element, it wasn't all material. In a way this is the exact struggle between science and religion. Freud was most definitely the materialist scientist and Jung was the religious man with beliefs and ideals. In a way they were polarizations of each other's pathological dispositions and this is a form of duality in itself. The nature of the collective Freudian-Jungian approach is one of continual misunderstanding of the nature of existence: whereas Freud believed only in the physical and the solid, so Jung believed only in the immaterial and the invisible. Both therefore miss the point.

Wilhelm Reich's is the most ridiculed of the 3 most influential expressions of psychological theorem at the time. He saw that there was a unity in body-material and expression-spirit, pointing out that there was no division between the two and even suggested that all of life was energetic. This was a hugely different perspective. It was a realization to some degree of all energy being one at root and therefore “real” and “invisible” both occurring at once...something that modern physics is still struggling with in the Higgs-Boson debate where the so-called “god particle” literally exists and doesn't exist at the same time!

With Wilhelm Reich came considerable connection with Eastern philosophy and to the philosophy of the ancient world including Greek, where there was a focus on energetic understanding of things, a non-absolute approach. However psychological theory was not based on the seeming ridiculous ideology of Wilhelm Reich, who even went so far as to relegate the practitioner to a mere energetic-interaction with the patient, so there was no patient or practitioner in a sense. This potentially demoralizing idea to the medical profession and to all in hierarchy was never going to be taken on by those who came after him (including Osho who used his theories in part), and so psychology was founded on the theories of Freud and later Jung at base.

These two men were similar in that they traced the past. They were both archeologists of the psyche, trying to find roots and origins of things that had happened before in order to root out and clarify what is going on now. While to the linear mind this seems like the logical thing to do, the original premise of this argument being that there is indeed, a) a problem that has a causality that is “fixable”, and b) that if you dig around in past events eventually you will come up with the reason and so by

finding the reason you will find the solution or antidote to the issue that has been going on for so long.

This remains the main premise of almost all psychotherapeutic methods including most modern techniques of therapy. From “constellation” work, to NLP, CBT, transactional analysis and numerous other new off-shoots of psychotherapy, even those influenced by some of the more modern-dualistic aspects of Eastern philosophy that trace back “karmic patterns”, all of these have a similar element in that they are trying to trace back past issues and look at how one did something in the past in order to look at how one can respond differently today. Being heavily influenced by Zen, Gestalt therapy is perhaps the least past-orientated but still points out past-created patterns and challenges them in the present moment.

However all of these draw from a commonality of a focus in the psyche and an engaging with it in order to somehow “become more aware” or get to a point where something can be “let-go” and “laid to rest”. But as ever, when one pattern is let-go another one inevitably fills the space just like a Russian doll, the layers of tension seem to be always there and, like chasing the end of a rainbow, one is never quite done with therapeutic work. There are those brief-psychotherapists who have the innate wisdom to realize that the process they are engaging with is not a cure-all and can only quickly trigger something for a short period and then it becomes a psychosis in itself, but this is a rarity.

The issue is that really all psychotherapy is looking at are the *expressions* of the “self” or “mind”. These expressions or fantasies are the symptoms, always on a search which psychotherapy itself corroborates by its nature, that of “getting better”, whether this be by “letting go” of something or “re-programming” or “re-awakening” something, it is always a rejection of what is going on in this moment and an attempt to move to something else....something idealistically “better”.

In Freud’s world the “self” is very mechanistic and physical. He would be very happy to have found an organ called “the soul” which one could influence with drugs and much of psychiatry and the chemistry of the mind and so neurology can draw connective ties to Freudian thinking. Jung’s picture would be very different, much less physical, but instead the mind-spirit takes on an ideological expression that has “a dream”, “a direction”, “a reason”, “a choice” and “a purpose”. Similar to Rudolph Steiner and others of his generation Jung tried to make science and religion join and to find a common ground, not realizing that they are the same side of the same coin just with different language. While Freud’s thinking is the dis-ease of cold and clinical masculinity, Jung’s pathology is of the personalization and ego-centricity of femininity.

The misunderstood and demoralized expression of Reich, however, opened the potential to being able to realize that life was not about the human “self” as centre, and in fact everything is energetic and all expressions are one-energy. This deeply anarchic expression points out a total lack of hierarchy, a total loss of placement for the “healer” and the “to-be-healed”....who is it that's healing who? It completely obliterates the idea of “getting better” and also of past and future and of time.

As with most things, it is those ideologies that have been discarded as rubbish which are on the outer-edges of the Western world's perceptions that actually have any true clarity. Reich's philosophy and general point would actually have ended psychology before it had begun to tie itself into the knots that it has formed today. However people move with their feet, as time has gone on and there is a move away from both science and religion, so too there is a falling away of a feeling of security at the hands of the psychologist and psychotherapist. A feeling of distrust is apparent in all forms of medicine and quite rightly, because very often it is a situation of the blind leading the blind. There has been a guru-worship of the therapist and psychologist and also of the doctor and priest, but now this illusion also fading. As Tony Parsons (<http://www.theopensecret.com>) points out, there is the beginning of a realization that no-one knows and that there is no solution to the ultimate underlying problem that all of these therapies skim over the top of, that of "self" and the ideology/ felt-contraction of "I".

The bio-energetics of Reich in the West was a millionth of the expression of the nature of energetic throughout the Eastern philosophy of the ancient world (although it too became warped and turned into dualistic ideology many times in its later history). Here there is no possibility even theoretically of a "self", there is just energy occurring for no reason. In Zen and in Buddhist philosophy there is still a dualism in the goal of enlightenment and a focus on breaking through the "self" is enforced. So this ties up nicely with psychology and in particular can be seen in Fritz Perls' "Gestalt" therapy. It is interesting that many of the text and traditions taken from the body of Eastern thought by Western psychology have been all the stuff that they can work into a western mind-set, and as such these aspects of the Eastern Cannon tend to be the most dualistic and hold the least clarity, in some cases corroborating the mistaken picture of dualism. East does not necessarily mean "clear", although it can do, but it's a rarity there also, however clear understanding in the West is almost totally obscured in literature and this gets passed on. The East is clearly founded in a non-dual realization, as is the ancient Western thinking, but the roots of both are now hard to see through the thicket of dualism. Before Zen and in the deeper ancient clarity there was a situation without teaching and where there was nothing to add. Books such as the Tao Te Ching illustrate some of this expression, this a text from around 500BC, but even here we can easily misinterpret a dualistic picture.

The point is that while there is a message in the air of non-dualism and of a recognition that "nothing is broken" and that the whole notion of health and healing is an illusion, this is almost never sensed. This message has always been known and is timeless and in everything, so as Tony Parsons puts it, it's an "open secret", yet is almost completely unseen. The innate instinct is the realization that health or wholeness never left, it was always there and also the realization that there is no-one that health "belongs" to. As Tony Parsons says, "*....everything outside of the liberated state is seeking.*". This profoundly key statement points out that both the dis-ease and also the response to this dis-ease must be part and parcel of the same thing. If one is presented with an illusion like "the cat is blue...what colour is his head?" then to respond "blue" would be a colluding with the illusion...but this is exactly what the therapeutic process is mostly about. It is not that there is anything right or wrong about it, but we should not be surprised that it doesn't come up with any long-term or "permanent" solutions to the issue that is fundamental, that of "self" and the sense of "being separate".

So here begs the question “what do we do then?... if I am pulling out psychotherapy and sending it to the cleaners, what do I replace it with ?”...What am I suggesting is better or will improve things? Actually I’m not suggesting anything because I’ve come to that point where I don’t know....but what I am happy to say is that I *really* don’t know and I think a lot of people who say they do know and are sure of it, actually really don’t, simply because they can’t know, no-one can.

The nature of healing happens for no-reason and healing response occurs irrationally, not because one wants it or wills it to happen, it occurs spontaneously. A person can be healed of cancer but another won’t be healed of a painful toenail, why? Why should one thing let-go and another stay firmly rigid? There is no answer to this that can be clearly understood and logically analyzed from outside of it. In a way it could be called an energetic ripeness and when things in nature are ready to change and energy reaches a certain point then there will be a shift. However this is not necessarily anything to do specifically with the practitioner-energy, it could occur while walking the dog or anything at all. Most of the time we are convinced we are sick and there is something wrong because that’s how we feel, we feel separate, but in actual fact this is living will dark glasses on and saying “why is it always dark?” However to take the glasses off intentionally is impossible, they dissolve eventually when we forget that “it’s so dark” and instead are simply in the moment.

Another key point is that the practitioners cannot “get themselves out of the way” this is pure dualism. One cannot “become” a healer, one is this by nature or is not. One can’t move into a meditative state in order to heal. *Healing occurs despite the practitioner not because of the practitioner.* This is something almost unheard of. It is always assumed that it is the training, lineage or teacher one has had or if one can mediate and “allow oneself to let go” into another “state of consciousness” that is how healing occurs but actually healing and the process of it is innate. It occurs through those people who are healers naturally or who have this temperament innately and it occurs for no known or controllable reason but *through* them. Everything “done”, including “trying” to be in this or that state by the practitioner, is actually a resistance to the natural flow of energy and is utterly futile it in fact builds-up/ re-enforces a perception of the “self” that “I can achieve this state”. This is simply an imposed situation that allows someone who is not a natural-healer to feel calm, it is an attempt to control things and try to make things function in an intended way. Healing, is an expression of childlike spontaneous nature, it has no parameters, knows no bounds and also is completely out of the control of man-made intensions. Often times it is simply the situation of a person who is naturally a healer, coming into contact with some kind of recognition of realization that they need not “do” or “be” anything other than what is, that opens up the potential expression of healing through them. No “training” is needed. Techniques are just skills which can be learned or found through necessity, they are not healing.

Psychotherapeutics end with time. As there is less importance placed upon trying to figure out the root of something and on trying to get to the bottom of the conundrum of “myself”, so there is less focus in the past or the past-projected future. There is a realization that senses and heart beating and breath are all occurring in the background to the mind and thoughts popping-up with various expressions, and none of this requires a “me” at the root of it. It all simply occurs, the thoughts and ideas

coming up like steam from a train with no driver...there doesn't need to be a driver for the mechanism to run...this so brilliantly connects to Reich's energetics even without him having much connection to the bounty of ancient philosophy. This is innate within everything, the fact that all energy is one, there is no place for the separate "me" and therefore there is no space for the seeking of the original "split away" into a "me" that occurred in childhood, as this original split has echoes for millions of years in history, the pit is bottomless and there's no-one to blame.

Nature has no-self and so therefore the human is under the illusion of one, it is this illusion that gradually passes away...there is nothing to be "done" about this as it is passing already and is inevitable. In a way the best thing that can occur in healing is the realization that the dis-ease nothing to do with "me" or that "I" can fix this. This is not a situation of a resignation but a true recognition of life, that nature heals and lives "through us" rather than a "me" needing to be in constant vigilant control of it all. Action can happen, but not through any action of "myself". So healing occurs but because of no-one and for no-body, not "because I've found the cause" or not. There is no requirement of awareness or awakening, for life does not need to be aware of itself nor awake, it is "already enough" as it is.

The nature of psychotherapeutics in all its modes can be boiled down to the simplicity of being given an arena in which to express oneself and the thoughts going on and even going through a self-seeking catharsis to the point of exhaustion of this energy. This in itself can be superficially liberating and counseling is based on this, whether that is known or not. However psychotherapeutics and all other modalities that are about a practitioner involving him or herself in thought patterns and deciphering old-patterns in order to "rectify" them are basically part of the age-old belief system of "self". Outside of these there is the realization that there is no-self and so any action taken and anything that occurs is really not personal, and yet at the same time deeply intimate.

Tony Parsons points out that seeking is like a horizontal wheel...one is always pacing the wheel in order to get to the other side, which never comes as the wheel just revolves in an illusion of time and space. The nature of natural reality is the empty centre of the wheel or the vertical hub that is timeless and constantly sought and yet is constantly present.

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29/10/12

Nature-led-farming: The human fear-borne delusion of scarcity and the reality of sufficiency born of Mother-nature.

Farming today is human-led. This means it is led by the human mind, the human idealism, the human warped perception of reality and of nature itself. For thousands of years there has been an hallucination that life is and “always has been” a struggle and is becoming increasingly more so. Yet technological advance is expanding at the rate of knots...so shouldn't things be getting “better”.... Well the ideal is that it should, but in fact this is not what seems to be happening. We seem to be increasingly separating further from that which we know at a deep level is “real” and life-sensitive. We are moving headlong towards a reliance and a constant battling with technology that now dictates human existence rather than aiding it.

Farming is seen as an “industry” but it is not. Farming originally was about feeding, about hunting and gathering from the land, about being in touch and realizing what food grew where and gathering what there was. Food was considered originally to come from an Unknown place, before gods were invented and before there was a consideration of thoughts about “heaven and earth”, there was simply a sense and a connection to food and where to find it. As time has gone on this wild naturalness has left the human and as a sense of “me” has formed, agriculture developed and with it the human began to ask... “what can “I” do to the land to make it the way “I” want it”. This began the cycle of destruction that we now see around us in every way when it comes to humans interacting with nature, it is all about domination of nature an attempt to overcome, rather than be supported-by or even born and nourished from like a child. The infant has been imprisoned, the child-like nature in relation to the environment has been hidden. The adult idealism rules and is all about so-called “practicalities” but in fact these “practicalities” are no more than the whirring of the adult-human-mind trying to make its way in a world that seems separate from it and which is full of a sense of fear as to “how am “I” going to get enough”.

If something is based on fear it is doomed from the very outset to follow a path of fear to its end, which ends in fear. What one sows, one reaps. So the basis of the environmentalist movement, the communist movement, the socialist movement, the vegetarian and vegan movements and even the transition movement are very often all about fearful moves, about fearful concerns of how the human is impacting the environment or how nuclear war could occur, or about how bad the fuel crisis is getting, and how morally reprehensible humans are. Why this fear? Because at the very centre of all of this is a “me” that wants to ensure that “I” am going to be okay.

It is often said that many actions derive from “selfish” motives, the deeply conservative and even more profoundly misinformed scientist Richard Dawkins even wrote a book called “The Selfish Gene” in order to prove his own outlook on the world of genetics that indeed “we are all selfish”. But if we look into this “Self” which is the premise of all this, yet is for the most part completely ignored, no-one can show a “Self” to another, they have no evidence whatsoever that a “Self” actually exists or ever did exist, and these people are all scientists. When science hasn't even looked at its own origin and its own base of sensing then there is a questioning of its whole expression and outlook. All these expressions from science and environmentalism and socialism and any process of idealism and altruism are really just mind-games and are very deeply personal, subjective and separatist, all seemingly

on the surface about “unity” but when you look deeper you find a bag-of-bits rather than a universally working expression. This is because everyone is still so self-aware and self-concerned which is what constantly gets in the way of actual reality ebbing through the clouds.

When all this idealism passes away all that remains is what is happening now, then there is just energy moving through the body and a sense of “direction” or movement towards one thing or another. Generally what happens is that this gradually has a direction that wants to go back to nature, it isn’t a choice, an ideal or a principle but is simply what happens for no-reason. Almost like a magnetic pull back to the earth and to connection with the ground and the senses, this is just a natural process of re-connection after the nightmare of separation, the illusion has passed away.

So gradually this takes place, it might begin with the dream of greener ways of doing things but eventually that has to die to make way for the reality that no-one really and truly cares about the planet because they can’t conceive of a planet, all they can feel is what is actually in their senses at that moment in time, it’s all very local. This is the current reality, this is the indigenous-sense, you never see tribal peoples who are environmentalists yet these people unintentionally are the most ecologically-friendly people on the planet, all without trying...so this is also the key to food, diet and re-connection to a nature-led agriculture.

So far throughout our lives all we have seen is farming and food-production based on humans’ desire to try to get food, based on the fear that they are not going to have enough. Land is seen as a threat, one need to “make it work for you,”...it’s about “labour in brings yield out”. In Russia the Communist expression was all about labour being the strength of the nation and that if you put labour in then the yield would equate. While this seems to be true, when applied to farming this is not the case, or it only works in the short term and then long-term it kills the land. When one disturbs the female-essence of nature through aggressing it and forcing its expression to form food that “I” want then one loses touch with what is actually growing on the land and what nature is expressing. Food is separated from weeds and weeds are seen as “bad” and food crops as “good”....dualism has taken hold, the whole process turns into mayhem and huge energy output for minimal yields.

Masanobu Fukuoka wrote a book called “[The One Straw Revolution](#)” in which he points out the key to realization of the human being’s understanding of nature is to be *led by it* and not to lead it...he called it do-nothing farming which of course sparked people’s irritation and/or interest. But what this actually means is farming which does not do things in a way that follow human intervention but that follows natural-instinctive direction. It brings about a situation where a human looks at the land, listens to it and hears what it is expressing and what it grows naturally and therefore what it naturally provides and so the human can then engage with that in order to grow crops which suit the land and which allow the land to provide for him/her. This is neither a serving of the land, nor is it a controlling of the land, it is in fact an allowance to be nourished by the land, it is a situation of going back to the state of a child of the Garden of Eden. It is ecological alignment of the human to nature, we once again become part of bio-diversity, not its destroyer. This dropping into innocence is something that is deeply desired yet also something that always seems so far away because immediately the question is ... “what do I do to get it?” But this

question has no answer, there is nothing to do because nature is already in provision, it already knows what to do.

Fukuoka points out that this doesn't mean there is nothing to actually engage with on the farm, but that one starts off believing there is much to be done and a lot of struggle, then as time goes on one becomes assured that nature provides. Farming should hone and strengthen the body, it should be the equivalent work output that an indigenous person would spend hunting and gathering food...no more and no less. The work shouldn't be too demanding for the physical body so that it becomes all about toll and sweat and "you get what you put in" mentality, or even the "no pain no gain" mentality which is rife even in many of the the so-called "highest" practices of the medical arts as well as in farming. All of this is nonsense. No animal over-works or under-works, if an animal or child feels like it has reached a point where it is straining itself it will stop and rest. So nature-led farming is not difficult, if it is aggressively demanding on the body one knows too much force is being applied and in fact the condition of human being is that it tries to force things to happen.

Farming is fundamentally different to healing and medicine. Farming is working with something that is never broken, the land, the land has been there long before and will be there long after us. In many ways farming is like a child's play-group! There is an ideology that the adult knows best and is trying to hem-in the children so they are "safe", but the other way is that the adult can actually gain insight and be energized by being around the children. In the brilliant 1996 French film by Coline Serreau "La Belle Verte" amongst an array of genius comedic expressions there is a sense where the main character played by Coline tries to find a way to "re-charge" her vitality and knows of no better way than hugging a baby! So interestingly the children are seen as sources of energy for adults, not the other way around. However in today's world where the whole of society has been flipped on its head, there is no notion of reality held by the adult and only the infant children have a sense of it. Please see "La Belle Verte" here, it's truly wonderful: <http://www.youtube.com/watch?v=pYM6YOczIU>

The point is that farming is about being support and about unraveling the indoctrination of society. The earth and nature, just like children and animals, are not to be "worked with" they "*unwork* you" they unravel the "you". When farming comes from this sensibility it is about the movement of the land being the direction and the human simply following, it is about a role reversal of the yin leading the yang, not the other way around. This is what is meant by "the meek shall inherit the earth", that in fact the direction of the yin-female or child or indigenous person is really One and the same with the earth, the yang needs to be rooted in this soil.

We erroneously believe that we have to be there to make things go in a particular direction, in fact there is no need for human intervention, the land knows how to grow, it is thus about adjusting the human to the land, not the land to the human. If a land grows things you can't stomach then it is best to go to a land which provides the things you can stomach because that is the land to which you belong, it's as simple as that. A child of a particular land is a child of that land for its lifetime and for many generations thereafter. Although we are now all from root-less societies, we can still find something suitable if we move into the sensory and instinctively feel what is the land that supports us, this is our lineage and is foundational. Forcing the land to grow what is commercially required is basically a direction that is external not internal, it is

about something that is mind-orientated not sensory-orientated and inevitably leads to a furthering of the focus on the “self” and its estrangement from nature.

If society is led from nature then the questions about human society and how to “benefit” from it become more and more irrelevant. The ideologies of who’s the best President and who should make the rules become ridiculous because increasingly there is a realization that when something is led without a human leader and in its place one puts the child-like quality of nature at the centre, this then forms something that when deeply “trusted” or “let go into” is beyond the imaginings of human beings and is the Oneness that is longed for. If we look to the seasons and for the expressions of our natural bodies without rules and regulations for the “answers” they become immediately clear.

When the human being lets go of the control of being “me” then all that occurs is that there is no more resistance to the flow of life and so it flourishes unimpeded. Of course nature is impossible to impede for very long which is why the human being is now in its current state, ground down by the very nature of the self into disillusionment due to the blameless arrogance of its ideology. Even in Chernobyl, around the site of the Ukrainian 1986 nuclear disaster which has for the last 20 years been cornered off to all humans because it is “too dangerous” to live within, has once more been taken over by nature. Even in the midst of what seems dangerous and problematic for humans, nature finds ways of adaptation and recycling the contractive residues of resistance of the human-mind such as in Chernobyl:

<http://uk.news.yahoo.com/wildlife-thriving-after-chernobyl's-nuclear-disaster---study.html>

So in nature-led farming the principle is one of following the bounty of nature, following its regenerative energy, and thus finding food within this. Horticulturalists suggest that an English hedgerow is about ten times more productive than the field it borders regarding fruits and seeds and nuts. While not all of this will be edible for humans the mere fact that this tiny strip which is left wild which was once what England’s lands would have been covered with or similarly trees and brush-land, shows the untapped potential. This holding-back of the tide is what farmers do through ploughing and use of insecticides and herbicides in order to kill off what they call “pests and weeds”, which actually are nature’s expression just as anything else is. Weeds and pests proliferate in a monoculture desert and so again one reaps what one sows.

There is always a transition and today for humans the transition is to gradually follow the land, to know what to plant and when to do so seasonally, to listen to the cycles and to gradually fall into the movement of nature, slipping into its bounty like relaxing into a bath, not going to war. Farming today is actually an attempted war on nature and this war is laughable, it’s like a bunch of armed ants taking on a tidal wave, there is no “winning” here, all there is, is fighting with the “self”. Gradually the senses are re-emerging and humans are realizing as a general populace that the processes of battling the earth don’t work, even the “husbandry” of plants and animals is a kind of arrogance that is about being the lead in a dance. The actual essence comes from the notion of “Mother” earth, for she *is* the Mother and we are the children and this is truly the expression behind it all. The father-sky and the mother-earth and the Great Mother Universe are all expressions that allow the person to

realize the relation to things, it's not about hierarchical power but about "being born-from", it's about origins and realization of the way of nature rather than the narrow view of the "Self". The breadth of Oneness is constantly missed by the narrow focusing and fragmenting into dualism of the "Self" which tries to decipher a code externally to itself, but of which it is one of the numbers.

In the most modern edition of Fukuoka "The One Straw Revolution" Frances Moore Lappé writes in praise of this book and its message brilliantly:-

"The assumption that confronting scarcity is an immutable fact of human existence, I believe, has led to the paradox we see today: life-stunting overwork and deprivation for the majority alongside life-stunting overwork and surfeit for the minority. So Fukuoka's message is more deeply radical than simply encouraging farmers to forego tilling or spraying, it cuts to the core of our understanding of ourselves and our place on this earth. He assures us that as we come to experience nature's patterns we can let go of our fear of scarcity.

While Fukuoka does have his lists of "do nots" The One Straw Revolution is ultimately about having more, not less. Nature can do the work we have unnecessarily taken on ourselves, so what Fukuoka terms "natural farming" is less labour-intensive. Successful farming is about realizing more leisure in which to experience the richness of relationships, about living in ways that are "gentle and easy". We can enjoy "sitting back" and even being "lazy," writes Fukuoka. To make his point he tells of visiting ancient temples in which Japanese farmers of a bygone era left Haiku [Poems] they'd composed during their three months of winter leisure. Today, he notes, farmers' three months of leisure have shrunk to days. There is no time to write poetry."

she continues....

"Fukuoka also implies that our fixation on control over nature has led us to assume visual order - the straight weeded rows of uniform fields - is superior farming. If something appears random, we assume it's wrong, it doesn't match our learned aesthetic. But as we come to experience nature as complex patterns of relationships of which we ourselves are part - patterns having nothing to do with the human visually ordered world - he suggests that we can come to see beneath appearances. Might we, like Fukuoka, find beauty in what we before perceived as distressingly random and untidy?"

From the Tao Te Ching...these lines describe the situation of the human being nourished by the True Mother of Nature:-

Chapter 23

To speak little is Natural

Just as a high wind cannot last even the morning

And heavy rain cannot last all day.

What causes these phenomena?

Heaven and Earth.

If Heaven and Earth cannot perpetuate production of these phenomena forever

The same is true of the human, which is a product of them.

*The Natural-human follows Nature's way
And so is at One with Nature's way
The Natural-human knows the great potency of Nature
The person who cannot see Naturalness feels lost/lonely.
At one with Naturalness, all feels welcoming and open
At One with the potency of Naturalness, it is always present
The person who cannot see Naturalness is aligned with this, and thus experiences
sufferance.
When there is a belief in "self", there is no trust in what is Natural.*

Chapter 25

*Mystery exists before there was Heaven and Earth
Silent and Void
Alone it is Unchanging
Ever-present yet seems in motion
Perhaps it can be called Mother of the manifestations of life
Its name is Unknown.
It could be imperfectly described as the "Natural-way"
For lack of a better word it could be called "Great"
"Great" implies that it is infinite
"Infinite" implies that it seems to go far away
"Going far away" implies eventual return
In these terms Naturalness is "Great"
Heaven is "Great"
Earth is "Great"
Life/Humankind is "Great".
There are therefore four phenomena in the universe considered "Great"
And Life/Humankind is one of these
Life/Humankind is formed from Earth and follows its way
Earth is born from Heaven and follows its way
Heaven is born from Void and follows it
All of this is Naturalness and is Nature itself.*

Chapter 34

*Naturalness is infinitely broad, reaching both left and right.
All the manifestations of life depend on it, yet no authority is claimed,
Things occur, yet no claim is taken and no merit is awarded
All things are nourished by it, yet it lays no claim to be their "master"
It has no aim or purpose, so it might be called "insignificant"
Yet as it lays no claim to be the "master" in relation to all manifestations of the life it
breeds, it can be called "Fundamental vitality".
It is because it never itself attempts to be such
That it can be said to be "Fundamental vitality".*

David Nassim

7/11/12

Feel the Fear: a description of the root core of the mental-emotional “self”.

Fear is so often spoken about yet little is truly understood about it. What do we mean when we say “I am afraid of...” , or “I am terrified of...” this is when we have to start to differentiate what might be called a mental-emotional dis-ease from the natural expression of energy, so let’s look into this:

When we speak about “emotion”, in its original root language Latin this means, “a disturbance”. “Emotion” is essentially an expression of a dis-ease state or a state of dissonance within the harmony of nature. It has two components, the head and the body, which are actually of course one. The mental dis-ease of wild and complex thought patterns/images is coupled with the physical experience of bodily discomfort, of visceral contraction of the body tissues - emotion. Together there is a complete expression of a mental-emotional state of dis-ease or *sufferance*, in shorthand we can describe this whole thing as “emotion”.

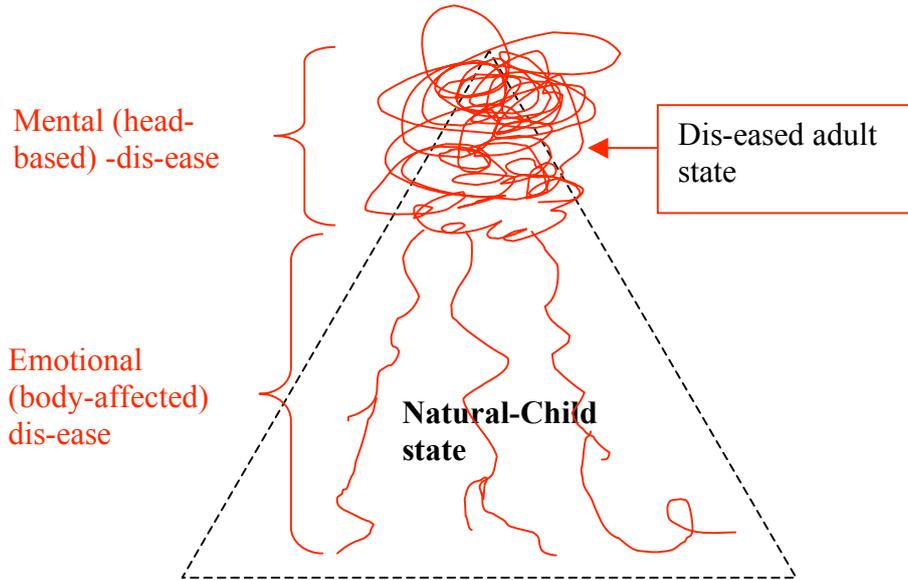
Hence the human emotional state is one of a contraction of the energy. It is a blameless state of contraction where the mind is activated into an owned past or past-projected-future image and this is experienced in the body as physical discomfort and contraction. This state is the dis-ease of the human being, the human condition. There can be several forms of the mental-emotional state but the core foundation of all of this is fearfulness. But why?

The nature of the “me” or “self” is founded on the idea that “I” am separate from “you” and also separate from everything else, this by its very nature is a fearful state. Everything is about forming protection for a seemingly vulnerable “self”, be it through an actual retraction and a moving away, or an aggressive outburst of anger, both these states are actually the same fear expressed differently. There can be a victimized-fear state in which things seem threatening and so there is a hiding away, or a seemingly dominant fear state where everything is judged, ruled, attacked or rebuffed. These are the same fear state, expressed differently through disparate people’s personalities. The more yang personality, when covered by a dis-ease state, forms the dominant external expression to hide the fear of separation, the yin personality when covered by a dis-ease state simply hides away from the fear and tries to find “safety”. Neither of course finds what they believe they require, because both “coverings” are illusory.

So fear has many faces, that of anxiety, depression, grief, sadness, intolerance, anger, even a hyper-excitement, all of these are one thing happening but just with a different face, all based on the idea that “I am” a separate being. Within this state there is a process of trying to make “myself” look more powerful and the other “self” look weaker, or there is a running away from the seeming danger. One of course can trigger the other, a person’s state of panic can trigger another’s state of anger and intolerance or vice-versa.

But what is actually going on? In fact two thing, simultaneously. There is constantly at the background/foundation of all humans the un-dis-eased state or what we might call the child nature or natural personality. This is a totally spontaneous energy that is emotional-less. This doesn't mean there is no feeling but it does mean there is no “self” and so no attachment to these feelings, nothing that holds on and owns these

feelings. Over the top of this natural-state is the covering of the adult dis-ease expression of mental-emotional turmoil:-



There are several differences to the adult expression. While that natural-child expression is without time and in a purely sense and expression-oriented world, the adult expression is in a time-oriented world of either pre-emptive defence or retaliation, based on predicted outcomes based on past-events, or it is simply wallowing within these past events. The predictive and future based-on-past is predominantly an anxiety state and the past-orientated retrospection is mainly depressive. Hence there can be the add-on adult state which expresses as four broad categories: an anxious-dominant-predetermined dreamer (yang within yang), or an anxious-victimized-predetermined defender (yin within yang), or can be depressed and held back in an angry and irritated state (yang within yin), or depressed and held in a victimized state (yin within yin).

These 4 qualities depict the specific “fear-selves” that are the add-on to the natural state of expression, or what we have called the child-nature. Very often the natural expression or tendency of the natural-child state is warped by the “self” into its similar dis-ease state. There are 4 natural qualities and 4 resonant dis-ease qualities:-

Natural-child state	Dis-ease: fear-based adult-state (“self”-type)
yin within yin or yin-female	yin within yin or depressed-victim
yin within yang or yin-male	yin within yang or victimized-defender
yang within yin or yang-female	yang within yin or irritated-depressive
yang within yang or yang-male	yang within yang or dominant-aggressor

While it can be that one finds a yang within yang natural state with a yin within yin dis-ease state, this is uncommon. There is however a mix and the dis-ease state can fluctuate with different life situations, although the natural-state doesn’t not alter. Interestingly when people say “you’ve changed”, very often it is about the “self”

changing format from one form of dis-ease to another, however underneath the natural-expression remains the same. While it is rare, it can occur that the natural state is revealed from under the dis-ease, which is discussed below.

The point of expressing all of this is to see the various forms of the single illness of separation, *meaning fear*. While the natural state is constantly present the adult state is not constant, for example in deep sleep it no longer exists. Although it is illusory and a very narrow view of reality, it forms a very large percentage of the world that most people are living through moment to moment. While the child state simply responds and is emotionless but full of feeling, the adult state is full of mental-emotional turmoil but is actually numb and without full-feeling. This is why relationships are fraught with turmoil. In a way relationships today between two people are actually about 4 people. There are two natural states who are in total Oneness/unconditional-love which was there before and after meeting and cannot be destroyed or created and will be always present. However in the foreground of this is the conditional-love of the adult, which is a dis-ease or bartering... “if you do this for me, I’ll do that for you” and so on, it’s based on the assumption that “I” am separate from “you” and so every action is taken personally. If there is a movement towards or away it is seen as acceptance or rejection and praised or punished accordingly. Unfortunately this kind of “love” is fundamentally an illusion and is doomed into a trap of misunderstanding and misinterpretation. The nature of unconditional connection is without fear and so without judgment, it is therefore both intimate and impersonal at the same time and there are no rules to the relation.

Very often we hear of people who are “fearless” or people who show “cowardice” and one is considered “better” and the other “worse” but in fact both are about fear. To override one’s instinctive senses of “not moving towards” is just as fear-full an act as the person who runs from the slightest of issues. The reason being that when something comes from an intention to “do” something based on the dis-ease state of “me”, be that “feel the fear and do it anyway” or “run whenever there is anything that could possibly be dangerous” both are actually acts based on an attempt to uphold and strengthen or hide and protect the sense of “I am”.

The child is without fear because there is no “self”. It isn’t without fear because it has the idea that it “wants to live life” or “must engage in the world”, it actually has no other option other than to *be* and express without fear. Fear only occurs with the “me”, in fact the very “me” *is* “the seeker” and *is* fear, so to live without fear is to live without “myself”. While many may be pretenders to the reality of being “carefree and alive” actually when it comes down to the bottom line very few actually express this except for the 3-year-old and below age group who are constantly within this state.

So the above is a description of fear = “self”. However I cannot provide an answer to end it, for fear or “self” is actually the nature of reality that is occurring in this moment, as it is. There is both a child expression covered by the adult expression, both a natural state and a state of contraction that too is natural but is of a quality that is a radical from the rest of nature. Inevitably the fear state falls away, either because it simply runs out of energy and so breaks down by itself, often just before physical death, or it can and does drop away before this in what people describe as “liberation” when the contracted state of energy naturally has become ripened and dies away and the energy becomes harmonious, as in a child.

The greatest fiction is that one can “do” something to “fix” this and so there are all kinds of judgments and pretension about “getting better” and “moving on” from this. Unfortunately none of these processes of trying to “get there” achieve the desired result because they are all based once again on the fearful direction of the “self” at work. This might be called the “tension of intention”, the situation of re-enforcing the “me” by *trying* to get rid of it! As Tony Parsons points out “you can’t creep up on Oneness”, he explains “life seemingly hides from the seeker by already being everything!” (please see <http://www.theopensecret.com>). This “key” eludes us, it is discovered to be what we least expect, when we least expect it. In a sense it is only when there is a natural relaxation into the “bosom of life”, a “getting lost in the moment” so to speak, or a falling within the senses of the child state, that of the reality of sight, touch, smell, taste and hearing...when these becomes the fundamental interest, for no reason other than that this is what is, then all there is, is *this*, and it is *without fear*. For the child’s full-feeling state, which we all know innately as it lives within us always, is the passionate exploration of the senses without any ownership and little if any focus in past or future memories. Infants seem to express “emotions” but this is an adult description of what the adult views these expressions to be, in fact these are not emotions but immediate expressions of tension and relaxation that go through the body. What an adult would call “fear” in a child in response to a situation of seeming danger will be a feeling of heat, the body will immediately heat up and express movement. It is a natural response that has no “fear” but is actually a physiological function or movement. Animals and plants all respond in this way too. *There is physiological response but no psychological process.*

To many this seems an inhuman state, in fact it is anything but; the dis-ease of the human has become synonymous with what a human is in the adult world-view, but essentially is quite the reverse. The most human expression of all is that of the child. As we grow up and the adult “cloak” covers over the child-state, layer upon layer of emotional-tension covers the natural expression and then this is deemed by the adult world to be “mature”. In fact it is a hiding of the light of humanity. When it comes to intimate relationships, it is not so much that we are afraid of the true nature of each other but it is that we fear each other’s “selves” and the fact that we can’t easily find a way to be children and play together freely within nature.

David Nassim
17/11/12

The verbal agreement: The intrinsic meaninglessness of words and how they are agreed upon to bolster the “I”.

On being asked “What is your aim in Philosophy?”, Ludwig Wittgenstein said:
“To show the fly the way out of the fly-bottle”.

Of course whether he did this or not is another question, however the metaphor of the fly in the fly bottle which was Wittgenstein’s example of the condition of the state of western philosophy, is a key expression which can relate to any of us in the world today, philosopher or not. There is a context or base-layer premise of the way we communicate that is constantly implied and overlooked (the fly bottle). This assumption is at the root/background of all our interactions and expressions between one another and in every way is assumed to be truly real, and that the fly-bottle, the “I”, is the only, albeit unsatisfying and limited, reality.

When we engage with language and are expressing what is felt or experienced it is very often expressed as an “I” to a “you”... or what we can call a subject/object duality. This fundamental duality is set within the confines of language and is basically the context in which language is assumed to be based. Just as in science there is the assumption that the observer is basically not part of the experiment, it is considered an “objective” view, yet science is deeply subjective as it is based on the ideals of those people doing the experiment and their often deeply skewed picture of investigating this fly-bottle “reality”.

The point is that unless the fundamental basis of language, and so culture in general, is considered and investigated to the extent that it can be, how is it possible to express any sentence with “sureness” of what is being expressed? Does what we say really have the meaning we assume it does? Language has meaning because of the fundamental basis that “I” and “you” are very much real and absolute, this means a separate “you” and a separate “me”. Without these concepts in place and there being a subject/object duality, all words would in fact lose their intrinsic value completely and thereby their meaning as there is no “me” to find meaning from the words. Words then become simplified to mere signposts or outer indicators of pure-energy which is impersonal and yet utterly intimate. Words only have meaning because of the value placed upon them by the original idea that they are expressions of a separate “me”. Without this “centric self” words are simply conventions of expression that have no value or meaning to them whatsoever.

Of course this sounds crazy... if words don't have meaning how can we communicate with one another and understand what we mean? This is due to the general unspoken “agreement” of the reality of a “separate-self”. If we consider the child’s way of hearing words, to begin with they are sounds, which is also how animals and plants “communicate”, in fact this is not a “communication” as there is no separation. In fact it is just interplay of energy, meaning that similar to the way a wave of sound is expressed or like a ripple, it has a domino-effect to each member of a group. It is only when there is a “me” or “self” that these sounds take on meaning for a “me” and become what we might call “language”. As a form of “communication” and the idea that “I” need to communicate to “you”, language is fundamentally based on the “self”. We know that if we go to a foreign country where you cannot speak the language it is hard to be “understood” if we want to talk about abstract concepts and have a

“conversation”. But actual communication of all that might be called basic-human expressions *are* understood in any culture anywhere and are completely clear. However, those who are unable to make themselves understood conceptually in another culture are often ostracized because they cannot engage with concepts, they are seen as an “infant” by that culture and therefore often relegated to the bottom rung of that society’s power base.

Communication is seen as intrinsic to life, yet when you need to live, actually how important are words? Before the “me” is formed in the child during the years after about the age of 3, the child will say sounds and express things that an adult attaches meaning to, but the child does not. This is the hilarious experience of hearing a very young child using what an adult would call “swear words” in a way that is utterly innocent of meaning. In the same way concepts associated with “love” or “hate” don't come into the child’s notion, there is simply a process called speaking which has sounds and these sounds have no “value” attached to them. A child may very well go around expressing that he or she “loves” or “hates” everyone, but neither word will mean anything to the child. He or she may well jump into your arms with a smile and softly say “I hate you, you bastard” because they heard it on the TV. When a child wants to feel close to their mother or father, they just go towards this, it is only when they are told that the wanting to do this is called “love” in adult terms that they then call it this. Later of course they are also told when and to whom it is appropriate to express this “love” to and to whom it isn’t, what this “love” means and why it needs to be a “special” word that is meant for “special” people.

All of this however is the separatism and dualism of the adult with the sense of “I” which is the basis of all his or her expressions. In a sense everything has to be qualified by an “I” otherwise it loses meaning. It can’t be that people just say “Love” which by itself is considered “meaningless”, it has to be “I love you”. This is because there is value added to the expression when it is qualified by an “I” and a “you”, it seemingly gives it a concrete foundation, except that this “I” or “you” has never been investigated or challenged, it has always been assumed from very young age to be what is there... but is it?

The whole of society agrees on these concepts, they also agree on the nature of interaction involved in human affairs, or else wars are instigated and those who don’t agree with the basis of what a “I” and a “you” is are killed. This agreement/enforcement can be altered. In Nazi Germany there was a convincing of the population that the Jews were actually not human at all, so as a concept “Jew” meant something that was no longer a brother or sister but actually toxic and lowly...hence there is a changing of attitude towards this group. The same is true of the black slaves of colonial America, there is a way of suggesting that difference in skin colour actually again lowly and lesser. Basically because the “I” sees things as more or less, good or bad, higher or lower, right or wrong, so a value system is set up by the subjectivity of the “I”... And what is this “I” based on? Absolutely nothing...there has never been any evidence whatsoever for the existence of a thing called a “self” that has ever come into the world, it is merely only an agreed-upon concept.

As an adult, without the “self” words no longer have meaning in dualistic terms, which means they lose all their power. They are expressed as mere conventions in that “I” or “me” has no value to it, so the whole of language is more a expression which is

superficial and the feeling with which they are expressed conveys the expression, not the words themselves. This mustn't be confused but the phrase "it's not what you say but how you say it". Actually it is neither what "you" say or how "you" say it but the fact that there is no "you". This then points out that when words are expressed without intention but are just spontaneous, then there is no importance in the words as they are used by nature not by a "you". The words are expressed *through the body* not by "you" and very often they then take on a poetic or musical quality which is difficult to understand in "conventional" terms because all the parameters of "I" have been dropped away. This doesn't mean that "I" is not used, but it has no reference to what someone else may consider "I" to "mean". Hence what is truly meant is very easily overlooked and believed to be something that it isn't. This is something that can often be seen in Tony Parsons meetings (see <http://www.theopensecret.com>) where an expression of clarity is delivered but it is rarely possible to actually hear it.

When words change their meaning do to the duality dropping out of them, there are many phrases and expressions that no longer seem to have relevance so language often alters in the speaker. They may or may not be able to explain this and sometimes because of the conventions of society the subtle change that has occurred in the spontaneous expression of language may not seem very different externally. However because the whole illusion of "me" has dropped out there is very little point in expressing some things that are simply purely dualistic, it would be like standing on a busy highway and pretending a car is not moving towards you... when something is so obvious there is no reason to play the game of pretence and when "self" drops out, all game-playing ceases.

Therefore the nature of the child-state and of language that has no-meaning but is purely expressive of feeling, is deeply anarchic to society as society is based on language and on "I" and "you" politics. If we take out the "meaning" and "value" judgments from things and our thoughts and feeling do not belong to "me", then there is a totally different way of communicating that begins. In general people would say less, for there is far less to express when there is no process of "seeking" for meaning which takes up most of our time on earth as humans. At this time most of us don't realize that in the process of speaking and engaging with each other in the world, with every move and in most expressions, we are constantly upholding and re-confirming the status quo of the "individualization". However we are unable to "change" this state because it is something that naturally falls away as life happens, when there is a ripeness of the "me" to simply go into retirement and die, if not before then always at the moment of physical death.

Just to be clear, this is all a description, there is nothing good or bad about this whole expression, it is simply the nature of suffering of the human condition, there's nothing to be "done" about it because once again "you" would need to be involved in that, and it would therefore just be like chasing ones tail! The end of our use of language as centered on the "self" provides an exploration of words that few have really understood, which is that of conveying meaning without a basis of philosophy. Instead of restricting us to commonly used words which are verbal-agreements of dualism such as "I" and "you", this opens up the whole of language and more importantly *sound-spectrum* as a communication that goes beyond the stark and transactional structures of dualism and we begin to see that there is no requirement of "communication" as we know it, as there already is intrinsic Oneness.

Jabberwocky
by Lewis Carroll

'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 a while 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 hast thou slain the Jabberwock?
Come to my arms, my beamish boy!
Oh 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.

David Nassim
19/11/12

Control freak: The nature of “self” expressed as the contraction of control.

Who isn't a control freak?...

The nature of control is part of every aspect of our lives from the moment we wake, be it dealing with the demands of bosses or family or in relationships. We are very often controlling/adapting ourselves to suit what's going on in the world, or we are anxious and concerned and attempting to pretend we are powerful and strong in the face of adversity. All of this is a form of control...a form of holding internally.

So how does this control manifest? Generally it does so in either emotional or physical outbursts. We can have symptoms of control that occur in the expression of anger and intolerance after holding-back the tide of “patience” which is another form of control. Or there can simply be a total bypassing of emotion, it's just not going to come out because we've put a lock on it, so it erupts via the skin in rashes or in breathing difficulties or in areas of the body where there is tension. Numerous therapists will speak about how there has been an “energy transference” of “someone else's stuff onto you” to explain away the nature of the contraction of “myself” and there is sometimes a release of this tension, but sure enough it will come back again in a different form. It's always the “other person” who is the “control freak”, the one who needs to be blamed for being “too....” but actually the nature of control is the very nature of the human condition and almost every one of us is very deeply controlled, whether they know it or not.

Control is contraction and contraction is the “I”. The nature of “self” or “I” is the delusion that there is truly a separate thing called “me” and another separate thing called “you” and that there is an interior and an exterior to life. This formation that humans have, forms the launching pad for control of our basic instinctive expressions and our ways of expressing. It forms a society that is rigid with language and methods of forming and strengthening the idea of “me” and of belittling the idea of Oneness wherein there is no possibility of the dualism of “me” and “you”.

As we hold on and hold on energy builds up within, it eventually reaches a boiling point and then somehow it exits the body. It does so in a flash of anger or a passionate outburst or for some in physical bodily reactions like getting sick, getting a cold or having a fever. If there is no expression for years and years it can come out in all manner of very aggressive physical illnesses and internal dis-ease which are the result. In the end the barriers of what we have held down push up to the surface as the energy finds a natural way to exit the body. The amount of control is in direct proportion to the extent of the counter-balance of energy expressed outwards, or in other words the energy that the “self” holds onto has to at some time be released.

In medicine there is a massive focus, especially in the West, on “catharsis” where one releases the energy out of the body in some way. Because of the nature of the modern westerner's constitution there is a tendency for a massive amount of power to be stored up and so the release of this energy becomes necessary, in particular in the West, that is why so many procedures and surgical methods have been the focus. Elsewhere, such as in the East, this is less of a problem but for humans as a whole catharsis of the tension of control is really the relief that medicine can sometimes provide a person.

When there is a great deal of control and a stifling of the energy, then there is a requirement for release. In modern culture there are many ways people have come up with to provide this, even if it is short-term and inevitably destructive. Drugs, sex and rock and roll (music) to some extent all allow the body to expand and release from tension and so one “forgets oneself” for a while. This kind of expression is very much part of modern culture and has been “normalized” and control has been seen as part of what is required for a peaceful society. But is society peaceful? It seems ridiculous that controlled society is basically externally “OK” when in fact it is seething within. This kind of situation is rife throughout the modern world and has been the foundation of “conforming” to the status quo in society.

If we look at children there is no process of control involved. Children express naturally and completely without holding anything back and as a result they only get into trouble with adults; other children are in total acceptance of each other even if they are very upset by what each other may do at any given moment this is quickly forgotten and it passes with the tears. This is not the same for adults, there is a holding back that takes place and a “shouldn't” or “mustn't” comes into it.

The explosions of rage, violent and aggressive acts, situations of total fury and the expressions of what seems like total anarchy are actually simply the release of energy that has been pent up for long periods of time and at last have an expression, when this happens to whole countries they go to war. There is nothing to “do” here, this is a description of the energetics of control and so the inevitability of the situations of release that occur which bring about energetic balance. Just as energy builds up, climaxes and then falls down again, so the nature of all things is the same, including the pathological state of the enforcement of self-control by the self being in control!

The most pious of people and the most diligent of monks also have emotions and tensions of “self”. It's control which eventually can warp and internalize the energy so strongly it is no wonder that situations such as found in the Church of warped sexuality and aggressive behaviour towards children can manifest in so many situations. It is obvious and clear that society forms these explosions as part of the back-log of repression that is held within the culture which is denied as being someone else's problem but actually is something that is a shared phenomenon affecting everyone.

The more the “self” tries to control itself in meditative practice or in the attempt to find enlightenment or peace or whatever, one can be sure that this will simply reinforce the idea of who and what “I am” and the idea that I can do something about myself which perpetuates the control pattern. This is like you're trying to hunt down the hunter ...yourself!

The hidden contraction of “self” is false and so the expression or explosion of emotion and tension release is actually a more open expression of what's going on inside, “a showing of ones true colours” so to speak, but of course it doesn't change anything. The “self” soon accumulates more stuff about a very similar next issue and the same thing happens over and over again. However the energy of the “self” to control starts to become loosened in the process. Every time and with every moment there is a gradual natural loosening of this tension we call “self”. Naturally its grip

loosens and it starts to break down, either because it just runs out of energy and at the point of death it just dies out, or before this there is a breaking down of the “self” and it falls by the wayside and all that is left is the natural expression or the child state that lies underneath the controlling adult “self”. The child state is always underneath and always expressing through the pattern of control on top of it, no matter what form this self-controlled state looks like. It could be a “self” that pretends it is a kind, good and genuine expression and someone that gets on with people but actually internally doesn’t like many of the people they are involved with and naturally likes digging in the garden. Or it can be a person that spends a lot of time alone and within themselves not saying what they feel, while actually wanting to express and dance for no reason at all. The point is that whatever the façade, when it falls away all that is left is what always was underneath it. Actually, very often the façade is quite similar to what was underneath it, just a bit more restricted or a bit showier, (another form of control based on the fear of being too boring), than they actually are.

Control = “self” = fear = restriction. The cure of relief of not needing to be anything other than what is, is something that naturally comes when the “you” least expects it.

David Nassim
20/11/12

From fragmented diet to instinctive eating: The foundational approach to understanding diet and eating based on constitution.

Over the last fifteen years I have been greatly interested in understanding two factors: firstly discovering the unity between the ancient energetic medicine approaches and secondly understanding how this is expressed in diet and how diet can be a main platform in a healing process. I have spent much time and clinical research on these areas, so as to be able to form an explanation rather than a prescription of what is useful and what is definitely not useful as far as understanding diet. One of the most brilliant expressions I have ever seen explains a great deal very quickly and is from the natural farmer Masanobu Fukuoka whose explanation of the current four different expressions of diet begins by allowing us to see a context from which we can start engaging with this subject. Fukuoka first depicts the state of diet today as having engagement with the head-only, or scientific diet full of judgment of right and wrong, all the way through to natural instinctive eating which is non-discriminative and about spontaneous choosing. Let's look at what he explains in his key text "[The One Straw Revolution](#)":

"Summing Up Diet:

In this world there exist four main classifications of diet:

1) A lax diet conforming to habitual desires and taste preferences. People following this diet sway back and forth erratically in response to whims and fancies. This diet could be called self-indulgent, empty eating.

2) The standard nutritional diet of most people, proceeding from biological conclusions. Nutritious foods are eaten for the purpose of maintaining the life of the body. It could be called material, scientific eating.

3) The diet based on spiritual principles and idealistic philosophy. Limiting foods, aiming towards compression, most "natural" diets fall into this category. This could be called the diet of principle.

4) The natural diet, following the will of heaven. Discarding all human knowledge, this diet could be called the diet of non-discrimination."

Here in this small expression we have a vital key of looking at diet in the world today.

Diet 1

Fukuoka's first diet we might call the *diet of addiction and emotion* or *un-sensed/disinterested eating* or simply the *diet of convenience*. This diet is eating based on the idea of comfort or an emotional connection with food as a kind of psychological fixation, the nature therefore of what is being consumed is not truly tasted in this state, it is more about actually having the food-stuff, hardly seeing or tasting it, and it providing emotional calming just as in addiction, even though the substance itself could be wholly rejected by the body and shows many symptoms of this. It is the diet of being caught up in the food industry's attempts to addict its customers based on overly sweet and salty chemically-produced ingredients which focus the taste in one direction and then other food seems very strange to the palate. This is the diet of conforming to "whims" of the big fast-food manufacturers and is based on a superficial tasting of food, not a deep acknowledgment of flavours and how they affect the whole body not just in the mouth. Tasting occurs with the whole body and senses, not just the mouth, through the whole digestive tract and in absorption,

although really and truly tasting and smelling can give an instant instinctual indication whether or not something is generally “okay”, most of the time. This kind of addictive-diet, is based simply on the mouth-oriented picture after taste has been distorted by chemicals so one can’t actually fully taste what is being eaten, it is very limited and the narrowest of perspectives about food, it moves easily to mono-diet. Diet affects and is the expression of the state of mind involved. We have regularly heard the phrase “you are what you eat”, well this is true. So here we have a totally disinterested or numbed person who experiences the world via a TV or internet and has no access to real experience of clarity of information. There is an oppressive matrix of advertising/governmental control that blocks out people’s senses. It is a mass control approach and everything is about brand marketing, people have almost entirely forgotten their instinct for quality here. (The recent 2012 film “Branded” shows a brilliantly insightful way of depicting the dangers of advertising in popular culture).

Diet 2

Fukuoka’s second diet we might call the scientific-diet or analytic-eating. This is where nutritionists and dieticians dominate. The diet is based on scientific data and dualistic judgment. Food is categorized into “good for you” and “bad for you” based on scientific findings. This causes two problems, one of fundamental judgment based in food creating “good” and “bad” people based on their diets and also we get the idea that this is factual. Science always presents a picture of an absolute idea it has “discovered”, however it only looks at very small parts of a whole. In the process of its “investigation” this causes huge problems in not seeing and experiencing the whole of something. The general approach will be “this carrot is good for me because it contains vitamin A, and this burger is bad for me because it contains saturated fat”. This whole ideology gets shifted depending on the perspective of the scientist doing the experiment, so some scientists will investigate if fats are “good” for you or if they are “bad”. Generally this produces thousands of diets all looking at food through the narrow-lensed focus of individual scientists looking for specific things. In this way they only find a piece of a picture and have no chance of ever seeing its entirety, a thousand different views of parts of a picture through a tunnel-vision approach that doesn’t see the whole. As a result there is total confusion as to what is “good” and what is “bad”, as scientific opinion is split and always will be because it’s all about opinions of individuals, there is no consensus as the data is just too enormous to process.

The way of the diet equals the way of the mind so this diet encourages the process of total fragmentation in the way we see things and also the approach of being arrogant enough to believe that “I am right” about this or that diet. It is all about dualistic judgments or right and wrong, good and bad. Therefore people with this mind-set gravitate towards diets of this nature and vice-versa, the diet breeds this mind-set. In this state of misperception an approach to eating occurs based on the chemical components within something, on getting these components out and using food-supplements in the form of nutritional supplements of a compound extracted scientifically from the original plant or animal. There is no understanding of holism, organic natural food production is only useful in this situation if there is seen to be scientific relevance for it, if not it is seen as a sham. Everything is seen as a sham unless there is a scientific basis for it, which is like saying that everything is a sham that can’t be seen though a pair of binoculars pointed in one direction. As Fukuoka

points out, this is the diet of the materialist who can see only atoms, molecules and compounds, there is no sensory function and moreover the senses are considered unreliable and so this could also be called the *diet of narrow-mindedness over instinct*, it is essentially deeply unnatural, and pertains to many of nutritional science's so-called "natural" diets and their gurus.

Diet 3

The 3rd form of diet expressed by Fukuoka's summary is based on idealistic philosophy and what he calls "spiritual principles". This essentially means that which is outside of science and belief systems involved in the material, it does not point to a negation of the materialistic approach but to a realization that this is not all there is and expanded out from this is an *energetic description* of the universe. Instead of judgment and dualism this is the philosophy of the possibility of a non-dual universal view and this means an energetic picture of reality. This starts with the idea that "good" and "bad" foods are impossible, as it's *all* energetic, so there can be no such possibility or aspect of life like this. It means that instead of "boxes" and categorizations that are absolute, the categorizations of energetic philosophy of the ancient world, such as those from India, China and ancient Greece, all are spectrums of energetic quality. It is simply the unified philosophy of yinyang. Just because I call it "yinyang" doesn't mean it is exclusively Chinese, the nature of this kind of philosophy is completely unified and can easily and instantly be cross-referred anywhere in the ancient world, there is total agreement across the board in the ancient philosophies in their descriptions of energetic quality. Of course each philosophy is indigenous to its region of the world, but within this the energetics of more-yin/more-yang when it comes to describing specific foods or specific constitutions is completely unified globally and has been for thousands of years, something biological science has a major problem with, although very slowly physics is catching up.

The closest modern dietary approach to the energetic model is Peter D'Adamo's Blood-group diet. This outlook should really be given the Nobel Prize for its ideology but will never get it because it lies out of scientific absolutes. What D'Adamo pointed out in his and his father's research was a link between the constitution of the blood that inevitably forms the body tissues and the nature of the diet and how food is absorbed. He points towards constitution as being the foundation for diet, which is completely in alignment with energetic understanding of food. Today where constitutions from all over the world have been mixed and there is a plethora of complex mixes of different groups, to find one's bodily roots in the blood is a vital key. It allows us to see the origins of a person and draw them in a general alignment with the lineage of their ancestry. This is corroborated by the Chinese energetic medicine of the 5 constitutions and again in Greek ancient medicine which also has 5 constitutions and in Indian medicine the 3 Doshas/constitutions derived from their 5-phases. All these expressions can be combined easily as they all point to the energetics and this can be tied up with blood-group which I have done in the section below. The point is that there can be total corroboration of all these factors in describing the energetic constitution of the body. Then from the energetic understanding of food, which varies from region to region and forms the constitution that eats it, there can be an understanding of both the constitution and the environment/climate which creates its ideal balance of eating. Of course, added to this is the state of mind of the person who is eating and whether they are going through emotional tensions at the time of eating, so the actual situation of eating is also taken

into account when we deal with energetic philosophy. In fact everything is energy and so nothing is discounted from the energy picture. A practitioner of energy medicine will take into account many factors when considering a patient, not just diet, but diet is part of this and so constitution has to be relevant as well as to what a person needs at any given time.

The process of looking towards energetic diet will be discussed below. However it is also important to point out the limitation of this viewpoint. This view is a good initial guide into the instinctual eating which is Fukuoka 4th type of diet. This 3rd type of diet is about the bridge between the senses and the analytic approach. It is the realization that the discriminative mind on its own is dangerous to the process of choosing food and so there needs to be a more expanded picture which lets go of the idea of right and wrong, however is still within an observational/experimental state of a mix of thinking and feeling. If one misses the point here it can be prescriptive like the scientific-diet and instead of nutrients it's then all about "bits of energy" and so a "good or bad energy" is isolated. Essentially the philosophy is about noticing why some things feel more appropriate than others and tasting with the whole body not just the head, it is a realization of energy being the foundation of life and the beginnings of letting go of the mental-state and allowing the instinctive processes to take over. Some partial versions of this did exist before, such as macrobiotic diet in the 1950s-80s but this is actually just a slimmed-down version of the full spectrum energetic understanding of diet which has no parameters to it; it is just a description of what's going on constitutionally and looking at food energetically to find a synthesis of what the body wants to go towards and what it is repelled from, not through pure reactionary desire but through actual need and want of the body's movement. The nature of the mind-set that this diet and approach delivers is much more expanded and open than the scientific approach, although there is again the possibility of making the diet all about "good" and "bad" that's missing the point. In reality the energetic diet suggests "this has such-and-such effect, do you feel you want it?" One might call it the *diet of energetic-philosophy* or non-judgmental-dietary philosophy. There will be an occasion when a deep-fried Mars bar is utterly appropriate energetically ...it's just that this doesn't happen that often. There are no barriers, it's all energy.

"Diet" 4

The 4th of Fukuoka's diets is no longer a diet. What Fukuoka calls the diet of non-discrimination can also be called *instinctual-eating*. This is where no concept, be it a scientific statement, or energetic guidance is required any longer. It is in fact the diet of the infant child and also that of animals and plants. There is no thought about it, it is simply going towards where one finds the foods that taste deeply "yes!", it is instinctively knowing that what one is eating feels right, and if it doesn't it is immediately rejected. This diet has no courtesy, airs and graces - that which is not right will be spat out! It is utterly and completely sensitive and sensory, the senses are fully open and so diet is regulated in this way, not by any ideology or even notion that "this is energetically cooling or warming", it is known, so there need be no questions asked or answers required. There is no problem, no questioning, it is not about analysis or understanding or using the mind on any level, it is pure eating and therefore has preferences based on natural direction not on ideas and thought or addictions/emotions. There is no fixed state of mind in this dietary expression as there is realized to be no contraction of energy into a separate "me" state who is making discriminative judgment. In the previous states of eating 1-3 all have a "self". 1 has an

emotional-addictive “self”, 2 has a discriminative and analytic “self”, 3 has a less analytic and more open feeling-based or softer “self”, but 4 has no “self” at all and as such every action is *righteous*, not “right” or “wrong”. This is very different, it is not based on a “me” but based on a movement through the body which is utterly natural, like letting a horse wander around a supermarket by itself until it finds the carrot section, and yes...the organic ones smell better!

What I can offer is certainly not a “way to instinctive eating” because this is out of the realm of anyone’s suggestion, no-one can snap their fingers and suddenly a “self” drops out and there is freedom to instinctively live and so to eat. I am merely expressing as clearly as I can how to proceed through the investigation of diet energetically. I have previously published this in a text I wrote for practitioners of Classical Chinese medicine and have been asked by several patients to put this together into a point-by-point description of an approach to engaging with diet energetically:

1. Finding the bodily constitution:

Constitution means different things to different people. In energetic medicine there can be a focus on the personality and how a person expresses themselves or more of a focus on the body shape and size and substance/natural form. As we are dealing with food and a more physical substrate rather than lighter or more ethereal energy I will focus on bodily constitution rather than personality, but of course these are one, so we are just looking at one part of this spectrum of a person rather than another layer, we might describe it as the bones rather than the skin. Anyway in energetic terms the constitution is to do with the form of the body and its general broad-brush size and shape and approach, the quality of the skin and muscles and the nature of the type of hair and its resilience etc. It is not to do with quantity of energy but *quality* of energy, neither is it to do with the current dis-ease pathology occurring to this body but looking past this to the natural constitution or what the body would be like if it were healthy. Thus the constitution is really the quality of energy of the body. In Chinese description there are 5 bodily forms, in Indian medicine there are 3 that can be mixed together. In D’Adamo’s Blood group system there are 4 blood groups: O, A, B and AB. In his research into blood group D’Adamo found relations of these groups to physical appearance and of general structure and expression of the physical body and also effect into the personality. This is exactly the same expression found in the ancient forms of medicine when investigating the constitution of the natural body. What I have done is simply to tie up these strands into a coherent system of expression. My training was in Classical Chinese medicine so I can connect this primarily to the constitutional types in ancient Chinese medicine based on the 5-energetic phases, but these forms can be easily related to medicine throughout the ancient world:-

5 Chinese constitutions (circa 500 BC)	5 Indian constitutions * (circa 500BC)	5 Greek constitutions (Pythagorean, circa 500 BC)	4 Modern Blood group categorization
Wood	Ether	Ether	O
Fire	Fire	Fire	O or B
Earth	Earth	Earth	B or AB
Metal	Wind/ Air	Air	B, AB or A
Water	Water	Water	AB or A

*the Indian system forms the 3 Dosha constitutions from these 5-phases.

(For more information on the meaning of the 5-phase system which has appeared in energetic medicine in different forms throughout the world please see my previous article called: *The energetics of life: An introduction to yinyang/ 5-phases.*)

These are of course not absolutes but are a general picture putting blood group into the context of energetic medicine, not the other way around, because even though blood-group is a generalization it is still not as open and expanded a picture as the energetic phase categorizations of the ancient medicine, D'Adamo's expression bridges the modern and ancient ways of looking at the body.

This picture provides a basic structure from which food can be understood. From this basis we can understand the origins of the various blood groups and their energetics. We notice that O and B tend to be more of the warmer temperature energetically, being related to spring and summer or in Chinese energy terms wood and fire constitution respectively, this energy is more warm-blooded. As we move to the AB and the A we are moving into cooler energy and a system which naturally is of a different temperament. It is very important to be clear about this because it points to the kinds of food that each group is more likely to consume and also the kinds of problems they will encounter. You truly are what you eat.

As an example, in D'Adamo's research, which I corroborated by my own findings clinically, the Blood group A and AB category has more propensity to cancer. It is very interesting to me that the nature of the water constitution which mainly is A and AB has a tendency to accumulate and to hold onto energy, it is a phlegmatic body nature and as a result the cancer formation is most likely here, but only when foods that cannot be effectively ingested are taken in and the environmental factors are such that create an accumulation and tension that the body cannot dispel or break-down easily. It is expressed that this blood group is mostly found in vegetarian peoples of the world ancestrally and it seems clear that a vegetarian/vegan approach to diet is something that has been taken on by most of the dietary regimes associated with cancer. This I feel is due to constitutional energetics and the greatest proportion of cancer patients being of the blood group A and AB types proves the effectiveness of diets of this kind. Of course this won't be the case across the board but it is more likely.

The important part here is that the energetic constitution is recognized and so a group of foods or a food arena is identified from the possibility of all-foods. Naturally

constitution narrows the diet to the possibility of being able to ingest only some of the whole of world-foods as would seem clear, nobody really likes everything! Nowadays in the world it is very useful to determine blood group because of the inter-cultural mixing which has led to a lack of real understanding of lineage of a person. In ancient China or Greece the constitutions of a particular region would be easily known as travel was difficult and people were indigenous to the land. So the diet of a particular region could also be easily known, as people from this region would always have eaten food from their locality (this is explained in chapter 12 of the ancient classic “The Yellow Emperor’s Classic of Internal Medicine, Fundamental Questions/Huang Di Nei Jing, Su Wen”). What is required is an idea of what one’s ancestors were eating 10 or more generations ago, in order to have a clearer understanding of what one’s natural diet would be and how to re-connect to this.

Then within this constitutional category of food from a particular land of origin, will be foods and food-preparation types that suit a person’s particular situation at a particular time. So from constitution we now move onto the dis-ease pattern within this constitution. We can call them constitutional-type CT and dis-ease pattern DP. The CT gives us the arena of food to look at based on the constitutional origin of a person, so if they are from Africa it is African foods, if they are from European climate and situation then it is from this territory etc, and also within these territories the types of foods that were originally consumed there, so for example understanding that certain regions and origins of people’s diet are agricultural and some are hunter-gathers or have nomadic dispositions etc. This informs a base of the kind of foods that are acceptable for ingestion by the group we are focused upon.

2. The Dis-ease Pattern:

The disease pattern can be a complex subject and has been studied for many years but at its roots it is very simple: it is simply about heat and cold, a person is either too hot or too cold. There can be the cases where a person is too hot but there are also cold symptoms (true heat false cold), or too cold but there heat symptoms are also displayed (true cold false heat). However if we look at this broadly we can simply ignore the false symptoms and say it’s either over-heated or it’s over-cooled.

As a result we fundamentally by-nature want to use energetically warming foods and additionally warming food preparations for those people who are too cold, and use by-nature cooling foods and more cooling (or more raw) food preparations for those people who are too hot. It really is as simple as that. Complex DPs require an approach that can vary as the DP changes, so it may move from heat to cold and then from cold to heat but the diet can be changed to suit this, as well as adapting with the season and the moment-to-moment requirements.

The CT gives us the array of food, or the section of the world-of-food to look into, then the DP gives us a further refinement to investigating those foods which are most suitable. Then additional refining can be done using food preparation techniques to enhance or temper the energetics involved and create a suitable meal for any given person at any given time.

There is a huge range of preparation techniques, but again we can categorise them as overall heating or overall cooling. Raw or iced are simply the coolest and then from there it expands out to deep-fried and baked which are the warmest. However if one bakes a cucumber which is a cooling vegetable, then one is simply going to temper the cucumber's natural cooling energy and make it energetically warmer. If one eats raw steak, steak being a very warming meat, one then tempers the energy by eating it raw. The point is that the food preparation can temper the energetics and so make a food that may not seem palatable for a particular person, more palatable. Therefore one can make foods that a person can't eat easily easier to absorb. So there are no absolutes, especially for a sensitive cook.

3. Experimentation

The 3rd aspect of this approach is experimentation. Because of the mixed-up world we live in there are no absolutes when it comes to diet. D'Adamo gives lists of foods that are beneficial and those to be avoided, but in many cases over generations of a particular lineage eating some of these foods they have been well incorporated into the diet and there is no problem taking them in. However the key thing is really to get a general picture of the CT and DP and then to experiment and see where the edges of one's palate are. This draws us into the possibility of Fukuoka's fourth form of diet: instinctive eating. If we can actually feel and sense food from the smell and taste and through limiting our choices somewhat to arenas of food via the CT and DP approach, then we can investigate foods that are most likely going to be the core staples of our diet. This is very important because it allows us to "go back home" to centre when we have become hooked by life processes and situations of tension and thinking which hamper the natural sensitivity. The idea is that this approach isn't something to be swallowed hook, line or sinker but is actually just a signpost for further experimental investigation. It is about investigating foods without limit in the end and seeing if indeed the nature of one's feelings and digestive process is helped or hindered by this approach. If it is hindered then it's all inconsistent and one must go on instinct, it is instinct that rules, the sensitivity of the body that inevitably lets go of the whole CT and DP ideals and looks beyond them into a free eating. The only use of this stuff is to second-guess the instinct because it has been forgotten in the past somewhere or left behind at childhood so this helps us get back in touch and after this it is utterly useless.

I have not here explained the idea of what food energetics actually means and the nature of warming or cooling foods but suffice to say that this is very instinctive. It is clear that ginger is warming relative to cucumber which is relatively more cooling and that red meat is warming relative to fish which is relatively more cooling. However to really get into this and understand the deeper nature of food energetics I would recommend that one investigates the brilliant singular work on this subject that has helped so many look beyond food as being good or bad: "[Food Energetics: The Spiritual, Emotional and Nutritional Power of What We Eat](#)" by Steve Gagné. Gagné has a brilliant way of being able to get us in touch with food and know it from the inside and to understand the key meaning of energetics. As a general rule the diet of a carnivore is going to be more heated, the diet of a vegetarian is going to be more cooling and of a raw food person cooler still, generally. If we look at diets as overall categories of food we can begin to see why some diets work for some people and not

for others and why there is such truth in the saying “One man’s meat is another man’s poison”. Instead of a whitewash diet for everyone diet is utterly unique and is impossible to be absolute for everyone. Eating in the end should really be utterly instinctive, these guidelines may help you to find a way to the truth of diet without needing to think of things in terms of “right and wrong” and “good or bad”, this kind of principle and the ideology of the scientific diet is actually a road to encourage eating disorder and disharmony and guilt-based eating, it is restrictive and unnatural and the expression of the natural human rejects this approach wholeheartedly.

In my own clinical work I have found the above approach to be key in guiding people towards their senses with all kinds of issues from cancer to skin problems to eating disorders. The key really for me is to be able to connect a person to the roots of their senses in the CT diet and for them to understand the nature of their DP and then to explore this together and to see what we find. I’m not looking for results but they come naturally. I have found also that when a child is born to a mother with a totally opposite constitution for example an A-blood baby is born to an O-blood mother there can be great difficulties, intolerances from breast-feeding which can come out in the infant’s skin as rashes and eczema/asthma. The reason for this I feel is that because the constitutions of two “tribes” have joined, in the case of the O-blood mum and her partner who must be A or AB, then there is a disparity in the kind of nutrition available for the baby via the mother’s milk. This too points out why some mothers crave totally different things to their normal diet when they are pregnant. In the ancient world these kind of aggressive cravings and also the situation of a mother’s milk not effectively nourishing a baby due to the disparity of energetics would not have occurred as much, because peoples of a particular region or country would have had very similar energetic constitutions, so they would have formed less variation. In today’s world the movement of people from country to country in a matter of hours and then trying to engage with this new environment and new culture has created these variations more and more frequently. In understanding this kind of thing it is possible to find connection to our ancient heritage that lives within us and to realize the connection to the foods and ways of life that can allow life to be a little less tense and elimination of toxicity through our bodies a little easier, even through ultimately the “self” will always be the final line between eating based on ideologies and eating based on instinct.

David Nassim
20/11/12

What becomes of the broken-hearted: The possession of the illusion of separation.

We are told that to be “broken-hearted” is somewhat of a normal thing. We know people who, we are told, died of a “broken heart” or expressed such emotion over this, or lived a life of sorrow from such a pain. There are those who believe one can heal a broken heart by soothing or healing practises, or by finding someone new and “moving-on” and there are those who meditate to try to see the illusion of it. But what is it? What does it mean? Why do we feel such suffering?

For thousands of years the human being has spoken of love and the broken heart. These two things seem to be inevitable consequences of one another, love represents something that is whole and complete which is life-affirming and the brokenness is seemingly a destruction of this wholeness which is associated with death and decay, much like the Romeo and Juliet image.

However, the broken heart depends on there being someone who “has” a heart in the first place, an “owner” of this heart. This is the key, for if there is no owner to the heart, then all that is functioning is the natural and perfect “mechanism” of nature. There is a draw towards this and repulsion away from that. There is a want for this and a letting go of that. It is simply like a magnetic field, no-one is there to hold onto the feelings. There are of course *feelings* and therefore an instinctive draw to this or that, but these are not owned. People are not owned, things are not owned. This is nature’s expression, it is an in-loveness with everything, and could also be called god, unconditional-love, everythingness or nothingness. The point is that from the perspective of nature the notion of a broken heart simply doesn’t exist, as there is no-one to own a heart so there is no-one who can have a broken one, as expressed through the animal or plant or through the infant child. There is no grief in this state, there maybe a feeling of emptiness but not an actual emotion called grief. There is assertive-heat energy but no anger, there is a sudden spontaneous retraction (not contraction, which is the “me” state only) of energy but no fear, there is excitability but no anxiety or anticipation, *there is no emotion in nature* just feeling, owned by no-one.

But this doesn’t help ...or does it? When we believe and feel strongly that there is a life being lived by “me” here, then it is always blamelessly, about losses and gains. None of this is a chosen state and the “me” (being only an apparition) can’t choose, although it can fool itself for a while that it can. We seem to “lose” a loved-one, we “mourn” a relationship, we are tormented with all sorts of difficulties and very often these tensions go on for years and years with no seeming end.

There is also the “first-love” syndrome that people constantly misunderstand. The first relationship, if it comes from a mutual natural connection **does** affect all the other relationships afterwards, simply because when there is this true connection, it is the first and very often last experience of an unconditional/unknown connection of a person’s adult life. When this connection becomes disturbed by ideals, “practicalities”, mental meddling, and a “break-up” ensues, this expression essentially energetically causes a massive internal contraction around the heart, the “self” has been magnified larger and larger by the effect of this. The previous radiance of a person’s expression is drawn inwards, the light goes internally. The problem is really

that the innocent connection has been distorted by events within or without a person's conditioned psychology. In nature, movement towards or attraction occurs until this energy is spent and then it would be time to shift, but there is no ownership of the situation at all, this would simply be instantaneously accepted as *what Is* and there would be no holding-on, because there is no "me" to say "I broke-up with x", there is no-one at the centre bemoaning that "they don't love me".

So much energy is entrained by the broken-hearted. From music to wars to alcoholism to workaholism. It's all a process of attempting to displace ourselves from an original heartbreak. Most people have a situation in their life that is still filled with tears, a situation in their heart which is still brimming with the original pain of an exaggeration of a feeling of separation. And everyone says, "well all you can do is carry on, it gets better with time" but actually it doesn't, it doesn't get *better* with time. With most people it gets *numb* with time, time and things cover it over but it remains in the background, the background tension of "myself" who is seemingly separate and lost in a separate world. The only time it changes with time is when there literally isn't enough energy to hold the contraction of "me" around this idea of being "broken", and for this to happen means a fundamental shift, it is the death of "me" in fact.

It is true that this can occur from an external event, a meeting with someone who can spark this off, trigger it to open, a healing event etc. but inevitably unless the pattern changes one thing is substituted for another...what was once a lost love is now a found love and then a claimed and held-onto love which inevitably can't be bound or claimed and so inevitably moves on to be a broken heart or "the one that got away" syndrome. Everything is bound up by our experiences of the initial traumas of "self" which take place early in life and for some of us are very deeply and strong, while for others of us are really not like that.

Those who have had less traumatic contraction patterns occurring in their lives simply have easier relationships and can more easily let go. There is more of a naturalness to how they can respond and the "me" is not so tightly bound. These people are simply what they are, and life is easier in many ways...an example being from Jack Nicholson's genius as Melvin Udall in the film "As Good As It Gets":

Carol Connelly: OK, we all have these terrible stories to get over, and you-...

Melvin Udall: ...It's not true. Some of us have great stories, pretty stories that take place at lakes with boats and friends and noodle salad. Just no-one in this car. But a lot of people, that's their story. Good times, noodle salad. What makes it so hard is not that you had it bad, but that you're that pissed that so many others had it good."

It has always been the way that those of us who do not experience the deep expressions of trauma early in life and who have constitutions that are robust can deal with much more than those who are weaker, more sensitive and who experienced trauma early on. This is simply how it is. As much as some of us would wish it to be

different, this is a game of the “self” trying to form a perfect world that is always somewhere “else”, and then identifying ways and means of getting there. All of this is driven by the trauma. Those people eating noodle salad are oblivious to this, they just are eating noodle salad, there is no more or less of a sense of “me”, there is just spontaneous response. Not everyone needs to experience “loss” in the way some of us do because of the circumstances of life. There is no good or bad to this, it is just how life is. There is nothing that makes one person more worthy than another, because actually there are no individuals involved, it just seems that the burdens are carried by individuals.

For the broken-hearted, there will always be a song, a smell or a taste that totally bypasses the cognitive mental activity of “I’ve moved on now” or “I’m better now” and which will re-ignite the tension. Sure, over time this weakens as other things take the place of what was lost, but very often it is the initial things that we are drawn to which the “me” then adheres to; the first person, the first toy, the first everything that ignited the heart, these are the things we want, and for which “me” mourns so deeply.

So what help is there? Actually this is the wrong question because *we don't want to let go*, we don't want to let go of these initial feelings, for we know that within the suffering of the loss of these emotional-memories of experience is something important, we know that what we were experiencing at that time was the only thing that was really and truly “good” in our lives, because of how it made us feel. A dog will go to the door for food and whine and howl but if no food arrives eventually he will go elsewhere. There is no mourning the loss of the food, there is simply a shift in energy. With humans however there is an emotion of resentment, anger at being ignored, grief at not getting the connection we need. Until there is an actual “letting go” which simply happens when the tension of the person naturally lets it go, then there can be a re-experiencing of connection. Until this time we are possessed by what the ancient Shaman would call an “evil spirit” but what today we might describe as by a mental pattern of holding-on that is not intentional but is absolutely debilitating. The “self”, which is formed from all these traumatic perceptions of things being separate from a “me”, is like a resistor in a circuit of life. It blocks the flow of energy.

This is why modern-day relationships always need to have a “completeness” to them, and that there supposedly needs to be space between one relationship and another to “get over” the last one. This assumes something that is absolutely true, that the modern human has a hell of a job letting go, therefore if one hasn't then how can one experience another relationship with openness as if it is “new” again. Of course this “newness” doesn't need to have a space in between, quite the contrary, many affairs are about finding the connection to this “newness” through desperation and reaching the end of one's ability to hold back a social conformity of the charade of a relationship's external appearance.

In the end, even allowing for gaps in-between relationships or engaging with someone new over and over again in order to try to feel renewed, or to re-experience the first or initial true connection, is something that is doomed to failure. No matter how hard we try to “get it right” it never occurs like that. The only true connection occurs when you least expect it and occurs in that moment only when there is natural mutual attraction. Whenever something adds onto this or makes it this way or that way or

thinks about it in a reasonable or “logical” way, then it feels like a “loss” and inevitably the connection seems to “break down”.

It seems that even when all the natural parameters are right and there is strong attraction and everything is engaging naturally, still the “me” can embark upon a process of ownership and distortion that can completely upset the nature of it. This is not really surprising as it just takes a man with a saw to cut down trees. The human “self” has always disturbed nature, within his body and in the wilderness.

With each person the time it takes for people to let go is different. Each constitution is unique and has been through a unique set of circumstances in life and from the age of 3 onwards these will have created a strong “self” which might take decades for nature to dislodge. A person may spend their whole life dreaming about their first love and be unable to connect to other relationships no matter how they “try” to be open. A person may spend most of their existence stuck in a contraction of the fear of death and violence, which either prevents other people coming too close or creates angry or anxiety-ridden responses when people do come close. There are those who become very “clear” about what they do and don’t like in a person and try to formulate a check-list of expressions that work for them...often trying to find all the aspects of an initial relationship connection which they have “lost”, or imagining a perfect person and living with that image rather than the person they are with, or simply not having a relationship till they find what they are looking for. None of this says anything of how the “self” defines “connection”, even via routes that are obviously violent and physically pain-inducing, this comes simply from a process of seeking something that can override the state of “me” and put one into an adrenalized pain or pleasure that for a moment seems to deal with the need for connection but then becomes deeply dissatisfying and intangible.

The foundation of all these illusive states of separation, each unique to each body, is focused on the foundational contraction of “me”. There is in fact no let-up until this foundational layer completely falls away. There can be states of softening of the “me” or hiding it under layers of time and avoidances, but while there is a “me” there are always the tensions that go with its sticky adherence to feelings that we call “emotions” or even in the old language “possession”, and thoughts which we might call “delusional thinking”.

It is truly possible that certain people at certain times do drop away these barriers, relationships, healers, members of a family...but then of course these people become idealized in the mind and become the one that “I can’t do without”. In this process of holding on there is also an aggressive attachment which binds the “one who is sick” with the “one who is strong”, something which inevitably can form power struggles and also illusions of a person being put on a pedestal which means one can never be free of feeling separate while that person is the focus.

Basically unless one is talking about a human expression that has no-self, like an infant, any other human connection to another human or object will always to some degree cause a contraction because there is a constant “me” involved in the interactions. “Me” is the beginning and end of all this suffering. There are some possibilities of bypassing the broken-hearted suffering-self by actually having more and more “losses” which can shake the “me” in its shell to breaking-point. This

occurs in some situations of war and of injury or of total annihilation of everything that is known, in a way the “self” can’t cope with the energy of loss so it completely collapses and dies. However the converse can happen which is that the contraction does build up and that it goes inwards and essentially kills the person, expressed as suicide.

Another way will be discussed in the next article about the uses of medical psychedelics in the process of bypassing the defensive systems of the “self” and activating the emotional energy. Here too there is a direct encounter, not with gain but again with the loss itself, and a realization of its illusion simply because there is no reality to the “self” that holds it. There is no difference between the “me” and suffering, between the “me” and being broken-hearted, so it is only as this truly softens and becomes more and more sensitive, or collapses completely that there is any real feeling of an end to this. This is why they say with death that there is a “resting in peace”, which it surely is.

Those who have experienced massive loss and these kinds of aggressive contractions of “me” which for many of us can take most of our lives to finally let go, but none of this is in our control. Sure, things can help for a while but ultimately the foundational loss is feeling separate from all of life, while things can soften and open a little it is only shed through the nature of nature when there is a ripeness to break through the barriers of the “me” that keep everything locked internally. There is no private space for the “me”, no place it can hide away and try to find security in being bound to the past and eventually the energy for this binding does let go. Time does heal, but only simply because the “self” runs out of energy, the “self” is exhausted and this feels more relaxing because exhaustion feels less tense. Most aggressive forms of exercise are about exhausting the tension of the body, but the root of all this cannot be fixed by any person or any process, it is always a spontaneous expression of nature.

The realization at the point of death of “me” is said to be beyond description. In the end the deepest love is never lost, that highlight of connection within a normalcy of life or even within a regime of tyranny, is truly as wonderful as we knew it was, but no-one claims it. It can be that there is love without a one who loves. It is actually the case that there is the draw we have to each other and the sadness we feel on parting can also not be claimed. The connections are realized to never be broken nor to fade but are the movements and changing form of fingers of the same hand of life. There is only one thing happening and love is all there is.

Father’s Fortune

In your room
Where I touched your arms
And they were not yet cold
And your face was not yet old
And your head that rested on your right side
An unmoving sleep in twilight,
I saw you as I wished I’d seen

In times when I was young
A face as relaxed as fallen snow
In the wintertime

I saw looking at your eyes
There was no disguise
The truth of a suffering man
A body that tolerated just what it can
A simple heart and complex mind
A battling brow and a gentle hand.

In a dream you sang to me
Two days before this freedom
And in this simple tune I know
That there need not just be darkness
For I met a woman long ago
You saw me shine so bright
And for a moment smiled right back
As you knew I'd seen this light

Something died, it's true
But it wasn't a man and it wasn't you
It was the lie that it could be better
The idea that we are separated
The illusion that love can be owned or given
And the truth that it is already everything.
Thank you Daddy.

For my father, Victor, (23/8/1937 - 7/12/2012)

David Nassim
11/12/2012