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The psychedelic by-pass: Use of key herbs that break through the barriers of self-consciousness and the doula-shamans - the midwives of nature.

In the 2 articles prior to this one, I looked at the different ways in which methods of healing can be effective, or not. The key was to be clear about the form or type of construction of “me” that one is dealing with. The origin of all dis-ease is the construct of “I am” that forms at early infancy in human beings and is founded upon a sense of feeling “separate” from life. This isn’t actually the case, but after about the age of 3 the human brain becomes so complex that a kind of short-circuiting occurs in the neo-cortex of the brain inducing the situation of “self-consciousness”. This then becomes a dis-ease process which is the very origin of all dis-ease. Here we must differentiate that pain is simply pain, it isn’t dis-ease, *dis-ease is the suffering about the pain* or simply the ownership of pain, i.e. saying it’s “my pain”. This makes the pain many times worse than it is, because added to the actual nerve pain there is also a focusing and a magnifying of the pain of “me”, which drains the body of energy.

The “self” expresses itself in 2 forms, as either an introverted contraction or an extroverted contraction. In order to help calm the extroverted contraction, external therapeutic methods of healing can help to cool this down, or better still a calm yet firm environment can help to calm the nerves and the body right down, allowing there to be clarity from a state of panic and hyper-sensitivity. This relates to conditions such as schizophrenia and extreme manic disorders. However for the internalized “self” state, which in the West is associated with depressive illnesses as well as other difficulties such as Tourettes and autism, it seems an impossibility to reach the person who is within their own world. The disease multiple sclerosis and other nerve disorders also express this “life in a box” nature, where a person is drawn within themselves and cannot connect. This is also true of conditions like dementia and Parkinson’s dis-ease, which result from being “in the box” too long.

All of these patterns have a common thread, in that the dis-ease is suffered based on the introverted contracted “self” state. While there do seem to be some peripheral “remedies” for depression with drugs like Prozac or herbs like St. John’s Wart and other remedies that allow for a feeling of “happiness”, supposedly these are simply symptomatic. They don’t deal with the psychological situation that creates the internalization and for a person to “get over” the trauma of separation originally or anything later in life which confirms and exaggerates the initial feeling, forming thicker and thicker shells of self-control. The difficulty when dealing with the more internal illnesses is how does one create a responsiveness, how does one touch the inner core of a person? Treatments can sometimes help if there is a deep trust involved in the process but these would need to be body-based therapies, as cognitive processes will largely keep the pattern of “self” intact, but even the body-based therapies don’t necessarily get to the core of the mind-set that was the original emotional withholding. There are actually very few things that can help people of this nature. External therapies, words and practices all becomes passionless activities that might allow relief for a micro-second but then the old patterns will emerge again. The problem is to break open the Pandora’s box from within but how does one do this?

It is easier with the hyper-sensitive “me” as there is total exposure of what is going on inside, it’s all expressed on the surface and in a sense it just needs to be calmed and for there to be a sense of holding and trust. This can be externally provided but for the

internalized state one has to get into the body to effect it, right into the head. If there are control issues anyone who attempts to change this will be met with a strong and cold defensive system and this will increase the more they intend to do something about it. The stronger the intention and the stronger the focus to do something the worse it gets. So this counts out most therapeutic environments.

One of the only ways to do this, as the Shamans of Brazil and the Mexican Indians and numerous other cultures worldwide have found, is the use of psychedelic herbs. These herbs are totally anarchic to the “self” state, they open it out from within, thereby breaking the person out of the box of “me” and opening out the world. While of course this effect from the drugs only occurs for a short time, the fact that there is an altered state of “me” means it is realised that the cold-self state of “life in a box” doesn’t only have to be like this. This breaks the pattern of depression and the illusion of “me” states. In tribal cultures these herbs were used in situations of what they may have then called “possession”, which would have separated a person from the other members of the tribe and made them feel isolated and broken away. The herb is used here to allow them to re-connect to nature and the tribe when they feel lost.

In our westernized culture today medicine for depression or introverted illnesses is actually very superficial, it is unable to get deep enough or to change anything. Often psychotherapeutics/hypnosis plus medication is the best on offer for this type of issue but again there are still many control measures here and a reliance on a medicine to keep this going. Herbal shamanism is different, it is not based on a practitioner’s ideology but in fact it is the herbs that work with the person, showing them their own illusion. In its process of affecting the brain so strongly it utterly shifts the perspective and as a result frees the process from being focused in a particular way and seeing what it always has seen. What we often find in today’s society is that in fact the psychotherapists themselves have similar or worse issues than their patients, very often these therapists have had their own difficulties which have drawn them to psychotherapy. If it was a hyper-sensitivity then it is possible that these people may have found methods and breathing techniques to help them to calm down but if they are depression-based then it is very unlikely they have found any real help in the process of psychotherapy itself to alleviate the nature of depression, or the tendency has been hidden and can occur again given certain parameters.

The use of herbal shamanism is totally different to the superficiality of engaging just with the mind and with the idea that the patient has to “do it themselves”. This whole idea is impossible, the “self” is the issue so why would the “self” try to eliminate itself or even to soften itself, this doesn't make sense. There needs to be a way that actually doesn't engage with this at all, but instead goes into it and opens it up from within...a bit like this:- http://www.youtube.com/watch?v=0VhfPN_6fcA ☺

...it affects the whole bodymind continuum and doesn't differentiate any aspect. Also it works from right inside the mechanism itself, and it is absolutely impossible for other forms of therapy to touch this in the same way, it goes behind the defensive lines of the body like a beneficial Trojan horse which affects the condition from the inside out, without a therapist’s perhaps open involvement. Any engagement with another person for the “life in a box” type can start to trigger the potential for danger or re-identify with being a separate “me”.

For depression or introverted conditions these herbs are absolutely key and a huge area of medical knowledge that is missing from most traditions today. This is because their understanding is so old, it is amongst the oldest forms of treatment in the world, more ancient even than Chinese medicine and possibly Ayurvedic medicine, although there are some herb decoctions for illnesses “of the spirit” in these preparations but the use of the psychedelics was seen as ritualistic and “ancient” even in ancient China. Shamanism was banned in ancient China and yinyang theory was adopted as being the “clear way of thinking” but with this purge there was not only a killing-off of the charlatans who were attempting to make wealth (just like the drug companies today!) but also a killing-off of the useful and important functions of shamanism and the herbs used to affect the mind *which are actually the foundations of all medicine* originally.

In bringing back an interest in the ancient Herbal Shamanism we must look at the nature of the shaman. In ancient times and still today in Peru and other places many of the shamans were women. These women were simply acting like the modern-day equivalent of “doulas” or women who are present at a birth acting as a natural ambassador, helping to protect a woman from the outside world and allowing a protective inner space in which she can have a baby naturally. This role is very simple but it is of the utmost sensitivity. It is all about allowing something to happen and being there to protect the person through their experience. In the taking of herbs like ayahuasca the shaman helps a person, not be being involved but by simply touching, by contact when it is needed, as they pass through a process of re-birthing them. The process is about a person letting go of the old “self” and “shedding skin”, letting the box of “me” break down so that life can renew the body again. This is a catharsis of the head, so to speak. The shaman isn’t involved in the process but is walking alongside and therefore allowing it all to happen smoothly without there being external interruptions. She/he knows the way of the herb and so takes this with the person as they engage with the feelings together, the shaman just watches over and feels the state of the other and responds instinctively.

The point is that these two expressions occur together, the herb as the energy and connection point, which is simply nature within the body being re-ignited again, and the shaman, the one that is with you through this and acts as a human contact. So when the hallucinations and the wrestling with “me” occur there is a realization that there is not isolation, even though one may let-go and descend into the deep suffering.

The hallucinations are absolutely about the nature of what is experienced by the “me”, this is reflected back and back through the process until there is an emptying out of “me” and then a process where the hallucinations let go and then it’s all over. There is nothing to “do” here, nothing that is about aiming at “something better”, it is simply a letting go that occurs that is instigated by the herb. The process can be a struggle or if one is ready and there is a natural letting go, then it can be very opening and move one eventually into a state of relaxed openness, a child-like quality.

For the “life-in-a-box” state of contraction it is the most frightening thing out there, for the “me” not to be in hyper-vigilant control, hence there is a deeply difficult situation in the taking of these herbs. But as there is nowhere to go, the herbs reveal the total madness of this position of fear and as a result amazing responses can occur just after one session of taking the herbs. This is not a magic bullet but *because it is*

appropriate medicine for this condition not medicine that has marginal effect that is something of a cover-up or superficial external attempt to “help”, the herbs allow for significant change in a short time.

While this won't help everyone, for example for those who live “life on the edge” it is unlikely to have much of an effect other than a “trip” because the feeling of everything being chaotic is actually generally known to them so the effect is marginal. For these people there is an opposite requirement/medicine of a process of calming which can come from a change of external environment or from direct contact with other humans like this. There is much more receptivity, hypnosis and calming therapeutics really do have an effect here quite readily. But we all know of someone for whom there is seemingly “nothing that will help”, and for those people the use of shamanistic herbs could very well be thing that does. It is just that it is an unknown in our time. These herbs need to be seen and used as part of the full expression of ancient medicine and the herbs specific to regions of the world need to be re-discovered and used in context, not out of context, as they are vital for healing these types of patterns and conditions which have the potential to affect a massive percentage of the population.

David Nassim
16/ 12/ 2012

“Self” destruct: The change that occurs as the “self” fades away.

U.G Krishnamurti expresses this, in his collected statements: “Mind is a Myth”:

It is society that has placed [created] the desire for freedom, the desire for liberation, the desire for God, the desire for moksha [enlightenment] - that is the desire you must be free from. Then all other desires [instincts] fall into their own natural rhythm. You suppress these desires [instincts] only because you are afraid society will punish you if you act on them, or because you see them as “obstacles” to your main desire - freedom.

If this kind of thing should happen to you [liberated state], you will find yourself back in a primeval state without primitivity, and without any volition on your part. It just happens. Such a free man is not in conflict with society anymore. He is not antisocial, not at war with the world; he sees that it can't be any different. He doesn't want to change society at all; the demand for change has ceased. Any doing in any direction is violence. Any effort is violence. Anything you do with thought to create a peaceful state of mind is using force, and so, is violent. Such an approach is absurd. You are trying to enforce peace through violence. Yoga, meditation, prayers, mantras are all violent techniques. The living organism is very peaceful; you don't have to do a thing. The peacefully functioning body doesn't care one hoot for your ecstasies, beatitudes or blissful states.

Man has abandoned the natural intelligence of the body. That is why I say - it is my “doom song” - that the day man experienced that consciousness that made him feel separate and superior to the other animals, at that moment he began sowing the seeds of his own destruction. This warped view of life is slowly pushing the entire thinking towards total annihilation. There is nothing you can do to halt it.

I am not an alarmist. I am not frightened; I am not interested in saving the world. Mankind is doomed anyway. All I am saying is that the peace you are seeking is already inside you, in the harmonious functioning of the body.

The state of feeling “separate” which we can call the human-condition of “myself” is something that is only experienced by humans. It is also the main driving force behind much of what goes on in the world. However, what this seemingly destructive and damning statement of U.G points to is something that is actually of great relief, the fact that there is no-one to blame, and also that most of the mechanisms of the natural state of the body, apart from the smallest aspect of the “self” which possibly originates from a short-circuiting of the neo-cortex of the brain, is intact and effortlessly in a state of bliss.

In a way the body is utterly divided. There is a process going on which keeps the heart beating, there is breathing and a sensory perception and all these processes going on without the requirement for “me” at all. The body state is functioning perfectly well. So it is only a very small percentage of the system that has the effect on the rest of the body of a feeling of separation and so contraction, touching every cell.

If a person has an illness it is easy for us to say they are not to blame for their actions because the illness is creating spontaneous expressions that are nothing to do with the natural state of the person. However the problem with society is that each member has the same dis-ease and as a result this has become the “norm”, so when someone expresses differently from this it is considered sickness when usually this is utterly the opposite expression, that of health.

Society and the mentality of society is dis-ease, it is really the *only* dis-ease, and as a result we have to fundamentally be able to see this as a blameless state of affairs. It is not something a person can “do something about”, just as a person with a broken leg can't suddenly get out of bed and walk, natural processes have to occur before there is a recovery. The same is true of the nature of “self”.

Basically “self“ is a **genetic disorder**. It doesn't occur until a particular stage of development of the brain but after this it takes on the situation of being a “me” and all thoughts and expressions suddenly start to adhere to the “me” to make up “my life”. This is all part of the psychological disorder that is the human-condition. This forms a “self” which is usually strongest at full-grown adulthood but gradually this starts to break down just before or after this point. The “self” state starts to become unsure and unsteady at some stage and then begins to fall apart, although it tries to hold “itself” together. For some the pathogen is quite strong all the way through life and ends only with the death of the physical body. However for others this pathogen lets go spontaneously during life and there is a freedom from this state, or there can be a gradual softening to a death of the dis-ease before or after death of the body.

Now looked at as a pathological illness, one can kind of understand that unless one had a cure, an actual cure that means a genetic alteration or a way to somehow kill off the genes that develop the brain after infancy, then there would be no point trying because the human being is simply stuck in this situation. Also, because the dis-ease of “self” is a disposition happening to everyone no matter what creed, it isn't one genetic strand but is actually the whole function of the human genome all together. It is essentially a condition that everyone shares, not something that can be turned off or one would simply be trying to turn off the whole of humanity.

Hence this dis-ease is incurable by human means, or by its host who is of course bound to the illness. It is something that is a mutation of the evolutionary process and it has been going on for thousands and thousands of years, in fact for as long as the human being has been around. Hence, as humans we know we have this problem, we can sense it all the time, we know at a deep level there is something amiss and yet we can't shake it, it's a dis-ease that is so advanced because it is so much part and parcel of what it is that we are and were.

Non-dualist speakers such as U.G. Krishnamurti and Tony Parsons (see <http://www.theopensecret.com>) are pointers to this predicament. Due to the fact that there is no longer a “me” state living within “their” bodies, just a natural-state of the body, there is a very difficult communication process that goes on between the person with the dis-ease who is seeking the end of it, and the Non-dual expression, that, with no effort or thought on their part, suddenly and spontaneously had a natural phenomenon occur and the “self” state let go. It was revealed that this state was an illusionary veil that prevented reality from being. However this death-within-life of

“self” is impossible to pass on because it is simply a natural event, like a weather condition. U.G was keenly aware of this and expressed it many times, suggesting it was like lightning striking: how does one go about “trying” to be spontaneously hit by lightning? Golfers beware! He spoke to people because they came to him and he just spoke, he had no axe to grind and basically constantly pointed out that there was nothing he had to offer mankind, there was nothing he wanted to suggest that people do or do not do. In a way he just pointed out the futility of “trying” to get anywhere in the process of “cutting-out” or “accepting” or “dissolving” or doing anything to the “self” disease **via the “self” itself**, pointing out that that was a total madness, like a dis-ease thinking of a way to get rid of itself, something that wouldn't happen anywhere in nature, so why in this case. Bacteria don't think to themselves “how do I stop multiplying” or viruses don't stop and think “how do I stop being so inflammatory?” This is ridiculous, so the same applies to the human-condition, it is impossible for the “self” to help itself in any way, shape or form, which is why U.G and Tony Parsons so heavily decry the ideals of Gurus and teachings and the process of self-improvement practices and self-realizations attempts as being fundamentally unrealistic.

While for many there is no complete letting go of this “self” dis-ease until the very end of life, there can for many be a softening of the outer shells of “self” which are about the breaking down of traditions, constructs and social norms and the breaking down of the surface expressions of society and its absolutes. This is not a form of activism or a form of idealism, it is simply that these structures no longer hold real value and as such are just dropped.

This website is based on those expressions where instinct takes over from idealism and ideas of what “I should do”. It is an exploration of these expressions and a realization that the “Cure” is nature itself and nature itself eventually/inevitably resolves “self”, so then there is a kind of realization that the “I” can't do very much and more and more is left Unknown. This is not liberation and I am not by any means out of the “self” state, that is obvious from what I write. But the point is that the nature of the breakdown of the “me” is something that is occurring all the time. While its eventual death does always occur, as a bubble popping or for some a total explosion and letting go, the processes leading up to this can for many be a chronic state of softening.

Again this “softening” effect isn't something that “I do” but is something that just occurs. As it does one just loses interest in things one was interested in before and there is a slow but sure movement from the city-based state of mechanical anxiety and driven energy to a state of re-connection to nature and often to a want to be in an environment that feels pleasant for the body. There is a want to engage more and more in the physical body and in the senses and less and less in the intellectualizations of scholarly pursuits. Dance, music and touch-based, sound-based expressions take over from the purely visual and visually-orientated and the body starts to regain some of its energy and strength that has for much of the time been used up in powering the “self”. In this movement back to nature there isn't a total letting go of the “self”, merely a softening of it and a movement back to the body that makes the whole situation tolerable, in that less and less time is based in “self” enquiry. As the body regains its natural senses and the numbness of “self” starts to wane then the whole

body mechanism becomes closer to an animal and so closer to innate sensitivity and a feeling of the environment and things around it. This is only natural.

The above is not a prescription or a qualification for “how softened is “myself””, it is really just a description of the changes that occur prior to a complete letting go of the “self”. Of course this “softening” is not always the case. For some people this “self” state just utterly explodes when they are in the middle of a meeting about increasing the production of arms for the military efforts, or in the middle of performing a brain surgery operation. The point is that there isn’t an external format that allows this sort of thing to occur, as U.G point out it occurs “at random”.

If we look at apples on a tree, who can tell which will fall first? Who can tell what will be the scenario that occurs that means the energy is ripe for there to be one that drops before another, it is an impossible task to find this information out. The calculations would be billion upon billion and still there would be no absolute answer. So it doesn't matter what you “do”, it’s all happening naturally anyway. Even the things one “does” are part and parcel of a situation that will create a breaking-point of tension that can become so brittle that it snaps off the tree due to its weight, or conversely there can be a process of softening and softening and ageing until at the last moment the apple drops free.

There is no right way. For me what I share here are the insights into this expression of nature through us that I have seen, which I do not suggest are “right” but are sometimes (I am told) useful explanations. Also for those who are totally uninterested in the processes I talk about in these articles, they are likely not the kind of people who are going through a softening process, perhaps they have an approach of hardening that for some reason would spiral out to allow liberation to occur more immediately in that case than in this one. I have no choice about what is expressed here, I just do so because this is what comes and for those of us who do get the sense of a “softening” of “self” this might express something that is in resonance with it.

The hardening process is really about a total rigidity of the “self” and an intended expansion of its forcefulness. However while this might seem to be adding power to the “self” dis-ease, in fact because it is all under the auspices of nature there is no reason that this process would not utterly crack open into clarity. There can be a situation of total rigidity that is so hard and brittle that it cracks more fully and completely than a soft and sticky “self” expression which is more flexible and so less penetrable. There is no “deserved” state here, nature’s ripeness occurs for a billion reasons, a heavy apple in light wind can be easily knocked off a tree whereas a light and soft apple can weather any storm.

For the harder structure that nature breaks open, what occurs is that the inner core of “self” is utterly free, life is without a centre, but life seems to carry on as normal. Gradually for this expression, from the time of liberation various processes drop away on the outer expression or what might be called “conditioning”. People may stop doing things they used to do, such as chasing big money and having high ambitions, for there is no longer a “me” to want all this. Life becomes simpler and simpler and towards the end of life there can be a movement to more natural surroundings. For those where the “self” softens what generally happens is the opposite. The outer shells peel away and there is more quickly a movement to a natural environment. Yet still

everything feels detached and slightly separate, there is still an inside and an outside to everything, but they move towards a natural environmental and a connection with this. What then may occur is that just before death or at death itself the “self” drops out. The harder and tougher “self” state seems to acutely burst out, and the more chronic state tends to drift away gradually. There is no choice as to what lot one has.

What the non-dualist speakers express is interesting to hear, it points to something we all know innately. Instinct rules and in the end the animal expression of the human being truly dominates and the aspect that holds us back is truly a warping of our senses by this “unfortunate circumstance” of the dis-ease of “self”. There is nothing to do here but there is a gradual change that occurs as we let go of old traditional thinking and ways of being that stop the natural expression of the human-animal from expressing itself fully. Yes, we remain behind bars, but for some of us these bars slowly fade away and for others they block out the light until they are shattered in one fell swoop. In any case, for those who soften there seems to be a situation where, as instinct takes over the body, the senses become the processes that take the lead and as the “me” goes into retirement, the body takes over and flows in a direction that it knows, and when for a moment the dis-ease state stops hampering the human there is ultimately a realization of home under one’s feet. There can be several “glimpses”, otherwise called “satori” or “awakening” points, that occur during this process until eventually there is total collapse.

There are no do’s and don’ts really, but it seems there are those of us who seek and know we are seeking, we know we are dis-eased and as a result we gradually move to the “water’s edge” and put our toes in gradually, and this process goes on continuously for many years. Then there are those who were deeply seeking but had no idea that’s what they were doing, they suddenly they hit a brick wall and are plunged right in the deep end... so this is the way of nature, it takes all sorts.

The child-state is always at the core, the above is simply either about when the child-state is the only thing going on, or whether there is the add-on of “me” getting in the way. The whole process of becoming a child again and losing the adult “human-condition” dis-ease, is something that seems so frightening and worrisome for the seeker, and rightly so, it is actually the worst thing that can ever happen to the seeker or the dis-ease of “me”. But in fact it is utterly normal and natural, obvious and harmonious for the natural-human body that has always been behind this additional element.

If you drown, you drown. You will not sink. But what good are my assurances to you? Worthless, I’m afraid. - U.G. Krishnamurti

And from the insights of the natural farmer Masanobu Fukuoka (from his book “*The Road Back To Nature*”:

“What I like about Dogo [Japan’s oldest hot-springs spa], however, is just stretching out on the granite floor of the baths. In a stone bath, your back warms up and makes you feel good. The sensation when you lie down with your arms and legs stretched out is indescribable. The whole body unwinds. As the muscles relax you become comfortable and free. The heart too loosens up and relaxes. You become free and uninhibited. This loosening of the body is, I believe, the road to oneness with the

Buddha. It is a short-cut to the Buddha - which is why I'm always going to the Dogo with the excuse that, "Zazen [zen meditation] is fine too, but one can also attain perfect serenity by stretching out at a spa."

I have no objection to those who earnestly practise zazen on a tatami mat [bamboo mat], but the outcome is the same as the farmer who cuts his weeds. I wonder if one can be at rest by joining one's hands, crossing one's legs, and staying perfectly still. I would think that in moving one's arms and legs, one's attention would be diverted to this, emptying the mind and achieving the same result as if one were to sit quietly. This too, then, could be considered one way of practising Zen. It is easy enough to say, "Sit quietly in the lotus posture, face the wall, and empty your mind of thoughts." But that is a tall order. The more you tell people not to think, the harder they think. That is why, there being no alternative, trainees are often told, count to yourself - one, two, three...." But in doing so, one becomes fettered to the very act of counting. Counting is tiring and a waste of energy, so one doesn't continue. Using one's head to count is not permitted, but neither is it acceptable to let the mind wander and forget to count. No matter how hard one tries, one fails. Indeed, the greater the effort, the more likely the failure.

Someone bound by his own awareness and intention to practice zazen is unable to even move. One would probably feel freer by forking out the pittance charged and entering the hot bath to stretch out. After all, this can be done at one's ease. That is what I suggest: easy, comfortable Zen meditation. I myself don't say zazen is bad, nor do I strongly urge anyone to do it. To begin with, I've never done it myself. All I have done is to go to the spa at Dogo, lie down in a hot bath and feel... good. There is no more to it than that.

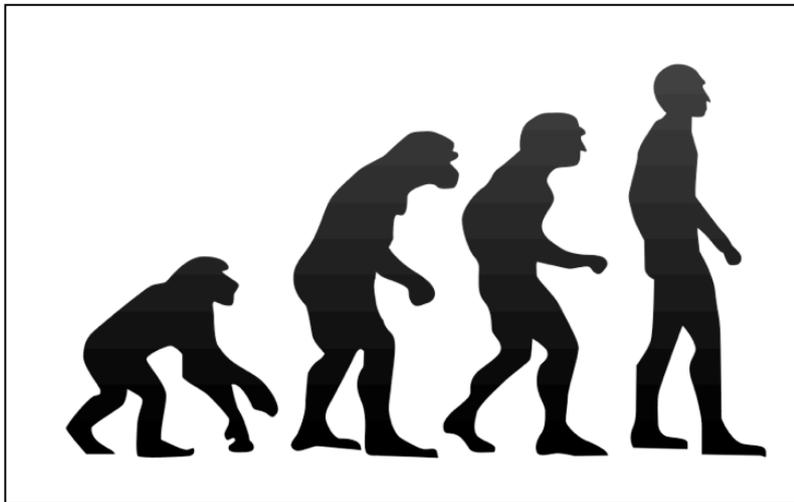
But that probably is as far as people should seek to go. People should live easily and enjoyably, and die a peaceful death. For this, a natural body is best.

Meditation has become quite popular lately, but where it involves mental concentration I consider this a form of brainwashing that is, if anything, a dangerous road. Zen, I believe, is oriented toward escape from the world of ideas. It is foolish to be tied down to things such as the soul and malevolent apparitions that don't exist at all."

David Nassim
28/11/2012

Images of “self”: Images of the energetic contraction in the energy-field of the human being.

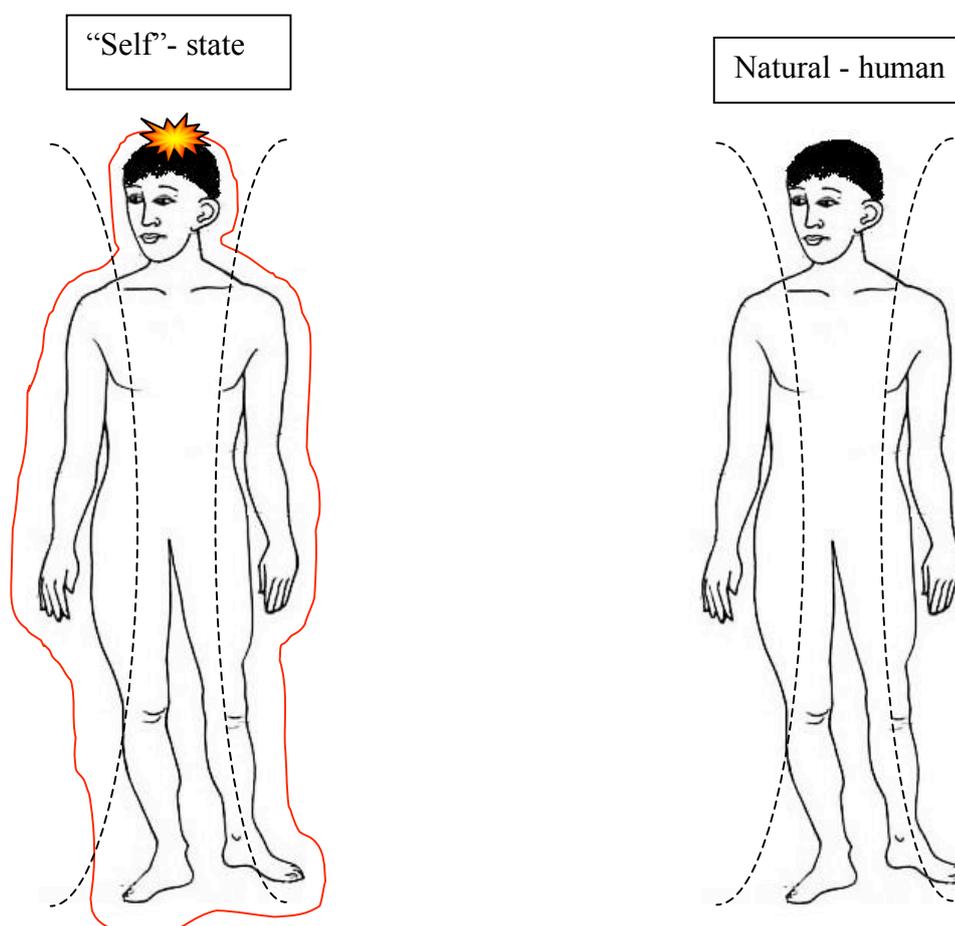
The formation of the “self” I believe has a significant amount to do with our bi-pedal standing. As the human changed with evolutionary environmental demands, so more and more of our time was spent standing. Very simply, heat rises, and with the human the body heat rises and accumulates in the cranial region and so our brain development had the greatest expansion of any other animal on the planet. The human’s bi-pedal standing status affords us the least body surface that is in contact with or relation to the ground of any other animal. Even a flying bird has more connection with the ground as it is facing the ground when flying. It also provided a column-like body which, like a mushroom grows upwards, gets to the top and spreads out to form the “mushroom-cloud” of the brain. This energetic perspective illustrates that because heat rises it is harder for the human to keep their feet warm as heat tends to travel up to the head. This upward-rush of blood increases brain development but is also very tiring, requiring the body to shut down half the time (i.e. to sleep) in order to function fully. Also the encouragement of blood up to the facial senses eventually causes a short-circuiting, as complexity reaches a maximal point for the structure. This we might call the human condition of “myself”, it is when the neo-cortex, which is the very top area of the brain, basically forms the abstract “hall of mirrors” construct of “me” creating a contraction in the energy of the whole body around this. This “me” forms because there is considerable heat in the upper body and very little below. So humans are like fire, we burn upwards and eventually lose the root connection with the earth. As such it is very easy for the human to become head-orientated and so form a “me” that is separate from earth as it isn’t in connection with the earth’s magnetic-field, unlike absolutely all other animals. So the human is the most root-less and ruthless of animals.



The expression above is a possible theory about how the “self” blamelessly developed and is part and parcel of human experience simply because of our physiology. Many animals come and go on this planet and humans have been around for only a very short space of time. At the rate of our expansion beyond the realms even of this planet, always onwards and outwards, following the heat in our heads, it won’t be long before the humans die out, just as fire is snuffed out when it runs out of fuel!

Unless humans goes back down to their feet/earth there is little hope of humanity continuing. Not that this can be striven for, as nature brings things to points of change, not the belief in the “self”, although the “self” is also a phenomena of nature and as such is also always let go by nature. As said by the Mayans and numerous other cultures, this time of 2012 is to be the turning point in human civilization, a time where things are brought to a climax of tension before release. This climax of tension is the expression of “me” which has come to the point where either nature will change so drastically that the human has to re-adapt or they will die out, and/or it is a time where the illusion of “self” simply lets go more easily and there is a natural falling away of this energy due to a much larger perspective of earthly-universal shifts, all of which of course profoundly affect the human being. In any case there is a change coming and this change is the end of the contraction of “me” into another situation.

If we look at what the nature of this contraction might energetically/diagrammatically look like we can try to represent the two states of the human, in natural state and with the contraction of “me” or “self”:



The contraction of the formation of “self” in the head forms the illusion of being within a skin or a bubble. The world is going on “out-there” and “I’m in here”. The contraction “caps” the energy at the top of the body and so forms this energetic bubble from which there seems no escape. The mind activity is fundamentally that of an alert state of fear which has become stuck. The contractive state is basically a feeling of being separate and alone so there is tremendous fear, but the fear is not an

actual thing but in this case simply the function of the human-mechanism which forms a kind of short-circuit-fear response due to the over-weighted cranium and its highly complex expression. The head will form masses of thick and complex thought processes and ideologies, whereas the body feels these as emotions, which are essentially disturbances of the highly sensitive natural human being. The bubble around the body represents the emotion, and the sense of separateness and the explosion at the top of the head is the root of the dis-ease but also the place of mental-focusing. This “self” state could also be called the “adult” state or the dis-ease state.

The Natural-human model on the left, which could also be called the child-expression, shows an expression where there is no contractive process going on so the energy flows through the body unimpeded. There is no inside or outside and no centre to “me” so it is empty in the core. The natural body has thoughts that come and go but there is no-one to hold onto them or claim them as “my-own” so there is no power of contraction here. The natural expression is also emotion-less and so is very sensitive and feels everything acutely. Emotions are actually internalized, a feeling based in a sense of separation, energy that isn’t expanded out of the body and so they are disturbances. When someone is in an emotional or highly mental state they actually cannot truly be sensitive and feeling because they are stuck in a swamp of suffering.

Suffering is the situation of feeling one is broken away, but as you can see from the above diagrams actually the “self” state is just a situation with the addition of the energy contraction of “me”, otherwise it’s entirely the same open expression as the natural state. One is within a kind of bubble, the other isn’t. This bubble is an actual energy expression but its fearful response is founded on a misperception that is quite ancient in human terms, which is that “I” truly “am”. When this falls away then so does the contraction and the suffering associated with being a “me”. This of course doesn’t end pain, in fact pain is without the buffering of separateness so it is in fact felt more acutely. However, because the pain belongs to no-one it is no-one’s pain, so then it is far less potent and powerful and it is just what’s happening. It is only when pain is owned that we can call it “sufferance” because then pain is “your own” and “you have to deal with it”, as “I” is a separate object. This in itself makes the pain a hundred times more excruciating than it actually is, “self” magnifies pain to the point of death.

David Nassim
27/11/2012

Invisible malady: Investigating the possible energetic causality and treatment of Multiple Sclerosis and similar disorders.

Since the 18th century there has been a keen interest in attempting to discover the true origins of Multiple Sclerosis and similar dis-ease patterns. While there are always consensuses of opinions inevitably these are never a complete picture. In ancient times M.S was not specifically recognized but descriptions of similar disorders point us to situations where M.S may well have existed, albeit in very rare cases.

In this investigation I have tried to draw upon all the most prevalent ideas out there at the moment and consider what could be the main origin or combination of factors that allow this dis-ease to occur and how energetic medicine can attempt to engage with it. I have long-term personal experience, from my father having the dis-ease for over half his life in the progressive form where he gradually became more and more paralyzed. There are generally two forms of the dis-ease: a progressive form which is a gradual decline, or chronic M.S and a recessive form where the dis-ease will come on in short bouts and then either disappear for long periods or leave an area of the body paralyzed permanently.

I do not want to go into the Western physiology of M.S here, as this information is readily available. What I'm interested in are the energetics of M.S and in a sense just looking at the dis-ease via the symptoms presented, what can or can't be felt, or what the patient experiences. For energy medicine it is important **not** to involve oneself with the Western picture of the condition as it simply skews the mind to specifics and then one is unable to grasp the whole picture.

There are some common factors with M.S that have been identified from long-term anthropological research and this is somewhat useful. The distribution of M.S is mostly in the Northern regions of the world and mainly in Western countries. Secondly, there are associations with migration from a tropical/sub-tropical or warm region of the world to a temperate climate that can bring on the condition. Shock is another factor, be it physiological or psychological. It is also generally considered that the symptoms of the dis-ease occur a long time after the dis-ease actually manifests, so it is very difficult to trace. It occurs much more in people with a particular constitutional (genetic) type than others. There have been seen to be some "epidemics" though these are not really epidemics but high frequencies within a small region. Some believe that MS is associated with a slow-acting pathogen of some kind, but for energetic medicine this pathogen would be called a strong form of external "cold" from the environment, considering where the dis-ease occurs, and to warm-blooded patients.

So with all these factors how do we get a grasp of what is important and what isn't?

Let's go through them one at a time....

The distribution of M.S tells us immediately that the dis-ease is found in countries where there is a proliferation of coldness and dampness as opposed to heat and dryness. This suggests that the condition energetically is cold/damp-based and means it is likely to occur in environments which create this effect in the body initially or constantly throughout life.

The association of people who have the dis-ease being affected by a strong migration from the warmth to the cold again confirms the fact that the situation of M.S requires this cold-damp environment more than migration the other way, which does not initiate the illness. So clearly we have an external condition that makes this illness possible: coldness and dampness.

Shock is another factor for M.S., but not a very clear one. We know that any form of illness can be initiated by a sudden shock or sudden change to the body. There are many other illnesses where a severe trauma be it physical, climatic-change (e.g. migration) and/or other form of shock such as violence or psychological trauma can all cause a total scattering of the energetic system, thereby opening the body to the cold and damp environment that is required for this illness to set in. So in this case, if we leave aside shock as a key factor we can consider if it is literally a pathogenic-type disease where another entity like a virus enters the system or is it climatic cold? In ancient medicine there is little differentiation made between these two because essentially it is the same energy: coldness. A pernicious coldness which might be called a “virus” in modern terms would have simply been a strong, almost aggressive effect on the body. There have been many suggestions that M.S is a “slow-virus” meaning a “virus” that has somehow lodged in the body and stays dormant or slowly invokes a breaking-down of tissues for many years until the symptoms emerge. However no virus has ever been found. This is a dead-end as far as research goes and researchers are very good at finding things when they want to, so if a virus was the culprit of M.S it very likely would have been found by now.

This therefore indicates that it is more a climatic-cold that a pernicious-cold as far as energetic medicine is concerned, meaning that if there is a factor about environmental cold then particular people are going to have a propensity to the illness because it really depends on how you are able to deal with cold. This suggests the second important strand, constitutional (genetic) propensity, for which there is some clear evidence. There are suggestions of “epidemics” of M.S but as mentioned above these are not epidemics like a viral epidemic, it is simply that more cases are found in one area. So it is incorrect to consider M.S as epidemic and also it is suggested that there is a greater likelihood of having the dis-ease if someone in your own family has it, hence to some degree there is genetic propensity.

If we look at the symptoms of M.S the main issue is generally described as being “nerve disorders”. Now if we forget this and don't think of the physiology according to Western ideas but instead just see what's happening we can simply look at the symptoms; basically a person begins *to be unable to feel*. They start to get a numbing of the periphery or get sensations they have not had before, basically the body stops being able to feel and usually this begins in the limbs. If we talk in relation to a case of extreme climatic cold such as the situation of hypothermia, we have a very cold body and the limbs sometimes cannot be felt at all. Also there can be a shivering and this shivering is very similar to the shakes and tremors found in M.S. patients. These are NOT seizures like epilepsy or other disorders which may appear similar, because these are muscular not brain-associated, the nature of the spasms and tremors is very different from the epilepsy range of disorders. It is my hypothesis that these are the expression of the body attempting to warm itself up and to start up blood circulation, but the problem is the cold is sticky, it clings to the body. It's not only about the body not being able to circulate or to be warm, but it is actually an inability for the body to

find what it needs within itself to protect it from the cold and this is where we come to the inner energetics of constitution, or what Western medicine would associate with genetics.

There are always two factors involved in any illness: genetics and epi-genetics. Genetics in Western medicine is the internal constitution of the body and the epi-genetics are what affects the switching on or off of internal genetic functions due to all exterior factors, from socio-economic stresses to environmental-climatic and the mental-health of those around. In Chinese medicine this is simply internal and external influences and so there is always a mix of the two in all diseases. Constitution is one of the key factors in understanding M.S. In my research I have found the work of Peter D'Adamo of the "Blood Group Diet" fame to be very key as a link between energetic medicine and Western categorization of constitutional groupings. In his work he has expressed that it is blood groups O and B that have the most likelihood of forming auto-immune like disorders, or disorders associated with the likes of M.S. So firstly is M.S an auto immune disorder? This again is erroneous. Auto-immune type disease in energetic medicine is fundamentally created from a mental-emotional dis-ease process at the base, this includes things such as Crohn's dis-ease, rheumatoid arthritis and various other disorders. The key in these dis-eases, especially if they are late onset, is based in how people express themselves. Most of these diseases are inflammatory and therefore usually to do with accumulations of heat in the body. (If they are early onset or from-birth disorders then they are of a genetic-origin and there may simply be weakness in the mother which then requires the exterior environment and the constitution to be looked at, in exactly the same way as described below, in order to help. However most auto-immune disorders are chronic patterns and as such start later in life or have symptoms at this time.)

This is just not the case with M. S, where there is no major inflammation, it is definitely more often found in people over the age of 20 and there is no real symptomatic evidence we can see to describe M.S as being based in an emotional retention route as there are so many different people who get it who don't all have a similar issue. Whereas for people with Crohn's a large percentage of the time there are very often emotional routes into the disorder, this is true auto-immunity which means more internal then external in simple terms. With M.S we are talking about something that contributory factors that are equally internal and external and so in Chinese medicine this is actually called an external influenced dis-ease as opposed to a more internally generated dis-ease such as Crohn's.

M.S is therefore highly unlikely to be an auto-immune disorder, so my feeling is that it is not only that blood groups O and B get auto-immunity-like disorders but in fact that these constitutions suffer from problems with the cold-climate. If we look at the origins of the O and B groups they come from the African region and Middle-Eastern regions of the world, they are based in warm-dry countries and probably spread along the Equatorial regions of the world. The highest population of O blood is along African descent and of B is along Middle-Eastern and Indian peoples. These are where there is a naturally warm environment. Of course O and B are spread throughout the world, but this has taken place over long periods of time, many generations of change affected the movements so they could to some degree adapt to coldness. However these two groups of people are most vulnerable to cold-damage

and also if these people migrate from warm to cold it increases their chances of contracting the disease because they have no adaptation in their systems.

This gives us a group of people which is most likely to get M.S. Those people from warm countries who migrate to colder countries, who have blood groups O and B. It would be my first suggestion to make a study based on seeing if the catchments of M.S sufferers fall into this above category. In Chinese medicine the O blood group is called Fire-constitution and the B is called Earth constitution, they are the energetic expressions of spring and summer energy, which is warmth and light and dryness. These constitutions are born from within warmth/heat. So when they are taken from a warm country and moved to the cold they are like a tropical plant in the midst of winter.

The other issue, very importantly, is diet. The diet of the O and B groups will be very different from the Northern European diet which has been driven to all the countries where M.S is most prevalent, that of a wheat and sugar or carbohydrate-based diet. These people can neither deal with this kind of diet nor with packaged or refined foods. They need fresh meats and vegetables and in the B group some dairy products as well. The problem is that the diet doesn't work unless it is eaten in the warm environment of the countries from which these people originated. When one is eating locally to the diet that is originally designed for the body then one is gaining the nutrients not only of the food but also of the climate one needs to be in. This means adequate sunlight and exercise related to the body and then there is a possibility of significant change. The problem with this disorder, as with so many, is a single viewpoint that it is just internal or external, but it is always both, so as with all disease both need to be understood and connected to.

It is possible to use dietary supplements such as Vitamin D to deal with sunlight deficiency but this does not increase the sunlight in the body, for this you actually need sunlight, there is no real alternative. People believe they have a choice about their diet and the place they can live but disorders such as M.S didn't occur very much at all until the situation of significant migration and travel that happened very quickly, over not hundreds of years but months, weeks, days and now hours to go from summer to winter which is impossible for the natural body state to deal with. Our perception of "choice" is actually often a moving *away* from instinct.

M.S is therefore a metabolic illness. It is also an illness that occurs in cool countries. It is interesting that recently an article was published pointing out that M.S was not an auto-immune disease but a metabolic disorder.

http://www.press.uchicago.edu/pressReleases/2011/December/ORB_1112_MS.html)

The hypothesis proclaims that fats are the culprit here and the difficulty metabolizing them. My theory is that actually fats won't get well-metabolized under conditions of a) them not being the "right" fats i.e. those that can be digested easily via a particular constitution (using blood-group as a basic and very general guide); and b) if the external temperature is not warming the person's body enough and the food itself is not warm enough then very simply energetic reactions and metabolism of fats and everything else will be slowed right down, we need to speed them up here. M.S makes the body static, we need to ignite the fire again.

Hence what we get from the research is another key point, which part of the system is most affected by cold in the case of M.S? The fact that it is likely about metabolism allows us to understand that it is the digestive system which could be the key. If the digestive-fire energy is strengthened then the body will naturally warm up and be able to warm the peripheral surfaces of the body. It is well-known in Chinese medicine that the 4 limbs are the first to experience cold and fatigue in the case of metabolic weakness and as a result it is the digestive process of the pancreas and the bile from the liver which combine in the gut to break down the foods. If the foods are not right for the system it won't break down and will impair smooth functioning of the body. Also if it is too cold exteriorly then there is not enough energy to power digestion as the body is trying to keep out the cold as well, hence we have the situation of a Catch-22 which I believe is the M.S pattern, where the cold can penetrate and affect the body more or less deeply dependent on the internal and external weaknesses present. In the chronic form of the illness there is a slow breakdown of the metabolic system and eventually a total shut-down of faculties, just like hyperthermia moving inwards towards the body's core. In the recessive situation there are times the body seems to function normally and then the cold and metabolic weakness together form strong dips in energy which is when there can be an "attack" of the illness. It may also be that these different forms of the illness are also different constitutions within O and B groups which need to be investigated.

While a person who has migrated from the heat to the cold may get this picture above, there are many who have had generations behind them but still have an inner propensity for the disease. This is simply because even though there have been generations or adaptation, the specific conditions have not been expressed until now in a person with their particular genetic weaknesses. There is an inner weakening plus the exterior cold and that is enough to trigger the pattern.

Interestingly M.S and cancer share a common issue, cancer is often associated with being an auto-immune dis-ease but it isn't always of predominantly internal nature it also centres around the digestive function and is basically also a metabolic condition. In my findings this is actually of a completely different constitution to those who would get M.S. In the case of cancer it is more often that the patient will be of a different constitution, usually blood groups A or AB and the nature of temporization is due to an inflammatory response due to certain foods not being able to be completely digested, this is mostly due to a high fat and high animal protein intake and an inability to process wheat. Cancer is secondarily an auto-immune dis-ease, not primary. In a way it is unlikely that a M.S patient would get cancer or a cancer patient get M.S because constitutionally they are different.

The A and AB group can live in cooler climates, making it a both a metabolic and genetic issue, less to do with climatic cold but more to do with emotional stresses as an exterior environmental factor together. So a calm environment and a mainly vegetarian diet with fish and without wheat and dairy and sugar is generally the basis for a cancer diet which is different from the high protein diets of the M.S constitutional patterns. The pattern is the same with digestive weakness and stagnation in the liver energy as a foundational pattern but in a totally different constitution. In cancer the auto-immune part is the emotional turmoil but the metabolic part and genetic part is not an auto-immune issue so one can't classify the dis-ease so easily. These points are part of D'Adamo's research but are corroborated

by my findings clinically. It also corroborates with ancient conditional typing and so we gain the ability to join ancient with modern worlds. The ancient constitutions, for example the 5-phase constitutions of Chinese medicine, were based on China being the centre of the world so all the constitutions came from China, this meant it is variations *within one blood-group*. Today we need to see things more broadly and to realize that there has been multi-cultural mixing and as result there is a equipment to know our lineage through blood in order to act as a foundation for more subtle constitutional analysis within this. So for example let's say the African continent is considered Fire energy, then within this fire are 5-constitutions, so there can be fire within fire or metal within fire etc. This is a refinement but we need to start with the basic constitution first which is why blood-group is a vital component in this expression.

My conclusion is that I feel M.S needs to be considered a disorder of internal energetics and external environment together, it is fundamentally a cold-based pattern that fundamentally affects the digestive system chilling it (forming the pattern digestive deficiency with liver function stagnation as a foundational pattern in Chinese medicine). The way to change this pattern is fundamentally for a person with this illness to immediately respond to it. When symptoms are first experienced one should simply move to a different region of a country or move country to a **warmer and drier** climate (without air-conditioners!). This is very important. The warm foods that related to the ancestral constitution need to be taken for several years and exercise that is right for the body needs to be expressed. This may seem like a radical step but simply what one is doing is following a track back round to connect a person with their ancestral origin and ancestral climate.

I am not sure what the descriptions in the ancient medical classics were in relation to, they do seem similar to a MS-type disorders, they too follow a similar pattern of digestive effect at centre and there being what we called a true cold false heat scenario to begin with. In this the pattern is where a person is both hot and cold together but the cold symptoms are the root of the illness and the heat symptoms are symptoms of blockage due to cold. This of course progresses later on in the chronic patients to a situation of "no-return" or difficulty returning to normal function once the blocked energy starts to overheat and stagnate the whole body energy.

While the above may seem like the pipe dream of an "alternative therapist" searching to help his father, I have spent my entire lifetime living alongside this illness and I know it intimately. The above is an energetic expression of how the illness can possibly be "cured" and is a foundational expression to show how other diseases that are similar can also be investigated with the same way of understanding constitution and exterior energetics. In this way many of the illnesses we believe have no possible remedy can be understood and remedied, but it requires that the ideas of the Western patho-physiology be let go of and that instead of a person looking down a microscope for answers, they look to their own instinctual senses. The above is an attempt to re-connect the M.S sufferer with the nature of what they feel and to draw them towards the places they need to live and to foods they need to eat in order to protect themselves from the cold that they cannot and never will be able to tolerate. Life isn't a choice and sometimes we find ourselves at the end of a chain of generations of erroneous movements that were about socio-political motivations for migration but we have to listen to the nature of what we are and respond to this.

This information and my whole process of the last three decades has always been a voyage to try to cure my father, but it was never going to be. I hope that this message may get out to individuals who suffer this illness and help them to re-consider the information differently, rather than the same old stuff that is about trying and failing to find a cure because of the narrowness and insecurities of modern scientific ideology. What I am suggesting is not a belief system, it's an experiment and for those of you who can enter into the possibility of seeing a different way of looking at illness then I leave this article as a possible direction towards resolution of this invisible malady.

In memory of my father, Victor.

David Nassim
19/12/ 2012

Part 1 - Life in a box: The hyper-vigilant “Self”.

This is a two-part article describing the state of the human body when affected by traumatic events. By “traumatic events” I mean *everything*, from birth into the world, through to adult human and the sense of separation, to more acute forms of physical and psychological traumatic events that bring about situations either early in life or later on where this separated sense via aggressive contraction of the body energy is confirmed, forming a “me” that holds onto the past trauma.

Basically trauma response follows the natural expression of the personality but exaggerates this expression. Very broadly there are 2 natural states: the natural introvert and the natural extrovert that we can simply call yin and yang respectively. The following is a description of what happens to the natural introverted state when there is a traumatic experience and how this can end up with the “self” state of “life in a box”:

“All of life passes by. There is a feeling that there is a definite inside and outside to “me”. I look at the world from in here, and I see you and the rest of the world out there. I’m “safe” in here, it feels like it anyway. Things can’t hurt me that much, I don’t worry or get to anxiousness from in here. I’m known for my observational skills and detachment. I can see the big picture, I don’t get caught up in personal perspectives because I can see things from a kind of cool clarity I don’t have to be angry, or upset, I don’t need to show emotion much because simply there isn’t very much I can feel. My skin gets cold, I tend to feel the cold quite a lot because I can sit for hours on end, I don’t need to do much, sometimes I don’t know if it’s hot or too cool. People say I’m always in my head, but it’s not that I’m particularly great at anything intellectually, I just tend to spend a lot of time in here working it all out. There is a world out there that is scary but in here it’s easier and so I edit what little I do feel so that my appearance is right for the world, but I don’t necessarily feel what they think I do. This works well for really long periods of time. I’ve been like this longer than I can remember. .It’s not good being like this, in fact it’s awful and the reason is that although I’m safe I can’t really feel very much. I want to be hugged, I want to be free of this and be like those people who are carefree and just do what they like. I feel constrained. When I do things it feel like I do things without passion, like I’m always looking at myself doing them, a constant vigilant observer watching and possibly judging my every move. I feel numb most of the time, like I can’t move freely, I’m in a straitjacket or a suit that’s a bit too tight; there’s no freedom. I can do so many things, many of them are things that people tell me are “hard” and “difficult” to do because of how emotional it might make them or even doing things that would make others shudder because they are afraid or too sensitive...I can get through anything, because I don’t feel any of it. Like a robotic person, I seem to be a hero for some but I have no idea why, there is just a feeling of brokenness within and invulnerable protection without. I need the warmth but more importantly I need to be able to feel the warmth. Why do I feel so low?”

Here is my example of what the introverted by-nature expresses when he/she has been caught within a traumatic pattern. The process of what I call the “life in a box” state is like life in a glass box, it seems like it is safe but actually it's a very difficult place. Superficially it looks like a place of safety but actually it's a traumatically initiated state of contraction which forms several things: it forms a victimized state of being, an internalized state; it is also associated with depression and the illusion of “me” within and “you” without, a cold and deep re-enforcement of depression.

The nature of trauma when it affects the natural-introvert is the origin of the “self” within this type of person. The very first trauma is simply being in an arena as a child, where all the adults and the energetics of the mind-set around one are about “being separate” or being an “individual”. The infant, who is just moving into the state of becoming part of the human race about the age of 3, suddenly hits a wall of illusion/dis-ease which its brain can now resonate with, as it has gained in complexity since being younger when the child's brain is simple and closer to an animal state. But as time goes on there is a change into a situation of massive complexity that around the age of 3 begins to tune into the adult “mind”-field of “I am”. So for the natural introvert child this energy immediately creates a resonance of going into their shell, forming an energetic “shell” around themselves for protection by going inwards. This shell is the process of contraction that increases with age. Other traumas add to this, forming stronger and stronger contraction and a harder and harder shell. By adult life the person is “behind glass”. They might be thought of as autistic, the autistic child can be thought of as almost already behind glass from birth, and the trauma of birth has been cited by Michel Odent, (<http://www.wombecology.com/>), amongst others, as being a major contributing factor to autism in infants.

The point is that the glass-box syndrome is a particular response to the environment that is expressed most usually in those whose nature is “yin”. The sensitivity is all on the inside, no-one sees this. They can be thought of as very strong characters, people that can weather any storm, thinkers or teachers, people who can “clearly see”. However very often these people are trapped behind glass, while internally boils an expression that can't get out and is too frightened to, so they are bound to this cold fate. This is a chronic pattern, outbursts are infrequent but when they occur can be explosive and seemingly “out of character” and afterwards can be frightening to the person as they feel so shocked by what is in there. Just like a snow-capped peak, the mountain looks so still and silent but within rages a burning fire. This is the stagnancy of expression within the contracted state, it clamps down and confines the natural energy and instincts of the body's nature. It seems so cold and lonely and isolated but within lies the energy. The light has simply been turned inwards.

About half the population suffer from this kind of pattern. While the above is a very exaggerated depiction of an expression it is fundamentally about a way of detachment at the extreme end of a spectrum of suffering. At the cold end the nature of the “self” ranges from detachment and dissociation and also to the autistic, Tourettes and in very extreme cases even to the psychopathic, all the way to the opposite heated “self” which are the manic and hyper-sensitive states. In this article we are at the end of the spectrum where life is “in a box” which is really a cooler state or it seems so on the outside. The body superficially literally cools down and this person may well have peripheral nerve damage or circulatory disorders and the psychology that goes along

with this. It is a very stagnated state and very often it is chronic. However it is important to be clear that we are talking about the nature of the “self” here, not the natural body and its expression, so while the body doesn’t necessarily get heavily affected by this state it very well can do, and in extreme cases of pathology the body will be completely blocked by the “me”. A person will have a tendency towards this due to being naturally introverted. There is nothing wrong with introversion or what we might call yin, which is simply softer and still by nature, but the introversion plus trauma results in the above state.

What the state expresses is a hyper-vigilant “self”, a “me” that is always on the look-out because “the world out there is dangerous and I’m going to hide within”. The hyper-vigilance can manifest as a highly intellectualized approach or being “good” at something that focuses all the attention. A person can become pathologically interested in something and there is definitely an obsessive-compulsive tendency with this person.

If we understand the nature of the pattern it also means we can see what will help or encourage a change in this. For this type of expression the key is to **explode** or **warm-up** the person from the **inside-out**. It is key to realise that nothing else works very well. When dealing with coldness as a dis-ease pattern, like climatic cold, the treatment of choice in ancient medicine is herbal medicine. The main principle of herbal medicine is based on the pungent flavour that warms the body up; of course you can do many things with herbs but the main principle of herbal decoction is *warming not cooling*. As a result to warm a person one needs to give them something that heats them from the inside or affects them from within.

What we are talking about here is to do with a state of the “self”, a cold-“self” or “me” state which will stagnate the body, possibly producing heat symptoms within the body and cold exterior. So it’s not so much about warming up the body but about warming-up the “self”... in fact this “self” will actually break down and burn up or simply thaw out its icy defensive system if it is heated up... but how on earth does this happen?

Very commonly the problem with this type of person is that “nothing works”, the hyper-vigilant “self” is on the look-out all the time so very little can get through, it is not a state of a great deal of strong tension but rather of a constant underlying tension and a very powerful defensive coolness that is protective against anything that might attack it by going inwards. Treatments that engage the thought will not be useful because no matter what the suggestion, it is blocked out by the “me” **involuntarily** and there is a brick wall that is defensive. The harder and more attacking the approach the less likely is it to be effective for this type. The parable of the wind and the sun is a useful one for understanding what is helpful here: the harder the wind blows the tighter wrapped a person will dress themselves but the warmth of the sun will mean they take off layers. However the problem is that even in the warmth this person has a difficulty. It can be a hot day where many people are opening up and feeling brighter, and yes it will raise the potential, but still there will be a feeling of trappedness even within the heat of summer; winter and autumn will affect the mood and those who get more depressed in these months will be amongst this group of people.

So how does one get an effect into the psychology from within the body? How does one bypass the hyper-vigilance of the “self” to break it open from within? There are a few things that change this pattern. The cold-“self” person might meet someone who has a very over-heated and expressive personality, which can then break through and warm the person up if there is a feeling of a “falling-in-loveness” which can be a total break-through of the “self” out of its box. Sometimes music or something that is in a vibration pattern that is not cognitive can affect the body inside and this too can bypass the thinking and effect a change. In a healing session if a person truly deeply falls into a relaxation and lets go then again this can happen, but this remember is very rare. It is rare for this person to be able to fall-in-love, to feel music or to relax so deeply, these again are quite external. All these things require something of the “self” that it is ready to take on the heat of the energy coming towards it. The stronger the heating quality of the energy the more likely it is for there to be a letting go, but it is rare and difficult.

There are very few things that can “help” this type of expression or can even a moment change the mind-set that is rigid, as it is cold and frozen. However in ancient times this process was deeply understood. Herbs were given that altered the “self” and that could thaw it, they had the ability to show the taker something totally different from what they had experienced. These drugs are the psycho-active drugs of herbs like Ayahuasca and Peyote which are specifically used to break open the “self” from the **inside-out** just like one would do if one were taking medicine to warm up the body. The psycho-active herbs are used to warm up the “self”, to break it open into light, this is their fundamental purpose. Originally these drugs were used when a member of a tribe started to introvert themselves and separate off from the group. This was realized to be a dis-ease of the “self” and so these drugs were used with a Shaman who acted like a Doula, or simply a facilitator for the drug to be used in a calm and warm environment where it felt safe. The herb would be allowed to clear the body of this type of illness. For many this utterly changed the life-in-a-box strategy, they found a freedom from the “known” of the box which is frightening but only initially and with several processes gradually the thickness of the separation of “me” breaks down.

While the absolute breakdown of “me” is something that doesn’t necessarily come from taking hallucinogens, this isn’t the point. What we are talking about is harshness of a pathological state. When people are deeply “behind glass” it is useful to break this down to the level of cling-film, as this simply makes life easier with less constant tension. There is no telling when the bubble of “me” might pop but the psycho-active substances completely bypass the “me”, there is no engagement with this “self” and as a result it is something that has profound potential to break open the “me” or to soften it up in these type of cold-“self” situations.

Meditation approaches are often thought of as being the way to “do” something about a problem. However the hyper-vigilant “self” can practise very vigorously, often for goals and ambitions and ideals but with no feeling, just robotically. There is no “passion” in these things because there is no real feeling for them that comes from the heart. This is the difficulty. When the heart is closed and the spirit is dulled then there is a clouding-up of the senses and so a person can seem “brilliant” at doing something and yet internally be very different. This happens with so many healers and doctors and with many people involved in professions where there is an actual requirement

for lack of feeling or to perform something perfectly, very many of the Zen arts also come under this category including meditation. A person can be as calm as still ice-water, this calmness does not truly break open but is forever cool and calm and internal, like a crouching tiger, with hidden dragon!

The cold expression needs the sexuality and openness of fire, needs the human touch, the connection with the warmth. Very often therefore one can see why this cool and depressed expression can be associated with both men and women. While the coolness of the expression is very typical of a yin, its hardness is a masculine expression, and so for balance there needs to be a yang but feminine expression. The herb ayahuasca is described in exactly these terms, it is very female and associated with death but is also the bringer of visions and so associated with the yang. In fact the story of ayahuasca in Peruvian and Brazilian mythology is such that the herbs that make up the ayahuasca tea are a synergy of the female's softness but with the bright visions of the yang quality also.

There is no doubt that these are not the only ways that the "life in a box" pattern breaks down, it does so as it simply runs out of energy and passes away just before death of the body. It is important to go back to the natural world and re-connect to its clarity via plants like Ayahuasca in the particular situations for which it was known to be useful. In the West we have only just touched upon the realization that this is an important reconnection that has nothing to do with "work done", there is no process here that is about working yourself out or being able to overcome patterns. It is actually a realization that this traumatic condition can be released from within, not by "me" doing something but actually the reverse, by there being nothing for me to "do" and the herb shows this clearly. The ideologies behind meditation are useful for another very different expression of traumatic dis-ease process and these are associated with the situation of hyper-sensitivity and the next article "life on the edge". The cool-self is the expression of deep self-discipline and self-control whereas the energy of the over-heated "self" we will look at next is uncontrollable energy, the expression of fire.

David Nassim
14/12/12

Simply-living or a living-hell: Differentiating pathological from healthy social behaviour and the difficulties of naturally engaging in communal living.

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.

Kurt is absolutely accurate in his statement above, but for those of us who have lived in the world and not in the seeming idealism of the image of a rainforest community similar to the "Avatar" world of James Cameron, or our romanticized images of native cultures, Kurt's image seems a far-off dream that seems "impractical" and "impossible" to some people.

However, the point is that it is far more impractical to go about our lives believing in the illusion that is set before us, which those remaining indigenous peoples do not have. In fact it is clear that the world is far more wondrous through the child's or indigenous person's eyes, so what is it that they have and can see which we cannot? Well, we were all children once and this child quality lives on, but it lies beneath a whole lot of "adult" armouring which is all about work ethics and "laws of the concrete jungle", (which of course have nothing to do with the actual jungle but only exist in the nightmare of the one invented in the fear-driven mind.) The reason Westerners can come up with these images of so-called "romantic-idealism" of the native peoples and communities who are connected, is because it lives within their own blood. These are in fact not ideals but more a forgotten past, a sense of something missing, but we have no idea how to give up "adult practicalities" which include guilt-laden ideas, ownership and power, and the need to control and hold onto things, to make things "profitable" or even "positive". The difficulty we share as Westerners and now this dis-ease comes throughout most of the world population, is the fact that we can no longer see Eden, even through it is right in front of us, or whatever now remains of it. We have sleep-walked through the world and in the process tried to kill it off, in a mad dream of illusion that things need to "get done". There isn't enough time in the day to deal with the "practicalities" of a mortgage, insurance, find someone to deal with the hole in the roof or to deal with the garden, someone to look after the kids because "I'm too busy making money to allow it all to run smoothly". This is considered normal middle-class behaviour...should this really be aspired to by anyone?!

The point is that we are making a rod for our own backs simply because we don't see what is actually disturbing our senses and our instincts. There are those who are interested in the process of engaging with a community or natural living but yet want to keep all the politics of engagement in the world the same. There is still ownership of land and still control, there is still capitalism but it is now disguised as "holistic" and "organic" or it is "spiritual" but none of this is actually real, it still has the foundations of a "banker's approach" to nature. This always ends up being the city invading nature, no matter what kind of disguise you put on it.

In order to change, something has to be let go of, and this can't be forced, this simply occurs when the energy lets go naturally. But unfortunately a situation of communal

living that begins from a letting go of the main tenets of society is very rare. Numerous community leaders throughout the world very often express the kind explanation that “eventually you have to give up ideals and be practical about things”. But this of course suggests that “ideals” were what set up the project in the first place, “idealism” or “practicality” are assumed to be what starts up communities but it actually doesn't have to be either of these beliefs. When living from an instinctive sense, the human being knows exactly how to form community and how to connect to each other, however this is rarely seen outside of the crèche or 3 year-old's kindergarten. Any older, and the formalities of “adulthood” begin to take over and what was once sensitively experienced and spontaneous starts to be formalized.

Then in later life there is a stagnancy of spontaneous expression that forms itself as either a fear of exploring and engaging or a rigidity in making everything “my way or the highway” which inevitably takes one to the highway! The point is there isn't a “way” that's right, “I” can't figure out a good path to community or the “right” way to live, it is *despite* the “me” that things get done and that nature takes its course. The “issue” is getting over the “self”, then there is an *unknowing* which takes over the process of forming community, rather than a knowing.

The process of what people call “trial and error” is simply the expression of “getting in the way of nature or not”....this is ultimately it. For Masanobu Fukuoka (please read [“The One Straw Revolution”](#)) the prime expression which led his process into natural farming was actually a question he used to ask himself: “what can I *not* do, so I can have a longer nap!”. Fukuoka's natural approach was really that he wanted to let go of more and more, until nature was doing almost everything and his human mind-set became utterly unnecessary. This is very different from having a “way” or taking a “position”. It's also a very difficult thing to have an argument about because instead of saying “I know this way” or “I know that way” it's actually suggesting “I don't know and as a result I defer to natural process”. This is the only “way” in which a community can spring up.

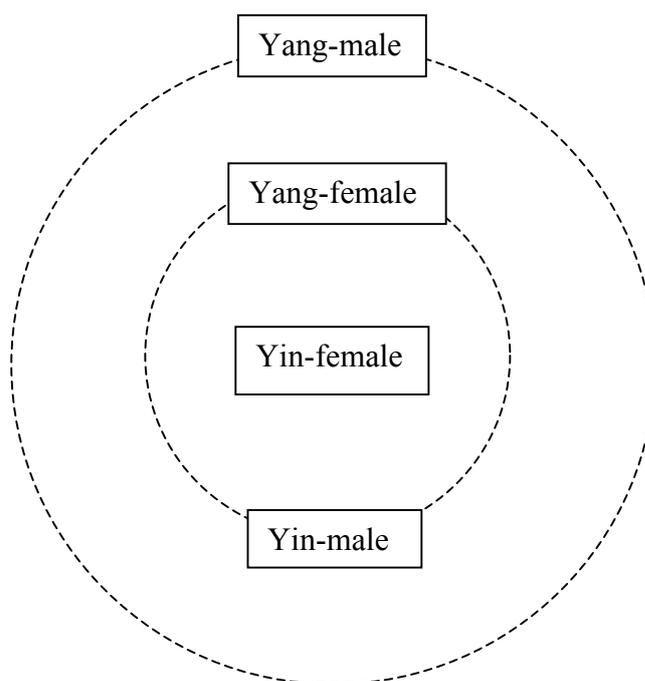
So it is the dis-eased human sense of being separate from one another and the formation of the adult identity which essentially prevents the normal natural expression of tribal community, non-monogamous and utterly spontaneous relationship, and total connectivity. It is therefore for the human who basically feels it, to simply let go of the constructs that hold up modern society and allow them to fall away. This is simply a revealing of the true-nature underneath the contrived outside, a peeling away of the surface to see the inner radiance, the letting go of mortality to find immortality, if you like. However, the problem is that so many morals, judgments and virtual insanity have corrupted the senses, the root of these is the “me” which is the resistance in the circuit of life. This is falling away naturally in all of us, but in as many different ways as there are unique human expressions. However this article is about looking at ways to differentiate the state of “self” in the formation of community and then how community naturally develops, so here it is....

We can look at the pathological state of the “self” alongside its normal or natural-child state. This gives us a starter to begin:-

Natural-child state	Dis-ease: fear-based adult-state (“self”-type)
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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

The 4 natural-states are expressions of unbridled nature. They make up what I describe as the “natural formation” of society which expresses itself as concentric circles:-



This natural society is a spontaneous state, it isn't manufactured. It is something that occurs when humans let go of the ideologies of “who and what” they believe they are and there is peace from this, a kind of death. Hereafter it forms the above natural social structure, so this might be called “nature’s blueprint”, not that it needs a plan.

The Yin-female expression in the centre of the natural society is a soft and yielding expression and is associated with the qualities of the internal organs of the body of humanity. The quality is of softness and of pure nourishment. In a way it is the least coarse and most refined of the energetic, it is the most inner, so everyone else, i.e. the other three-quarters of the society protects her.

Out from this is the yin male expression and yang female expression. These 2 form inner rings, the male slightly more inner and the female slightly more outer. The expression of the yin-male is to be as a messenger of the yin-female to the exterior. The yin-female is most closely related to the source of the body’s power, the queen-bee if you like, and so the yin-male takes this message externally-speaking to the yang-female who then takes this message even more externally. The message can flow the other way also, through the same track from the outermost yang-male to the yang-female to the yin-male to the yin-female. This route is the natural process.

So the yin-male-yang-female expression acts as a ring around the yin-female as a protection of the organs and a free-flow of energy back and forth. Remember, this is a natural structure, it is not formed by anyone intentionally, just like bees.

The most outer expression is that of the yang-male which is the outer barrier and protective shell expression around the interior. The energy is naturally coarser and has more toughness to weather the exterior that is simply different to the interior. There is no better or worse, the whole is just the whole, none of the aspects can survive without each other's presence, although they are not in fact "parts" but act as one, like a shoal of fish or flock of birds, there's no thinking, they all move as one.

U.G Krishnamurti expresses brilliantly the nature of the body without the "self" (from "Mind Is A Myth"):

As long as you think you have something to renounce, you are lost. Not to think of money and the necessities of life is an illness. It is a perversion to deny yourself the basic needs of life. You think that through a self-imposed asceticism you will increase your awareness and then be able to use that awareness to be happy. No chance. You will be peaceful when all your ideas about awareness are dropped and you begin to function like a computer. You must be a machine, function automatically in this world, never questioning your actions before, during, or after they occur.

This shocking paragraph in U.G's typically shocking anarchic expression points out the ridiculousness of intending to do anything, even if money is intentionally avoided and there is an ideal about it, then this too becomes an idealism. This is why the loss of money cannot be for an intention *not* to have money but simply for a complete dropping away of it because it is no longer of any importance. Being "like a machine" as U.G. puts it is a horrific idea to some people who think of society as a bunch of non-thinking robots, but actually the problem is that they are all very idealistic and "thought-full" robots, all out for themselves. The "machine" aspect is really U.G's expression of the natural-mechanism or really the order-of-nature, something that, like the functions of animals, is without questioning and without time.

So we have looked at the 4 natural expressions within society. Now let's look at the 4 pathological states that these "selves" form. These states of pathology form very different patterns from their natural counterparts because at the core of these systems they all have an erroneous sense of "I am" which fundamentally drastically distorts and adjusts their expression in the world.

The warped version of the yin-female expression is the "depressed victim" response. This is a situation where a person feels victimized by the world and goes inwards. Their response is that of "I am broken and it is impossible to fix me". The power of expression that once was the soft yin turns and falls inwards to form the characteristics of the egoic power of the victim, which associates with many of the most deeply stagnated and chronic illnesses of our time. There is a longevity and density to this kind of depression that is very heavy. They isolate themselves from others and yet cry for help, yet at the same time knowing that help won't help.

Then there is the pathological version of the yin-male, which we can call “victimized-defender”. This form of “self” has a yin and yang component with the yin of victimization, being the deepest felt response and the defensiveness being secondary. In a way this person will fight for their right to be a victim. Their pattern is to defend their position and to insulate themselves from any possible attack. Everything is entrusted and a potential threat, therefore much of the pattern is about defending from potential threats. A lot of time is spent in attempting to ensure they are safe and have what they need. This can make for manipulative expression, trying to make sure they are safe and trying to prevent the other person or people taking over. In a community situation this can form a distinct lack of ability to open up or cause a difficulty in relating to others without a kind of transactional format where, because they are defensive of holding their position, they can’t give themselves up to the whole of the group which is necessary.

Thirdly there is the pathology of the yang-female, which we can call the “irritated depressive”. This person believes very strongly that they are right, they have a very sure and clear approach that is not being listened to and others are all basically idiots in comparison. People “don’t understand me” and “people are in the mess they are in because they don’t listen to me”. There is a both a loneliness/depression and also a sense of rigid “I know what’s right”, together forming a steaming and stifling aggression which comes out in bursts of compressed energy. There is the power of “egoism” but in the yang form which is different from the yin, but no more or less powerful than the yin-form which is the victimized state. The victim state is a cooler ego, the aggressive state is hotter, that’s all. This energy has the potential to be the “powerful queen” the aggressor, the dominating female energy and has the tendency to have the bad-tempered controlling expression, most things are done with a kind of irritation and “never good enough” kind of feel. Naturally this energy would be focused in protection of the yin qualities but when based in the “self” state it forms this warped “self-centred” expression.

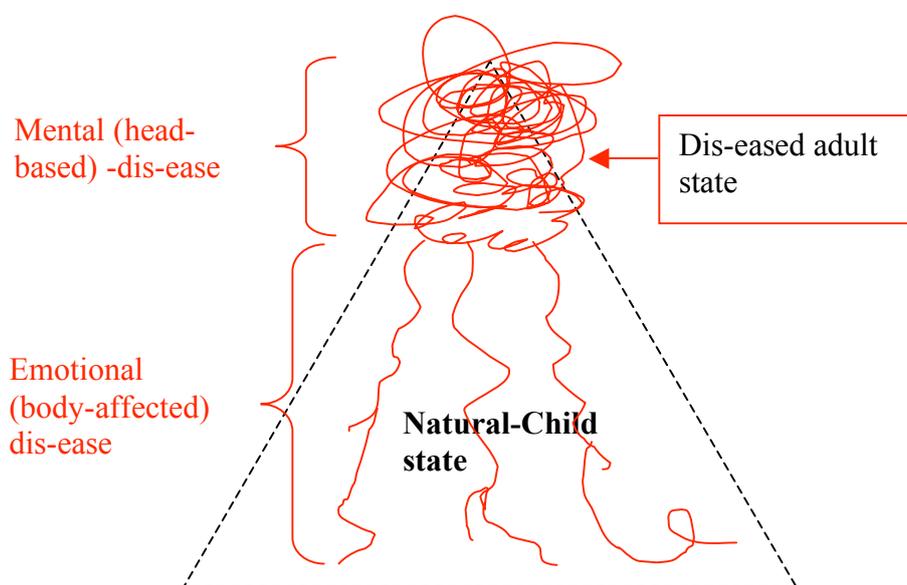
The last of the pathologies is of the yang-masculine which is the easiest one to spot and the one we most commonly associate with the “male-ego”, the “dominant-aggressor” type. This is an out-there dominating expression of power and aggression. It is ruthless and dictatorial and what some people call “alpha-male” but this is really to misunderstand the ideology of the male. In a wolf pack the alpha-male is seen to lead but actually this is a human male-dominated perception of nature that tries to see society in terms of current warped humanity, a phenomenon called anthropomorphism. This is ridiculous. In fact the Alpha male is the dominant charisma of the outer edges of the pack, he is profoundly connected to the female energy within the core of the pack and is focusing all his energy to protect and play on her requirements and the requirements of the baby wolves. The ideology is reversed. It is actually dangerous for this kind of energy to be in the core of the pack, he needs to be at the outer edges as this is his domain. The yang-male in society today is the terrorist of natural expression, he is the leader of the destruction and aggression against the yin-female expression or the earth and this egoic expression forms all of the world’s greatest dictators and attempted destroyers of nature worldwide.

These 4 pathological states most commonly are borne directly from their corresponding natural states but there can also be situations where a yin-male will take on a “dominant-aggressor” type nature, or the yin-female could take on the

“irritated-depressive” type expression and so on. While the natural state is fixed, the “self” state can flex, depending on life circumstances and the conditioning added on to the child-state which then forms the adult layer on top. However whenever there is a lot of the “self” as a focus, natural community is very difficult to gather and form naturally.

Fundamentally the difficulty is that the expression of sharing or “communion” is impossible without a real sense of Oneness, it is a felt sense that there is no separation between members of a tribe, that they are fingers of the same hand, all necessary to create the vibration of the tribe’s energy. Without this there is just a sense of separation and no matter how you sugar-coat it, it is always city-politics in a country setting, or the nature of “self” against nature. This is the fundamental difference between the true nature of the indigenous person and the rootless westerner.

Colonialism, which is really the exploits of the yang-male’s dominant aggressor “self” in the world, is the archetypical expression of madness and it seems to be so clear but yet this same energy in its different forms pervades society in manipulations, power struggles and corruption that are all about “self”. Though the yang-masculine expression of “self” is the most obvious, it is not the only one and the depressed-victim state is just as powerful in its coolness as the yang-masculine in its hotness, both are just as potent egoic states but opposite in expression. The “depressive-victim” can create the inner world of a cold-blooded domestic killer, and the yang-dominator of the “destroyer of world”, the dictator and the warlord. The quantity of death of the “dominant aggressor” is matched by the manipulative and cold-blooded terror and torture of the more yin pathology. Not that “killing” is “bad”. There is no “better” to this sequence.



We could say that “self” itself is a yang dis-ease as it is formed and based in the head which is upper and so more yang, but because it is all-pervasive and affects every human it is impossible to focus blame. This said, as it is a dis-ease of the yang it tends to be that the more yang elements of society pertain more profoundly to the “self” and

can get stuck in this state more readily, whereas the yin can sometimes be more open, although this is debatable as their cooling can turn to cold rigidity.

In the end, to form a complete body of society all elements need to be there, all 4 quarters. It is likely that the yin qualities of male and female will more quickly get a sense of this movement and begin, but this does not mean that they can do this by themselves, they need the yang. The yin need the yang so they are seen, and to be known, to be ignited by their flame, this bring things to action. Things don't move without the yang so it is impossible for a natural community to live without this. An overly yin community will simply stagnate in its own coolness and it will lose its clarity and lightness, it will become too introspective and possibly depressed. A society is an expression of the people within it and a tribe is the same. If there is too much yang, as is commonplace in society today, then there are too many cooks spoiling the broth, too much activity and too little stillness. There is no root, no centre, it is radical and too broken. Neither way works fully, everyone has to move at once. A whole isn't more than the sum of its parts, it's simply that there were no parts to start with, there was always oneness. But for some reason nature plays the game that it isn't like this, or as Tony Parsons (<http://www.theopensecret.com>) points out "life hides from the seeker by being everything!"

So natural-community can be differentiated as a movement that occurs naturally, as people come together simply because it's natural, without expectation, just an expression of connection, this is all, no more and no less. Therefore the above isn't an attempt to hunt down and kill off the egoic "self" expression but merely to describe the nature of what we are living through and to point out the difficulties of this time of transition where we continually go between the nature of "me" and *instinct*, pulling us in two completely different directions. As the "me" becomes increasingly surreal, then more and more is left unknown. More and more is left to just be what it is, undisturbed by human processes and the ever-greater expansion there is in what is acceptable. Then whatever draws us is the only thing that matters and in the innocence of connection there forms natural-community, utterly connected to the land and bound to it as it is one and the same with the people. This is why the Indian reservations always failed, because the people of one land cannot be focused on the Colonial's designated territory. If people are severed from their land they die or can no longer live in the way they know. This isn't about "mal-adaptation" but about an arrogant raping of ecology and a misunderstanding that the human too is part of the earth and so the destruction of the rainforests of the Amazon will be killing the tribes one forces into reservations, even if they themselves are not directly killed (which they often are), the separation of the Indian from his/her land is severing a flower from its stem.

Our return to nature is one of letting go of the "inventiveness" of the mind and the "intelligence" of the head and the ideology of profit and power and intended direction. It is one of innocently connecting to nature, seeing how it goes about it and simply following. No human can lead this, and anyone who suggests they are up to the task obviously cannot be, simply through their suggesting it. Back-to-Nature, occurs in the moment there is a realization that "I" am no longer in control. As that occurs, so Eden welcomes one with arms that have always been open, like floating on water. And a word of warning about Gurus, again from the blinding clarity of U.G Krishnamurti:-

“If you drown, you drown. You will not sink. But what good are my assurances to you? Worthless, I’m afraid. You will continue doing what you are doing; its meaninglessness does not even occur to you. I tell you, when you stop doing things out of hope and the desire for continuity, all you do along with it stops. You will stay afloat. But still the hope remains, “There must be some way, perhaps I am not doing it the right way.” In other words, we have to accept the absurdity of depending upon anything. We must face our helplessness.”

David Nassim
27/11/2012

Second Skin: How what we wear can express either a pathological expression of the dis-ease of “me”, or the deep sincerity of the essential expression.

"Society is a masked ball, where everyone hides his real character, thereby revealing it by hiding." - Ralph Waldo Emerson

While clothes for some people seem to be a very strong natural expression of “who and what I am”, to others they are just a superficial layer of cloth that has no value, yet clothes are worn and used every day and are still a huge industry in the modern world. The importance of whether or not this is “right” is not in question here. What this article points out is simply about understanding the difference between natural energetic expression via clothing, or come to that any-thing, versus the nature of what happens when the “me” state is involved in the picture, which we can call “fashion”.

The human being emits an energy field which has a particular frequency unique to that body, so its expression is unique. This means that the skin and structure of the body will be unique even if they are twins, for absolutely identical bodies are impossible, there is always some difference. So the natural energetic expression will resonate with a particular feel and shape of clothing and items but these preferences are not “chosen”, as is so commonly believed, they are actually innate. Of course there is seasonal and daily fluctuation, one doesn't always want to eat ice-cream! But nevertheless there is a general preference ingrained in the body, i.e. when it's time to eat ice-cream, it will almost always be chocolate! Some people for most of their life really do like the colour blue and some people do like red or even yellow!

The point is that this is the frequency of the body and therefore the draw towards colours and designs that “suit” or “fit-with” the body is basically like a second-skin. The natural nakedness of the body is obstructed both by the coldness of the exterior in the northern climates and by the “propriety” of society, so the expression of clothes as a second skin is something akin to an expression of what the energy-field of the body is expressing at any given time. The design and material that clothes are made from, the textures and other sensory expressions are all naturally preferred or not.

When the body is in a state of dis-ease then it is not so much the natural radiance of the body that is expressed but it can be the expression of the dis-ease state. It is well known for depressives to wear darker and colder colours to hide or camouflage themselves, although this too can be a natural expression. However if a person's natural expression gradually starts to go inwards, it is usual that their clothing will follow suit.

Clothes are said to be a “self”-expression but this is very rarely the case. Clothes are also said to be an “artistic” expression, which is usually an excuse for other hidden issues. Generally clothes are used as a form of energetic armouring and a form of fitting-in to society. The “masked ball” that Emerson so clearly points out, is one where people's pathological states of “self”, the misperceived feeling of being an “individual”, are expressed. As such they portray how a person wants to be seen or simply how they feel, due to either an extroverted or introverted “self” state.

If we look at the whole of society split into 4 groups we can assess the natural expression and then on top of this the 4 types of “self” states or “styles” that are added-on, these we might call the “human-condition”:

Natural-child state	Outer expression in clothing	Dis-ease: fear-based adult-state (“self”-type)	Outer expression in clothing
yin within yin or yin-female	Generally tends to naturally wear clothes that are more muted in tones, darker and less revealing, more camouflaged and comfortable. The clothes are not shaped excessively.	yin within yin or depressed-victim	Darker, and heavily camouflaged colours with little or no shape to them. The clothes aim to hide the expression altogether. One can’t see who the person is. There is a dirty uncared sense, or a person who is at a total loss. This is about hiding. There is a style here about having no-style, the identity is with the depressive.
yin within yang or yin-male	Generally tends to naturally wear clothes that are more muted but stronger or more vibrant colours than the yin-female, slightly more revealing and a little brighter than her, still not shaped and defined.	yin within yang or victimized-defender	There is a feeling here of needing to show off in order to fit in, in a way the clothes are a defensive armouring which are to fit in. They tend to be overly garish or seemingly unsuitable but are what fashion demands or what other people have suggested. There is an overriding anxiety that makes these people overwrought about what they look like in case they make a mistake. This is about a performance in order to hide, this can be associated with a form of stressful-vanity.
yang within yin or yang-female	Generally tends to be very expressive in her clothes simply because she likes to be, she is easily seen and will look bigger in energetic presence, more radiant colours and brighter than the yin-male and quite revealing, or	yang within yin or irritated-depressive	There is a tension about not wanting to fit in so sometimes this is expressed as overtly expressive in a shocking and aggressive way. It is an expression of rebellion and showing off in an almost dark way, there is a darkness and a brightness

	strong striking look. A defined and refined expression.		to this and both are quite aggressive and polarizing. This person can be overladen with body decorations and jewels but it looks garish and shocking. The light is hidden here but there is a performance too. There is a vanity in this performance and individualistic style.
yang within yang or yang-male	This is the peacock energy, the brightest colours, and the most flamboyant look, tends to be spectacular or showy often making a person look large and strong. The most revealing expression, bright and strong colours. Very defined and clear expression.	yang within yang or dominant-aggressor	This has a militaristic expression. It tends to be very formal and at the same time very aggressively strong and powerful, a dictatorial expression, everything is tight and tense and strong, it's a forced formality and a command for respect, a power-suit kind of approach or such like. The attempt is to have the upper hand and so clothes makes the power-play happen. This is a performance expression or pure vanity.

These expressions of course can be mixed. It can be that there is a natural yin-female expression with an exterior covering of a dominant aggressor quality, although this shows significant pathological issues as it is totally opposite to the nature. Generally most people will pertain to the “self” state that is closest to their natural state of energy.

Basically what this comes down to is that clothes can very well be a mask when they are about “self-image” and about creating an effect for other people. However, when they are about what a person feels like wearing *often without the use of a mirror...* because one doesn't need to see what one looks like, it's more about feeling of a colour, texture and shape that feels and seems “right”, then it is a different thing altogether and relates to what *is*. This is actually a choice-less process. There is no-one making the choice when a person acts naturally like a child and goes towards the colours and shapes he or she likes and wraps them around him/herself to keep warm. This is utterly natural, it is a second skin. Ideally the natural naked body would be all we require, and in hotter places of the world this is true. It is only when there is an

externalization and the sense that “someone is watching me” so I’d better “perform” or “hide”, that “fashions” and “personal-styles” develop.

It is the same with make-up, anything where a person needs to look-at-themselves is akin to a kind of “self-identity”. The process is about keeping an image of oneself in one’s mind while living one’s life. If we take the ancient tribes no-one puts face-paint on themselves, this is someone else’s issue, it’s someone else’s job in the tribe and you never get to see yourself. Sure, you can look into water and see the reflection, but this was never how tribes applied paint, it was always to each other, this is key.

Douglas Harding (<http://www.headless.org>) points out that we are living in a world that is utterly headless! As one reads these words one is looking out of a totally headless space, you are not looking through 2 peep-holes (eyes) if we just take your immediate experiential sense, but through a large and utterly see-through visual plain. In fact, you have never, ever seen your face at all! When life is lived without a “me” then there is no face, no place where “I” can identify “myself” to be, life is lived without a core or centric “me”. This is not abreaction, it is within our very senses all the time and it is our basal understanding behind the ideals of life and the “me”, it is in the background of our perceptions.

Clothes are simply an extension of the natural human body energy and there will naturally be a group of colours and shapes that suit the body and the nature of that expression more than other colours and shapes would. This will be the foundation of a natural expression. Whether it be from your friend’s ideas or what the fashion industry dictates, fashion is merely a view that is about adhering to societal norms of a society that is fundamentally still based in a dominant-aggressive male-dominated expression of the way women and men “should look”. There is a rainbow of expressions that is the colour of the human being’s expression in the world and this is unique to each body, but owned by no-one.

The closer there is to a letting go of the “me” as it naturally dies away, the less there is a feeling of needing to “hide” or to “perform” to gain attention. When there is natural expression clothes and things in a person’s environment are no more or less important than anything else, they are not chosen by the “me” but are simply something one is drawn to because it forms a resonance or akin-ness of natural-energy. It is true that people are drawn to the opposite of what they are naturally, but actually in body-expression, preference is dictated by what the body naturally *is* and the drawing towards things that one is naturally akin with, rather than one is opposite to. While opposites attract they only stay in each other’s environment for short periods of time to interact....and this is also why I only wear stilettos on a Sunday!

"Clothes make the man. Naked people have little or no influence on society."
- Mark Twain

David Nassim
27/11/2012

Part 2 - Life on the edge: The hypersensitive “self”.

This is the second article about how traumatic events beginning with the original sense of being a seeming separate “me”, affect the two poles of the energetic spectrum of human nature. We previously looked at how trauma and the energetic contraction that ensues can create a deeply controlled state found generally with many people who have a naturally yin expression or introverted expression. However for the more naturally extroverted expression this is less often how trauma will express itself. Let’s just draw a chart of what is being expressed in this article compared to the last one:-

Natural-state/ Child-state	Added on pathological state tendency / Adult-add-on
Yin within yin (female) - Introvert	Life in a box
Yin within yang (male) - Introvert	Life in a box
Yang within yin (female) - Extrovert	Life on the Edge
Yang within yang (male) - Extrovert	Life on the Edge

While the relative pathological state above is generally produced by the relative natural state, it can be that a yang within yang expression has a “life in box” expression. In this case the pathological state is very severe because it is almost totally obscuring the natural expression of a person. In a way a yin expression can deal with a yin pathology better than the yang and vice-versa. In fact if a natural yang type has a “life in a box” pattern they are likely to form splits, with disorders such as “multiple personality” in which the energy of their expression forms many different expressions or fragments. There is obviously no divide between mind and body and so between “self” and body, so the energetic contraction does affect the physiological mechanism of the body though not necessarily as one would expect. However in all cases it is an anti-life phenomena which resists the flow of natural energy or exaggerates the flow to stagnate or exhaust the body.

“Extrovert” in this case doesn’t mean a self-publicist, although it can do, the expression here is simply a natural radiant expression rather than a naturally cooler, inner expression. The best way to think of it is like fire and water, the water is calmer and the fire is more radiant and different personalities simply can be basically categories in these two groups. The trauma creates a distortion of this natural expression which is added on top, and once set up affects the free-functioning of the human expression. In the person whose nature is slightly more yang (be it within a male or female body form) the following is how the natural expressive and radiant nature might describe the hyper-sensitive “self” state:

“I’m a bit of a dramatist really, I don’t mean to be but that’s how it always seems to go, things that other people seem to cope with very well in day to day life seem to be a bit too much for me. I’ll either cry and cry when things become or feel dangerous/ irritating or I’ll make a real fuss about it and people always seem to get really angry with me. I get into fights a lot, there’s a lot of expression and sometimes things get heated and angry, I don’t want to be known as an angry person but it just happens like this. I try not to let people affect me but it’s almost impossible. I’m really self-conscious everywhere I go, it

feels like people are staring at me and I feel naked and deeply ashamed all the time...why, what have I done wrong? Have I done something to upset people? It seems by my very presence people get irritated or just seem to irritate me, yes I'll either cry or I'll shout back a response, I feel like my life is on the edge of explosion all the time or on the edge of a panic state. In the end after a long while this makes me so tired and exhausted, the doctors say it's depression but it doesn't feel like I'm numbed out, it just feels like I'm too tired to respond. Sometimes I think it's better like that because then I don't have to feel the intensity of emotion all the time. I feel everything, everything affects me, from loud noise and sound to people pushing me in the train to people not responding to me when I send them messages or when people I know don't let me be what I am but criticize me. I don't want to be what I am but I can't help it...why do I feel so awkward, I just want to be "normal". If I could just feel calm inside or at peace, I always seem to need to be doing something to keep myself occupied otherwise it all seems like the voices inside me take over and I'm in a panic again. Smoking helps sometimes, in fact I think I can get addicted to just about anything, food, sex, drugs, loads of thing that can take my mind off what is upsetting me or what could potentially upset me next. I'd love to be a Zen monk or try meditation but I just don't have the patience for it though it seems like that might help. If I could tune down my feelings, just be numbed out, I'm sure I'd be a whole lot better. I'm not a bad person but relationships are so difficult because I can't not say what I feel and when I do then the response upsets me so much. People just don't get me, I wish I could find someone to accept me even though I've got this difficulty and I know I can go into anxiety, I just want to be calm and to be held. Friends say that I'm a real party person and that I love socializing, which is true, but it's often just so I can feel popular and know I'm wanted, I really need to be wanted and to be seen and liked, I need to be liked and I really want people to like me. I probably am a bit showy and flirty but it's just being what I am and I hate when I feel guilty after expressing what I feel, I just want to hide away. I may live life on the edge but I feel like sometimes it's the edge of madness, it could slip one day and I might not be able to control what happens, I frighten myself!"

While this sounds very flamboyant to some, others will resonate with this expression. It is not only a female expression but also male, it just depends on the nature of the male or female. For men the responses will often involve a lot more aggression and anger as an expression and for women often this becomes an anxiety or panic state. The above is probably more drawn on a female expression, however both male and female can be expressed here, many alpha-male types can have a similar profile to the above expression, it will just be expressed differently and usually with much physical aggression and a hot-headedness propelled fundamentally by anxiety at the root.

For the "life on the edge" person, quite contrary to the "life in a box" person, there is a lot of heated emotion, turmoil and stress. They are constantly exposed or exposing

themselves to the whole world and this is in an effort to find something that will help the panic-state calm down. The panic-state is the response to trauma from the naturally-yang expression. The contraction of “me” then creates the counter-measure of *out-put energy* which is about aggressive defense or running away. It is literally both fight *and* flight. This is totally opposite in the yin state which is like a rabbit in headlights, it just stops moving, so *fright* has to be added to the fight-flight dynamic to produce the whole spectrum of possibilities.

This person seems very much “out in the world”, either dealing with life by using the hyper-sensitivity in places where it’s useful and where they can be recognized, such as bosses of corporations or situations where this expression will be seen as a “diva” quality which is accepted. Or they will often go through life feeling sensitive but at the same time deeply self-conscious and not knowing what to do with this energy as they are weakened and depressed by being this way. It is a daily struggle to stay calm and grounded, and so much tension feels strangulating.

So we can understand that in a way the “self” here is very heated, meaning the pathological state of dis-ease state is an over-hot adrenalin state of affairs. This is nothing to do with the body state but will affect the body, the “self” is like a virus that affects the body in a specific way. In the yin dis-ease of “life in a box” it is a cold-virus, in this disease of “life on the edge” it is a virus which causes an over-heating energy. This can make the body over-heated or it can make it exhausted and so chilled, just as the yin type dis-ease can make the body stagnated and over-hot on the inside and cold on the exterior, or it can actually shut the whole system down and make it depleted. In the end what we are speaking about in this article is the mental or “self” state only, not its symptoms in the physical.

So the “self” state in this case is heated, it is on the run or fighting for “survival” and it is locked in this pattern, pushing and pushing to make its way ahead of the game and using a massive amount of force. While one might relate the melancholy and pain of the blues to the yin-state, even though there is no feeling here so music may not get through, if it does it would be the slow blues, the yang state is not blues but more frantic dance music, powerful and big performances of orchestral music with complex tunes and rhythms tending towards a higher speed. These are just metaphors of what these expressions are like but interestingly they find themselves in these situations because the music is simply a resonance of what is felt, it is the same frequency of vibration. In fact the opposite poles need each other and are balancing to each other and as a result find restoration through each other.

The over-heated “me” needs to be cooled down and interestingly society has many more processes for this issue than they do for the yin-type “me” which is hidden and so not really seen. The yang expressions are seen and connected to. In ancient medicine, in order to cool the body down one works on its surface and cools outside-in. This is opposite to when the body is cold, one needs to heat inside-out. If we now apply this to the state of “self” we are talking about, not the actual physical body, then the approach with this “self” state is actually about cooling and calming the chaotic mind state. The process is to make the fire cooler and to make it ordered and structured much like an ice crystal. This is why for these people very often meditation practices can actually help and can bring great comfort and relaxation. Even better, it doesn't need to be a forced situation but simply being in environments where there is

a calmness and a clarity about the place, not cluttered or full of energy which is similar to their own but calm and earth-based. They often need to move into situations which to begin with are consciously thought-out, i.e. on the clarity of a mental-logic that is superficial but cooling and about drawing to their root. This is something that the yin-type pathologies of the “Life in a box” “people do without effort, they are within and calm, they actually require total chaos and to let-go into this chaos, but for the yang they are already in the chaos and so need to cool their nerves, not burn them out, and to calm themselves and allow the body to relax.

Very often the Yang need to find people who are deeply yin and be around them for long enough and this actually has the effect of calming them down. This interestingly **doesn't work the other way**, the reason being that for the yin to heal from a state of internalized “Life in a box state”, the healing has to come **inside-out**, it has to be an explosion, in a warm and natural way. With the yang-state of “me” it has to be a collapse of tension like a graph with severe peaks and troughs that wear away so the severity of movement is smoothed-out and harmonized.

When the environment changes for the yang-type condition, then they change (cool-down) because literally they can be affected from the exterior-inwards. The “life on the edge” type people have very sensitive exteriors they can feel often much more acutely, even moving into states that are illusory, full of dreams and imaginary events that are actually “real” in the sense that there is something happening, but unreal in the sense that what they believe is happening is untrue. Very often the yang types will personalize and make very things about themselves and it will form “their” issue, they will also be highly paranoid in this, which can lead to more and more tension building up and being expressed as a form of panic. Any form of panic and tension in their environment will exacerbate this but they will often try to shake everything up as much as possible to see if it really is solid, so will push a situation to its limit to see if it really is safe for them to relax. This is why very often relationships for these people can be difficult if not with the right people, who almost need to be numbed more than he or she is, but also able to be steady enough not to hold in anger or difficulty, something that only people with a yin expression can do naturally, sometimes.

So in summary, the two forms of yin and yang natural state in male and in female form two pathological states, making a feeling of “life on the edge” or “life in a box” which is really the spectrum of deep dissociation and autistic expression all the way through to mania and hyper-sensitivity. These are within the “self” state only, but if we understand the nature of how these mechanisms work we can allow for a calmer and clearer environment for the yang-pathologies and a warming up with psychedelic herbal catharsis for the yin types. Thus there can be ways of softening the “self” and of allowing there to be a neutralizing of the power of the “me” over the natural state and this allows for a more open life expression. Of course “self” doesn't drop out just because we want it to, it goes of its own accord but medicine has always and still does allow for an *easing of this*, even for a short while, if the medicine is right for the person.

In understanding and identifying the nature of the type of “self” state we can not only understand each other's suffering but the type of suffering and the way to help, which will not be right for everyone. Also we can hopefully realize that the true essence of a person is, is not their sufferance but behind that a constant state of peace and

childhood behind that adult who is either hidden in a box or living life on the edge of panic.

For all those in a box:

<http://www.youtube.com/watch?v=cAe11VDbLf0>

...and for all those on the edge:

<http://www.youtube.com/watch?v=MH4metotdRk>

David Nassim

15/12/2012

The real ideal: How the nature of “self” forms ideals no matter what.

“Dear Optimist, Pessimist, and Realist. While you guys were arguing about the cup of water. I drank it. ” — The Opportunist.

It is so easy for us all to form ideals, even if we don't realize this is what we are doing. Many people suggest that there is no “idealism” involved in their projects and processes and that they are “realistic”. This unfortunately is a misconception. Everything driven by the “me”, that aspect of the human which believes itself to be a separate individual, will always form the notion of a world that is “better” than the current one and aim to go after it. There is no use trying to stop this, as in itself it is the “me” getting involved in the idealism of “being without ideals”.

The conundrum that faces us every moment of every day is how are we going to “fix” the sense of separation we feel. This may not be a directly obvious issue to many people, so “optimists” may like to believe that “life is wonderful and actually I'm doing pretty wonderfully today”. However all the while there will be some addictive process going on that is believed to be about “enjoyment” but is actually a displacement mechanism for the underlying tension or “drive” that pushes a person from one thing to the next to the next, until it quickly becomes a blur of energy and sped-up thought processes. Conversely there can be the pessimist who often calls him or herself a “realist”, who points out that 99% of life is actually awful, that that is the “way of the world”, it's time to “get real” they tell us. The problem here is that there is no reality in this expression, it is simply an expression that sees just as narrowly as the optimist the view of despair. In a way the pessimist is considerably more prepared to look into the depths of their experience and there is no more or less of a cover-up operation going on, however this doesn't make it any more “real”. A real realist is very hard to find, for a real realist is in fact only to be found in the natural state of the human being, the situation where there is no “me” getting in the way. The joke above in fact points out the “opportunist” as being closer to nature, the one who doesn't have an ideal but simply is within life.

Many projects are born of an optimistic or pessimistic-realist mentality and these two deeply criticize each other. The optimist will form an ideal of “love and light”, spreading “joy” to people everywhere, the aim is expansion and expression, it is about the expanded altruistic “me”, a total fantasy that occurs within the mind - a utopian world-view. This is often seen as being “the right thing to do” or “the best help for humanity” or even “the new world order” but all of this is a clear idealism, an expression of what is very often a fantastical situation that uses massive resources and huge amounts of belief, in fact essentially it is held together by belief. U.G Krishnamurti points out the nature of belief and idealism:

“Whether you are seeking God, or bliss, peace of mind, or more tangibly, happiness, you end up relying on hope, belief and faith. These dependencies are the tokens of your failure to get the results you desire.” - From “Mind is a Myth”

The above might be seen as deeply pessimistic by some, but this is actually where there is a great requirement for differentiation of terms. The pessimist might believe that the optimistic view is unreal and so suggest the opposite, that “the world doesn't work like that” and “we have to be practical about this” and “we need to think of

things in a tangible way”. All of this attempts to solidify something, to make it have borders and be separate because this is what the experience is. The pessimist can see that it really isn't like the façade of what the optimist says, but distorts reality into a materialism that is about absolute objects separated from each other. The optimist yearns and strives for something different so is based in a kind of anxiety state, pushing forward for victory and the pessimist-realist is stuck in a depression, a held-in internal process. Neither is better, both are the same dis-ease expressed differently due to different constitutions. I described these two sides of psychology in two earlier articles that may be of interest called: “Life in a box” (yin dis-ease/ pessimist-realist) and “Life on the edge” (yang dis-ease/ optimist), illustrating the different psychologies of the pessimist and optimist respectively. The true-realist or *natural expression* is not in between these two poles but is actually the background, the poles are within a much larger expression than either is able to see, both views are as narrow as each other.

The pessimistic-realist will tend to be more masculine and colder, it will move to a situation of “getting on with the pain of it” and “not getting involved with dreamers”. There is in fact an understanding in the new-age communal living scene of there being two types of people “diggers” and “dreamers”...very often they merge into one another with the old adage: “ I used to be a dreamer but then I had to get real as it was all about ego. Until you really “do” it then it’s all hard work”. Conversely you get the situation where the realist hits a brick wall with his project and says “we finished building the housing project like we said, but now all that’s happened is people live in it just like any other housing project. If we had had a communal atmosphere that was different to the norm perhaps we could have done something different.”. Usually in this day and age there is more dreaming and less digging but overall it’s actually all the same. Both the dreamer and the digger have ideologies, they are two sides of the same coin, but the coin is within a wide world that neither side can see, this is the problem.

The only “outside” view of what is going on can be seen in nature. Nature doesn't dream nor does it dig. It doesn't strive ahead and nor does it remain stuck and contracted. The difficulty for the human is the yo-yo-ing back and forth between these states. People can't keep up being positive so eventually they fall into negativity before someone “helps them” and then they go back to being “positive”. The converse can be true also. The point is that the so-called “middle way” is not in the middle, it is in the background, it is the context, it is neither of the poles or both the poles at the same time.

As Tony Parsons (<http://www.theopensecret.com>) points out the nature of “self” is always seeking, everything that is “self” or that has a “me” content which is a large percentage of what most people do while awake, is about the “self” and so is always about seeking. There is nothing to “do” about this. The above is simply a description of the situation of there being a belief for some people in a non-ideological “path” and how ridiculous this is. You can't “do non-doing” or any such rubbish, all of this is ideological statements wrapped up in spiritual language. The long and short of it is that the human “me” can't do anything about its predicament of feeling separate, this has to burn off and die away, no matter how hard one tries to grasp it and say “it's all okay”, or if one looks at it and hopes, yet pessimistically believes that we are “all doomed to a life of suffering”.

Fundamentally all this article is simply pointing out the judgment in any context, judgment of the person who believes he is a realist without ideology or the altruist with ideology, in either context there is an impossibility to “judge”, for one will inevitably be biased by being within one camp or another. When ideologies which in fact **are** the “self”, give way to simply-being and instinctually-living this turns the human back into its true animal-nature. This simply occurs, there is nothing we can “do” about this, we are born of nature not the other way around. Health Instinct has the ideal of expressing what there is naturally rather than what we want there to be, but this doesn’t stop the writer being deeply biased in attempting to find an “escape route”, while knowing that this will lead nowhere. All I can do is to express that when someone suggests they don't have any ideals it’s a bit like someone forming a style of clothes made of hand-me-downs and calling themselves “unfashionable”...in fact this too is a fashion... so they keep telling me.

David Nassim
2/1/2013

The vegetable foundation for all diets and differentiating the omnivore from the pure vegetarian.

I have written several articles expressing the nature of different diets and the original format of connecting to food: instinctive eating. What I want to point out simply in this article is the commonality of all diets eaten by the great variety of human beings, one might think of it as a foundation to all diet. We can then add the nuances on top of this foundation that skew it to different types of digestive systems within the global population or different constitutions. Essentially all humans are human, so we have very much in common, our commonality in diet is the basis of this article.

Fundamentally the human is most likely to have originated from ape-like ancestors. We know clearly that these animals are very closely related to humans, therefore it is a very good basis to look at what these animals eat and how this relates to human diet today. Chimps will eat a diet consisting mainly of vegetable material with minimal additions of insects and meat to this diet. There is absolutely no problem for these animals to eat 100% vegetable food.

For the human being therefore the greatest proportion of our diet needs to be in accordance with this natural ancestry, it can't be too distant from it. We are animals that are born from a lineage of vegetarians and so this is the foundation of our diet. This means leaves, roots and shoots, fruits and other similar foods eaten in season. This needs to form at least 60-70 % of our diet if not more.

So what then of the other 30 or so percent...

This is where we can start using a constitutional basis for looking at diet. For this I will be using blood-group to look at physical-energetic constitutional groups and the reasons for this are explained in my article *"From fragmented diet to instinctive eating: The foundational approach to understanding diet and eating based on constitution"*, please see this for more information.

For those of the blood group O we can suggest that the extra 30% is be composed of a variety of "protein" foods from fish to meat to insects (if you have the inclination!) The point is that this is likely to be the oldest blood group because it is the most similar to that of ancient cousins', with just an extension of the use of animal proteins, probably due to necessity of adaptation to our environment and also developing our obvious differences as a species.

However the blood group A also has the possibility of calling itself the "oldest", as it is the 100% vegetarian diet if it wants to be. These peoples can consume only vegetables foods BUT in order to keep the energy high the 30% comes from grass seeds or grains, nuts and beans. These might be considered more "dense" vegetable energy and so the diet that contains this is usually associated with some kind of agricultural activity. This is because in order to gather enough of these crops to form a diet around them it would likely need to have an agricultural basis to the diet and so the A group is more often considered a later expression than the O group. The point is that A group is a fully vegetarian diet, which with the addition of some garnishes of seafood and occasionally meat creates a completed diet. The proportions of vegetables to grains and beans is really dependent on activity and what is required,

but the basis of being a vegetable-based existence remains the same in both the A and O groups which make up almost three-quarters of the population of the world.

The B group was the next to emerge and this is a true omnivorous diet this time the 30% containing not only meats and fish but also grains with some beans and dairy products, as this group was likely to be nomadic peoples who would travel far and wide, consequently dairy food became adapted to and useful. More similar to the O group than the A, these peoples are not exclusively vegetarian but the basis of their diet is.

The AB group is the least and the last to be formed, consisting of 1% of the world population or thereabouts. This is a combination of the A and B groups so it is a hybrid energy composed of the most recently-formed culture of the last two to three thousand years, which is a town-based culture. This again is vegetable-based but can adapt to many kinds of changing supplies of foods and can deal with some of the more refined foods and preparations of the modern lifestyle.

The point of this is to see that we are all vegetarians as a very large proportion of our diet, but it is what is added to this basic dietary structure that allows for our constitutions to be met entirely. Of course this is very clear when we look at indigenous peoples whose dietary process is instinctive and connected to their environment exclusively. This is not to highlight all indigenous communities as being “better”, for some of these populations live in total scarcity due to their land being destroyed. Scarcity is no good for anyone’s health and as a result we can only look to those even fewer indigenous populations who are able to live in an eco-system that is in alignment with nature in order to really understand what connection to an indigenous food source is all about.

The natural commonality of vegetable foods is like human life-blood which is vitally important. It is interesting that almost every diet out there points out that an increase in consuming vegetables and some fruits will basically increase lifespan, strengthen the body and cure most dis-ease, the reason being that in fact this is right for everyone. The only thing that is out of place is who of us should supplement this basis with meat, or beans and grains or dairy or the like and this is all dependent on constitution and activity.

While I am not suggesting we go about this by a thought-out process, I am pointing out that in letting go into instinctive eating one needs to get an idea of the foods that suit the body’s sensitivity and in many cases the approach of simply eating more vegetables and occasional fruit can be all that is needed to bring many dietary and food-related misnomers back into alignment with nature.

David Nassim
4/1/2013

Life without goals: finding out what we want.

U.G Krishnamurti (<http://www.ugkrishnamurti.org>) often pointed out the situation of the absolute sameness of the so-called materialistic goal versus the so-called spiritual goal. He stated clearly that the “self” or “I” is on exactly the same quest when it looks for materialistic ends to suffering as when the “self” identifies a spiritual goal or a way out of suffering.

U.G’s point is that the mechanism of seeing the world is identical in both, there is the exact same equation going on in the process of “me”, i.e. “if I go here or do such-and-such or spend time working on this, or do that, that will equal achievement of my goal”. Even the process of identifying “doing-nothing” as an idealism can then take the form of “doing non-doing” which is an absolute contradiction.

The problem is not about the particular form which the goal takes, the problem is the “self”, which is exactly the same in the case of the so-called capitalist as well as the so-called spiritual-capitalist. The process of trying to amass enough wealth is exactly the same as the spiritual path to “gain” enlightenment. There is always a believed improvement, for the capitalist it is perceived as having and getting more, and for the spiritual person (which includes all altruism or the “love and light” brigade!) it is about having less material things and gaining more “experience” or “understanding” or “wisdom” or “love” or very often power over others. It is all the same game, just played on a different monopoly board. One can play at buying hotels on Park Lane, or saving the starving in Africa, or going to India and focusing on enlightenment, or one can try to be a hermit living in the woods to feel superior to everyone. The point is that it’s all the same. All of these ideologies are founded on the “self” and as a result there has been no movement away from this equation or looking out of the box.

It seems so easy to say that the materialist-capitalist “knows what he/she wants” but actually do they? Similarly, does the spiritual person really know what he or she actually wants or is trying to get? U.G often asked people “what do you want?” This is a very important point, what do we actually want? We are so sure that we don’t want this, as it is, and we are sure we want something else. The materialist says he wants a house, then when he gets it he doesn’t want that, he wants something else. The spiritualist says he wants a spiritual experience but when he has it does that help him? While they all encounter something different from what they have previously experienced the effects just last for a short period and they will then revert to previous patterns/pathology and the craving for “something else” comes back. So what do we actually want?

It seems very important that if we don’t want something we must have a sense of it, one must know that “this”, whatever *this* is, is something that has been seen, understood and sensed and we then decide “no this isn’t for me”. But actually... what is it that we *don’t want*? Can we define what it is we *don’t want* in order to move onto something else? The problem about the movement from one thing to another, whether it be material items or spiritual practice, is not that it is a seeking for something but actually that it’s seeking for no reason at all. In fact there is no knowledge of what we are looking for, we’re just in the process of “seeking”. The sheer madness of the “self” is that there is no idea *why* seeking started, neither is there any idea why seeking continues or what one is seeking for.

U.G expresses his disdain for the fact that seekers often fool themselves into thinking that they are “beyond” the materialism of the world, they may even suggest they are “beyond” seeking and yet in every way are still doing just that in their life. The nature of the “self” is totally narrow, therefore whatever one puts into the stream of “self” will always look the same, rather like the same can of soup with billions of different labels, one of them being “non-duality”.

So apart from this, apart from the process of seeking...what's left?

Ultimately the process of seeking is a holding-back of a tide of energy, the natural energy of the human is physiology *without psychology*. U.G explains that it is the “psyche” or “mind” or “self” which is obscuring the simple functioning of the body. The body doesn't need a “me” in order to function. Let's say the “self” 0.1% of the total body energy, everything is being filtered through this narrow window, whereas there is a latent 99.9% of energy impeded by focusing on just the 0.1%. It's like an elephant believing it is hidden when standing behind a lamp-post! The revolution occurs when there is a breaking down of the “self” and then the dam is released and the energy rushes open, just as it was until we were about 3 years old, then there is again the freedom of the child or what U.G calls the natural state.

So when psychology dies what is left is simply physiology, or the function of the body based on pure instinctual senses. This is the natural animal expression of the human. When the human-animal is again the foundation of the picture, without “self” getting in the way, this doesn't destroy the memory. The memory is recorded images of what happened, but is no longer what happened to “me”, it is simply what happened. Hence when there is no process of “me” this doesn't stop us remembering all the things that occurred in the past, nor does it stop the process of analysis of something. However it would totally destroy the foundation of any goal or ambition to seek for something, so abstractions of this nature die with the “me”, for this seeking *is* the “me”. U.G explains that there are no more questions on the level of seeking, just on how to do day-to-day activities or mechanical/functional processes.

The nature of “seeking” began physiologically, likely when the early human stood and become more detached from the earth. All other animals have more connection to the earth, even a flying bird, in that a bird is literally lying face-down as it flies. The human has only the feet connection with earth and it is the upward movement of energy to the head that causes this malfunction in the brain. This begins a chain reaction of events, such as the sense of separation, causing an adrenalin rush of contraction that would normally occur in a situation of real danger. However in humans this reaction occurs without there being any immediate danger, only imagined danger. This was the physiological distortion that originally formed the human “psyche” which is actually just a body of energy caught in a short-circuit of contraction due to the nature of the complexity of the human brain. These contractions then habitually repeat ad infinitum and so for several decades the human is stuck in this pattern. This happens to most humans, with the possible exception of those living in a close-to-animal state in the jungles of Amazonia. These precious few humans are the last of our kind who are not influenced by this dis-ease.

This is also why the nature of seeking has no “real” beginning. There is no intellectual/cognitive/psychological foundation to the original question “why?”. The original question “why?” occurs because of a malfunction or dis-eased situation based simply on the physiological function of the human body as it adapts to the environment it is in. So “self” is entirely created by nature, it is the breaking down of the species of human, in a sense the beginning of the end of the human. However, even if this were not the reason and it was being influenced by aliens or humans were being infected by a viral pathogen, whatever the reason the human physiology had to be the origin of the dis-ease that formed the idea of the “me” and so formed psychology which is an add-on to the human. Animals have no psyche, neither do very young children.

The physiological state of natural-state of the human is hidden within the prison of the contraction of “me”, which UG calls a “strangle-hold”, it is like a strangulation of the human, here brilliantly represented in this Spiderman movie clip:- <http://www.youtube.com/watch?v=kWuFaawgw8Y> and it’s hard to get off once it’s on! The human version of this is the abstractions of the mind which can create the “smart-phone” and so-called brilliant technology, but actually all these things are just part of the whole human civilization searching for something without knowing what that is, or why we are seeking it.

Outside of “me” is the function of the human body, or instinct, or senses. Senses just function without the requirement for “me”. U.G points out that behind the white noise of “self” there is just the senses happening and responding absolutely perfectly and appropriately to the environment. Life is just the senses happening for no reason, there is just sense and nothing but sense. However, this doesn't form a path of “trying to be in the senses”, as U.G point out about “mindfulness meditation”:-

“To describe that state as a meditative state full of awareness is romantic hogwash. Awareness! What a fantastic gimmick used to fool themselves and others. You can't be aware of every step, you only becomes self-conscious and awkward if you do. I once knew a man who was a harbour pilot. He had been reading about “passive awareness” and attempted to put it into practice. For the first time he nearly wrecked the ship he was guiding. Walking is automatic, but if you try to be aware of every step, you will go crazy. So don't invent meditative steps. Things are bad enough. The meditative state is worse.”

The nature of sense is about being-sense and when this occurs spontaneously there is nothing but the senses. This is what U.G is pointing out, so again there is nothing that can be “done” or “achieved”, it’s what there is behind the constant stream of “me” which is the main focus of everyday life.

The main point here is that if we want things to be “better” we have to have some reference point in order for this to happen, we have to be sure of somewhere in order to have an opinion about it. If we are unable to actually experience sensorily what is actually happening right now we logically can't reject this for something else. The main issue is that for as long as the seeking continues then nothing is really experienced, or sensing is only a very small part of what is going on. It is a bit like living in a suit of armour and therefore being able to sense anything. The suit makes one feel partially “safe”, which is what happens in a state of fearful-contraction, but if

this state perpetuates, as it does for humans in a stuck pattern, then one cannot feel anything. Like a rabbit caught in headlights one cannot move because all the blood has rushed into the interior to protect the vital organs of the body and therefore the limbs stop functioning. For a rabbit this is a short time of contraction, but for the human this kind of contraction can go on for 50 to 70 years or more.

Life lived without goals is one lived within sense. It is after all only sens-able. (sorry!) The de-psychologied, de-mystified state of expression is very clear to U.G., when explaining that even the strangest of psychic senses and clairvoyant abilities are simply part of the normal-natural energy that have been lost to most of us simply because we cannot feel any longer. He points out that the animal kingdom is the most psychic-clairvoyant place there is, it's nothing special, it's part of the one-energy of the universe, part and parcel of its innate simple-function, and has nothing to do with the connotations and interpretations bestowed upon it by some humans who distort those images they see. Senses we didn't even know we had are there, if we can simply see that what we are running towards is just as much of an illusion as what we are running from. We have long forgotten what began our process of seeking for goals and ambitions, so we have no idea what might fix it. If we had never heard of god or enlightenment, or non-duality or gurus, there would never have been a possibility of "liberation". As it is, these are but of course part and parcel of the dualism of the state of "me", which always has a beginning and an end, life and death, a front and a back, whereas in reality these are one single energy. There is only liberation when we realize at the deepest core that there is actually no need to seek for it.

David Nassim
12/1/2013

The decay of seeking: the gradual falling away of the hunt for nature.

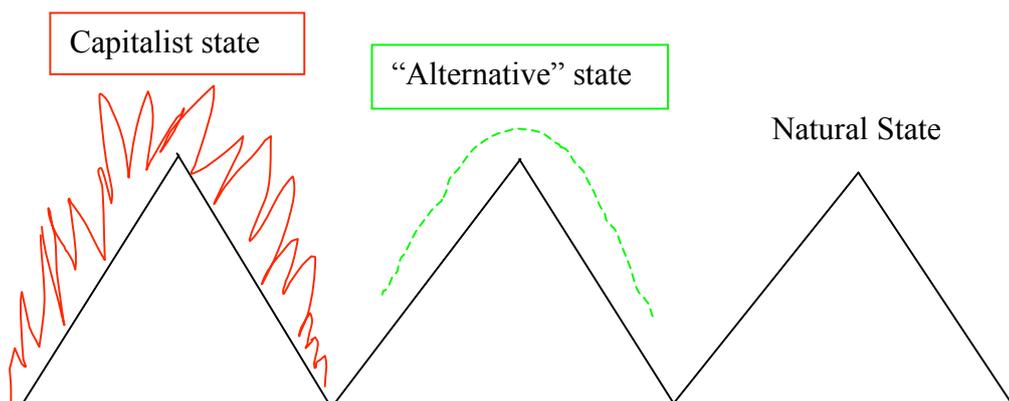
For almost everyone there is a hunt going on, and it is for the Natural State of the human being. We try to find it in every possible external method and even seek it within the way we think, like a hunter trying to chase his own reflection in a mirror. This process has been going on for many thousands of years and continues today where we now we find ourselves in a world of material and spiritual capitalism, both of which are different expressions of the same fundamental seeking, just with different focuses.

If we look at the big picture of this we can see that all of politics and science and all the processes of the human being are about attempting to get back to the natural state. Marx pointed out that for true communism to ever occur there would be a requirement for everything else to completely fall away. I suggest that if Marx's utopian ideal was actually nature and the natural human, then it is clear that what we might now call the façade of "human culture" has to fall away before the true nature is seen behind it.

Just as this is happening for the individual, so this is mirrored in politics and the larger picture. For the individual there is perhaps the ideal of capitalism that begins to decay and drop away, revealing a desire for a more simple life. This way of feeling is evident within the global population, fewer of us still want to work the way we do for the ridiculous "achievement" of "getting somewhere", and many are realizing that this really is a dead-end. This leads to a movement towards "alternative" ways of living and thinking, often materialism gives way to altruism and political/spiritual freedom. While there appear to be many layers to this human "onion", in fact there is only one layer of contraction and it is the same thing just expressed differently. However as this layer of contraction of "human culture" dies away, so it has a process of decay, or a softening.

For the individual and for society, the capitalist model is the first to drop away, we might call this the strongest contraction. It is the exploration of the "me" as an individual fighting against the world for individualism and power, which is a total struggle from beginning to end; it is also a struggle which has nothing to do with the natural world and in fact is out-and-out destruction of nature in all its ways and forms.

As this very tough and exterior façade is seen and realized to be illusory, people start to walk away from it. The alternative lifestyles begin to seem more "natural". In fact they are simply a softer form of the façade, a less contracted state but which is still within the outer layer hiding the reality of the natural state behind it.



Notice how in the above the Natural/ Child state is always the foundation no matter what the add-on psychology of seeking is, no matter what the façade.

After we move into our cottage-industry situations rather than industrial-industry situations, growing or buying in organic produce, trying to live a lifestyle which is more frugal by “down-sizing” the car and making things smaller, what we often eventually find is that there is more openness here, although it is also realized that the city mentality is still within this model, just on a smaller scale and with ivy round the door! This is fine, there’s no judgment here, but this is also not satisfying. We still crave the natural and while this is enough of a step for some, for others there is still a craving to become closer to nature.

Next step...we move from our detached houses or private family cottage-industries to communal living. There is a moment to join forces with people who are looking at totally different ways of being, who are “in-touch” with the energy of the world rather than just the hard-industrial world. We start to connect to nature in clearer ways, being able to sense things more acutely. Then life becomes even more open, and it seems that if there are people who are so open that they share their lives and themselves with each other, then there could be a way out of the nightmare of individualism. While there is an openness to many things, there is also a getting caught up in ideals that still seem unreachable, such as being totally free and natural, or being able to contend with the thousands of years of cultural madness by seeing through that to what is actually felt - this is the hope but is it really real within us? There is a question-mark hanging over it, fights occur in the communal setting because there are different of ways of being and differing interests. The city mentality is still within our being, although in many ways it is much softer than ever, yet still nature is not all we see, we continue to feel separate and individual. Monasticism and other religious paths associate with this way of alternative being, they also have within them the very unnatural process of trying to become natural through methods such as meditation and also by attempts to *control* the natural function of the body. This is a very obscure form of “moving back to nature” and it is still full of the same problems. Much has been let go of here but only superficially, as we move back to nature, nature demands a letting go of more than the façade, it requires a death of “me” and so the realization that the psychology can never overcome psychology, it is within its own box.

Some go further still, deciding to live a life of total “wildness”, connecting with the indigenous peoples of the world and following their ways, letting go of everything and being “extreme” in their radical approach of connecting with each other in a way that is more true to human nature. Yet for those who have immersed themselves completely, having gone into what they call a “totally natural” existence, still there is a feeling within this of separation, a feeling that nature is out there and I am in here. It is absolutely true there are always gradual moves which are about breaking down the illusion of separation, but these are completely inconsequential to the individual’s embodied feeling of separation. There is still no satisfaction to be found here. This is why when “improvements” are made in politics or in science, one absolutely knows that there will fundamentally be very little effect resulting from these changes. There may be a partial change that is made but because it is working at the level of the façade, it is utterly superficial. This includes all the so-called “greats” the Abraham

Lincolns, the Mahatma Gandhi's the Adolph Hitler's and the Mao Tse Tung's. Yes, these people all seem very powerful, some would say for the "good" or for the "bad" but outside of the judgment of good or bad it is actually that they are just shifting energy around on the surface of things, they are just either softening or hardening the façade of human culture, but the bubble doesn't burst.

Fundamentally it makes no difference whether it's a harder or softer society, one is arrogant, yang and brittle, the other is soft, more yin and pliable. No matter what the external form of this madness is, it is only on the surface of the natural human expression. This façade can be called the human-condition, self-hood, or simply the act of investigating the psyche: psychology. Some people will say going towards a natural life is "the best we can do", but in fact it's not really about altruism, it's about a decay of this and of all ideals. Things will shift, fashions of politics will come and go, fascism will take over from liberalism and liberalism from fascism, however the fundamental "fascism of "self"" remains the original premise. Until this background state of tension is let go there is no real change.

The softer façade may in fact not be closer to nature but it is something where the human physiology is recognized more than the other more radical perspective of out-and-out capitalism. There is more of a clarity that this indeed is a closer state to human-nature than the world of idealism of capitalistic power. Hence for those who are sensitive, these approaches towards nature are the ones we take. We do this naturally as the decay/entropy of seeking is gradually falling away. However even as ideologies fall, traditions are forgotten, capitalism dies away and basically everything is let go more and more, for most of us there still may well be a situation of feeling separate, even until the moment of death when it is revealed that through all the seeking and letting go, underneath there was clear and pure reality.

There is no point seeking and as this becomes apparent, it is very natural for a person to look towards natural things in ways that are closer to this, this is natural for the human, they are responding to a call within them, a call back home. This is not better or worse than any other state but it is simply a following. When there no ideology in the background then things just occur, there isn't a real direction for them to go, this then is something that nature is doing, not the so-called individual.

There is no choice to this, we can only go on what it is we feel. Not everyone will feel this way, there is no better or worse as the breaking down of me can occur at any point. The soft "me" can break open and the hard me can also break open, neither situation is "better", nature has its own ripening process and so the occurrence of a liberated state is nothing to do with the individual. However anyone who goes through this process will find themselves wanting to connect to the natural and to move away from the "man-made", as anything imbued with human cultural ideology has an energetic quality that is jarring to the natural senses. This doesn't so much mean "everything is accepted", for it is clear that everything is simply the way it is, but even so there is a preference the physiology has which is towards natural expressions, rather than things that the human mind has augmented to help progress his/her world of madness. The natural state resonates with the natural world, but it makes no difference whether there is a want to move this way or a total rejection of nature, as natural forces determine the falling away of "self", "I" cannot.

Both seeking and “self” are dying all around us, people are losing faith and losing ideals and the more this occurs the great possibility of the return towards nature. This may simply come about in the ridiculously small event of a policy being made that is more open and accepting of natural expression, or in the large expression of a person dropping out of a life they hate and finding a way to live in the country. This entropy is not chosen, it is happening to us all on many levels. There are some that will resist this pull and will keep powering on, but this is like a matchstick trying to burn as a tidal way comes. For the human to live on in this era, they will need to do so in a softer way that is more in contact with nature, as like it or not, the human is one with nature, although the “self” state is so strong within us that it may take many generations for this to burn off. As expressed in the Old Testament parable of the “children of Egypt in the desert” whom god “punished” for worshipping the golden calf, they spent 40 years roaming blindly in the desert, unable to find a way out. God muddled their senses until the generation who believed in the golden calf had died away, then the children of the next generation were able to find the “Promised land” - Canaan. While if taken literally this is meaningless idolatry of a “god” on high, if taken as a metaphor one can see that the nature of “me” or “self” has to die out and that may take several generations to occur within humans.

Perhaps we are at last seeing the beginning of the end of human culture and the return to nature of the human-being in its infancy. Thousands of years from now, if people still can remember and read, (which I hope they may forget!) there may be tales of the ancestors who mistook reality as being separate from them. There may be a remembrance of the fore-mothers who pointed the people to the land and as they did so, so nature’s ripening of “self” occurred and the people returned to natural humans leaving behind the suffering of the idolatry of “me” in the revelation of Eden.

David Nassim
19/1/2012

Bulimic breakthrough: the genius of the body's natural response to controlled starvation

The following article is about the nature of the energetics of the anorexic-bulimic psychological pattern. I will use generalized terms in order to try and portray an expression of why the "binge" aspect of eating disorders has significant importance and why, although often seen as a disorder, the "binge" itself is nature's voice.

There are many forms of eating disorders and just like any other psychological control of the physiology they are always head and not body based. There is really no such thing as an eating disorder that is physiologically based, if there were it would not be an "eating disorder" but more a "digestive/ingestive/ metabolic disorder". The term "eating disorder" implies the mind or "self" as the primary basis that is somehow misaligned with the body's requirements. It is in essence a self-induced control of the physiological processes of the body... "mind over matter" if you will.

As with all similar attempts to do this, it is a form of asceticism. For some religious sects the starvation or flagellation of the body, or attempts to control the body through suffering, are all in order to "get somewhere". For all those people who practise starving the body and just meditating, or who torture the body and attempt to overcome pain, or who are controlling eating in order not to "look fat", there is really no difference at all, even though of course we are told otherwise. The ascetic is looking for enlightenment, the anorexic-bulimic person is looking for "beauty" or rather "acceptance" but in fact both are goals that have an image of what it would be like if at some time in the future they "got there".

All of this is the same, therefore it doesn't matter how one attempts to control the physiological process of the body, whether it takes the form of controlled breathing, controlled sexuality, controlled eating, controlled walking or standing, all of these are a form of *violence*. This is from the Tao Te Ching:-

Chapter 55

One who realizes Innate-potency is like a new-born infant,

Poisonous insects cannot sting Innate-potency

Predatory animals cannot pounce on Innate-potency

Birds of prey cannot swoop down on Innate-potency.

An Infant's bones are soft, its sinews supple, its grip is firm

It does not know the sexual union of male and female

Yet there is strength of its creative-sexual energy within

Virility is at its height.

This is how the infant can cry all day yet does not become hoarse

This is called: in-harmony with life.

Knowing harmony is called constancy

Knowing constancy is called clarity.

Attempting to add to virility is called "madness"

Mentally controlling or directing the breath is called "violence"

That which is in the prime of life, attacking the weak and old

This is called: madness that cannot perceive Naturalness

That which cannot perceive Naturalness comes to an early transformation.

The chapter points out simply the process of counter-flow of what is natural. So anything that goes counter-flow to the movement of nature is obviously resisting it therefore all forms of mental control over the body fall into this category, no matter how “holy”, “wise” or so-called “pure” we are told they are; they are in fact all a form of violence on nature which *is* the body that is presently reading these words. This body is not “yours” and the “you” has no rights to it. Any control placed on it is a form of colonial madness that is an aberration to indigenous nature, it will definitely cause suffering and physical pain and moves the body faster towards physical death, as death is when the body energy has been used up. If it is early death then the loss is often through the process of resistance. So nature finally gets a reprieve of the tension through physical death.

So back to the eating disorders... it is clear that the anorexia and bulimic-episodes are two sides of one coin. Let's call the anorexia a yang-controlling and aggressive element and the bulimic state a yin and uncontrolled state. The anorexia is based in the idea that control/tightness/inwardness/holding oneself “in” a “tightened” state is “good”. This stems from an idea that begins unusually early on in life that to be more masculinated in one's looks, which often means to be “slim” and tight and more controlled, will be attractive and is what is “wanted” by society. It can be to be controlled in very seemingly uncontrollable situations; food becomes the only possible arena of control, i.e. control of “myself”. Also there is the element of being “elegant”, not clumsy and overweight, and a fear has been driven into this that somehow more body mass and a movement towards having more flesh is “bad” or “ugly”. This often drives the anorexic tightness. Anorexia is the starvation of the body, the held-in-ness. It is also directly the power of the strength of the mind/ “self”. If a person has a very strong willful “me” they can continue the control of the physiology right up until clinical death. It is this powerful mental state of contraction into the perception of a “me” that is “bad” or “overweight” that is really the issue here. However, control of the physiology for many people is not entirely possible, very often the most problematic patients for health are those who have a pure-anorexia, which is basically total control over the body and essentially if this pattern doesn't break open it leads directly to death.

Many women and growing numbers of men who have what is clinically called “body dimorphic syndrome” see themselves in a way that is completely contrary to what they are externally. Of course everyone has this problem but not usually to the extent of the anorexic person. The anorexic person is living within a box of “myself”, they often see themselves as a “bad” person who needs to be trained to be “good” through their own direction. This good-bad dualism was put in place some time in early childhood, often by parents passing on this kind of body-based control, thereby often unwittingly creating total disarray in the child's mind.

For example a child is told they are “good” when they do A and “bad” when they do B. Then to really mess things up they are rewarded with a sweet food when they are “good” and not allowed sweets when they are “bad”. And here is the kicker, usually later into their teens or even sometimes earlier, they are also told that sweets are “bad for you” and have “too many calories” and will make you “fat” which is “bad”, and so this ties the person's whole world up in knots.

Fundamentally when treating or engaging with a person with anorexic-bulimic patterns the eating-disorder is actually irrelevant, the origin and basis of their problem is to be found in the whole idea that there was ever anything which was good or bad. There has been loads of nonsensical advice, food lists and ideologies built up around eating disorders but all of it is irrelevant. The first thing to understand is that the eating disorder is not a bodily-based issue, so one can forget focusing on it as a form of malnutrition and seeking dietary advice is totally useless. Trying to manage the problem by using psychological techniques such as CBT and NLP and other modern methods of goal-setting which do not look at the origin of the problem is also useless as they do not help long-term.

The basis of the conversation has to be about a person coming into their senses and also being aware that there is no such thing as good and bad.

For a pure anorexic person, someone who is constantly on a starvation diet and can't sustain this, which is essentially the most dangerous kind for the person's bodily health, the best thing is if they begin to "binge" eat. Of course this sounds ridiculous...why would this be better? The nature of anorexia is super-controlled so a move towards bingeing means that a person is losing control. It also means that the feeling of guilt at doing this is very strong and so the rectification for this is to induce vomiting after a binge...but at the very least it is in the direction of LESS control and this is where we begin to see cracks in the ideology of "me".

Bulimia is the other side of the anorexic coin, it is a situation where a person binge and then very often feels guilty and self-induces vomiting to get rid of what they ate. Bulimia is a situation that is far less controlled than anorexia, it is actually a state where a person is drawn to binge-eat as a result of self-restriction. Anorexia is pure self-restriction so the binge itself in bulimia is something that is a powerful force of chaos. Many bulimic patients point out that the binge is pure freedom, it's a situation where they are no longer restricted and can "do whatever they want" ...this is why the binge is the most natural aspect of the situation.

When many people's emotional states are held-in and in a conformity to social pressures the most natural aspect of their expression is anger. It's the emotion that wants to release tension and come out of the body, in a way it is the most "natural" expression within a very unnatural state of self-control. The same with the binge, it is a kind of anarchy, an attempt to break down the barriers and let go, so the binge is actually the most natural thing. When there isn't so much bingeing but there is a lot of control being placed, this situation is bound to get more and more tense until something gives way, either a person will binge or will collapse...the physiology will out in the end.

So it is from the binge and the ensuing guilt that a patient comes into contact with the duality of the physiological and psychological. When there is a lot of strong emotion or difficulties in the environment, the psychology that relies on everything being steadily controlled starts to be affected and no longer has as much control, then the child-nature breaks through the conformity and binges. It can be like a person who is starving, so they will eat everything in sight way beyond the actual feeling of fullness. People in a bulimic state can easily eat until they are physically sick. So the binge quantity is always equal and opposite to the amount of control. The amount of control

of life and food in general will create an equal and opposite counter-reaction in the body: the binge.

So there is a spectrum in between the super-control of anorexia to the super-chaotic binging state of a bulimic episode which most people will fall into within this pathology. The movement towards the Bulimic-binging is usually seen as just another disorder but actually it is the body physiology taking over, it is the revolution energy or the chaotic energy in the body breaking out. So although the binging and vomiting are really damaging to the body, as well the psychology involved which is at the heart of all of this, it is not as powerfully strong as with pure anorexic starvation which is essentially a very deep illusionary pit.

As we go into this deeper and deeper the basis of all of this is the dualism of good versus bad. When this drops out of the picture then what happens is the power of control is reduced as there is no benefit in the control, there is no looking “good” or “bad” there is just what there is and there is no judgment placed. Also there is no food that is good or bad, nothing to do that is right or wrong, no heaven and no hell. The fundamental illusion of dualism is within all of this and as a result the whole ideology crumbles once good and bad are taken out of the picture. This however requires a therapist or the person in a caring position not to have a process of judgment themselves. This is because very often the problems encountered with this pattern clinically are exaggerated by practitioners where the processes of guidance are towards social acceptability, goal and “weight” targets, or even more commonly the therapist’s own goals and judgments which inevitably will be felt by the patient and form a continuation of the logic of good and bad.

The worst situation for a person with this pattern to be involved in is anything to do with nutrition and nutritional medicine as all that is almost entirely dualistically arranged. There should be no education about food or about choices made about food, no lists, no food diaries, no attempt to manage the situation. The problem is only dealt with if the fundamental pattern that was communicated in early life and is re-playing psychologically via good and bad starts to let go and a person starts to move into their sensory perception of the world. This is all that's necessary, if the illusion of absolute dualism is even partially dislodged the whole house of cards will fall.

The problem is that there is so much identification with the state of “me” having a “good” and “bad” and the old ways of being, that it takes time to shrug this off. However, gradually as it is recognized that nothing has the innate property of good and bad, so this allows one to re-examine the whole world and the whole way humans behave. In everything from food to sexuality to breathing to walking to movement, there is always someone who wants to provide a judgment, a “method” by which to do this better, when in fact there is no “better”. All there is, is just what there is right this moment in the senses.

Eventually **the senses crowd-out everything else**, they are all there is, there is no room for psychology, just physiology. For the person with an eating disorder this is an open secret of the realization that all the processes occurring are about the “self” attempting to control nature and placing good and bad idealism on it. The nature of anorexic-bulimic tendency is the dis-ease of moralism, directly inside the body. The book of morality was written without any understanding or recognition of the natural

state. As this breaks down so there becomes a sensory being, without the add-on of the “me” attempting to fix or interrupt its natural flow, there is simply sense and response. Food is just eaten and responded to directly, what one likes one eats until one is full then one stops and that's it. But this is only experienced when no food is seen as good or bad, it's all-available, one can have anything, so the big question is ...*what is it that you actually want?*

This is not a “want” that comes from the addictive binge that is about breaking out of the tightness of being “good”, this comes from a sensitivity of “what I actually want”. Until a person stops the boom-bust idealism of anorexia-bulimia there is no way they can actually sense what they want and what they like, as they have never done this. It is all a calculated process of 1 good equals 1 bad and 2 bads equal 1 good. When nothing has the good-bad dualism in it, none of this psychology has any power.

The argument often goes... *“but then I'd eat chocolate all day and get really fat!”* which is the same argument that the politician gives when talking about what he believes an anarchic state will be, where *“people will just go around killing each other”*. Why do we believe that if there are no imposed rules things won't just happen naturally? Nature has no rules yet is in perfect harmony. The body has no rules at night in order to sleep, no rules in order to defecate, for the heart to beat, or to breathe... there are no rules in any of these things, no attempts to control, they are the foundations of life. Yet everything else needs to have rules attached to it, even the process of breath and movement can be tampered with in so-called meditative activities.

None of the above is an attempt to “help”, what I am doing is to merely open up the discussion of what's going on at the root of these eating disorders and point out that no pattern of addiction ever goes away by attempting to look at the addiction itself, this is utterly pointless and is deeply symptomatic. The real basis of all addictions is in the judgment and dualism of the “self” which sees double, when actually all there is, is one-energy that is life. When something has no polar nature and that is seen to be illusory, then there is a possibility of the psychology folding and the natural expression is able to allow a person to recover. Once this occurs often an anorexic or bulimic person will need several years of recovery in order to re-form the body to its former state and for natural-eating based on instinctive responses to come back in.

The problem of the person with an eating disorder is the problem of the world, it is often based on the external judgment of a person by others and living life as if we are bound to their perception of us. Big-Brother or the outside observer only gains control when we ourselves become this, we ourselves become the watchers and the observers of our own functions as if detached and watching a scientific experiment. Much like the clarity of George Orwell's “Nineteen Eighty-Four” and “Animal Farm” there is such lucidity of the world we have created of living life being paranoid about being watched and listened to and judged based on societal rules. We are all afraid of this. Yet the power of this only takes hold if we listen to this as a reality rather than a pathology.

If we are told that we look “fat” or “thin” or “pale” or “healthy” how are we to know, how are we to know that we are good or bad? How do we know if we are right or wrong? There is nothing within us that tells us this, no compass that tells us right from

wrong, there is no “moral-compass” or “compass of judgment”. There is only a “compass” of nature which points truth-north at all times. The social controllers and those who believe themselves to be “in-power” suggest they have the authority over life and death, imprisonment or freedom, but they have no such control. One can be utterly free in a prison or conversely totally restricted being “free”. Walls are not the issue here. The problem is when we let go of the sense within and defer to an external influence who supposedly “knows better”, be it a doctor, teacher, guru, friend, partner or family member, none of whom in fact “know”. It is really only when the senses within one ignite that this becomes completely clear, enabling one to see, feel and respond to things directly without any attempt to be “shown” what to do.

In his brilliant collection of essays (see <http://www.headless.org>) and in his book “Look for Yourself”, Douglas Harding offers the suggestion that rather than seeking out strange new ways of learning and experiencing the world and instead of taking things on the authority of others as to whether something is “right or “wrong”, one should reclaim the wisdom of the child-animal-state and start being one’s own authority, start looking for yourself. If we are told this is good or bad...what actually is it? If it is a foodstuff it has an effect, it is energy, but it has no good or bad. The same with people, they are just people and “one person’s meat is another person’s poison”, just as “one person’s lover is another person’s battle-axe!” The point is that there is no authority that works above your own sense. No one can give it to you or mend it, for it was never broken, no one can even reveal it and claim responsibility for this, as it is not re-discovered through any action taken but actually when no-action is taken to find it. Nature is always in the background of the “self” and it is always “in-control” whereas “you” are not.

The fewer attempts there are to control, the easier life becomes. There is no better or worse but just a direction taken because the senses want this or that. There are wants or needs but they do not attempt to make “better”, they are just the body moving, the nature of the energy moving, just a direction to go where it’s sunny because you like the sun or find shelter from a storm if you don't like the wet. It's a response to what is there and nothing else.

In the process of grappling with food, sexuality, breath and movement because these are so basic to human nature, one eventually finds that attempting to control any of these things is utterly futile and then there is a realization of the return to the natural state of non-duality, or the simplicity of the child living in an Eden of Instinct.

David Nassim
2/2/2013

Cherry-picking in Eden: Why one can't "be natural" from within an ideology of fragmentation.

We often talk about natural-birthing, or unnatural birthing, schools that are "more natural" and others that are "more conventional", even "more natural food" or "more natural materials" ...these things are now constantly in popular culture and are the focus of many brands and industries, although they would not like to be called that.

The main problem is this:-

"When we try to pick out anything by itself, we find it hitched to everything else in the Universe." - John Muir

The naturalist John Muir knew instinctively that what he was seeing in nature was something that humans were absolutely an integral part of, more than integral, there is no divide to call something a "part", in fact it's Oneness. So this is the difficulty at the heart of the "natural" champagne. What happens is that people in the society want to live in it and cherry-pick the aspects of nature they like and let the rest go. For example, it's fine to have sex without contraception with a partner you want to have children with but it is not acceptable to have sex with a person you don't want to have children with without contraception. This may seem obvious but if we look at it closely we can see how mad it actually is. The body naturally wants to procreate and so we find each other and there is sexual connection...this is all nature knows. However for the human there is a pre-thinking about children and/or the possibility of sexually transmitted disease, also about monogamy and partnership and about being "responsible" or not. All nature knows is "sexual contact". So even the believed "choice" to not use contraception is not "natural", it is just as unnatural as contraception because there are so many ideological parameters surrounding it. The same is true of healing...how is it possible for any one individual to be "well" when everyone they are connected to is not? We are only cells in a larger body.

The point is that one can't cherry-pick...Eden or nature is totally open, cherry-picking is like living as a poor person in a time of great bounty. The very attempt to isolate something as "natural" makes it unnatural and "deficient". Of course there is a transitioning process going on, the whole realization of there being something that is more natural as differentiated from total insanity, does point out that humans are aware that they are fooling themselves and that nature is behind everything. But this is taking a very long time to come into realization and for its full to be impact felt.

I wrote 4 articles in the section of this website called "the back to nature project" in which I tried to offer a possible picture of "nature's blueprint" or simply nature's society - a society that would potentially deliver the human into a natural way of communing with their surroundings and with each other as part of this transition movement. However the expression, while being as close to nature as I can feel, is therefore also radical from the point of view of most people living in today's modern westernized moralistic and judgmental society. From this perspective these ideas are poppycock. While they may well be poppycock, I do feel that what is natural has to be seen as a whole, one can't birth children in a natural way and then expect there to be natural children, or do natural agriculture and not have a social expression which is

equally open and free as is the method of agriculture...nothing works in isolation. Masanobu Fukuoka (<http://www.onestrawrevolution.net>) expressed this:-

“Unless people become natural-people, there can neither be natural farming, nor natural food.”

A truly natural society does not see any divide between anything, so it is only models of society that incorporate everything imaginable into their picture that can ever really be considered as moving towards a natural connection. Nature is being prevented within us, resisted. A re-discovery of it is always about letting go of the known and dissolving in the Unknown without any tension. It is living like this and from this without rules but allowing natural-order to live through us that allows for a natural society to form without any intention what-so-ever.

David Nassim
2/2/13

The psychosis of child-psychotherapy: The misunderstanding of the nature of the human-animal expression and the dogmatism of the “adult” view.

The basis of psychotherapy is about a remedial process of working with and treating the psyche. The problem is that the psyche is very misunderstood. The foundational premise of psychotherapy is that there is something truly real, although possibly not physically definable, called the “psyche” or “mind” or “self”. However, if we find there is actually no such thing as a psyche, then fortunately there is no need to investigate further down the path of psychotherapy, so our scrutiny and argument needs to occur initially from this original premise.

The psyche has no absolute reality to its existence, it is simply a body of contracted energy of ideas and perceptions, amassed memories and anecdotes which form what we call “myself”, although if asked to define the core quality of this it is very difficult for people to do so. Moreover, before the age of about 3 children do not have a psyche. It seems to develop a little later, with language and the identification of a seemingly separate “me”. So it may very well be some sort of malfunction of the nervous system short-circuiting the brain that is actually mal-adapted to abstractions within language that becomes what we call “me”. So the notion and argument that there is a healthy “me” versus an unhealthy “me” is ridiculous. How can there be a “healthy me”? If it is truly a malfunction of the brain that forms the hall-of-mirrors of “myself”, then how could there ever be a healthy one?! Health therefore is discovered to be the state where one doesn't exist.

This is the point of Eastern medicine and the basis of the ancient culture worldwide. It also can be paralleled with a realization that until a child’s brain has reached full development it cannot deal with language and complex abstraction, therefore until that time it is immune from the ideology of the adult “self” and of “me” being separate from “you”. In essence therefore the infant child is a very healthy expression and within the world today it is completely obvious that the only people in a natural state are the children.

Hence from within the narrow illusion of “me”, what makes an dis-eased adult believe that they can “treat” young children using psychotherapeutic techniques, other than the dis-ease itself? Surely this is actually a major misconception, it should actually be the other way around: in order to be well adults should spend time with children and within childlike-ness (at play) that allows them to be psychologically well - i.e. without a psyche!

Therefore the process of child psychotherapeutics, (especially with young children), is actually somewhat of an aberration of nature, it is an invasion of the adult into the world of the child which can inevitably cause many more problems than it ever resolves. How then are problems with children best dealt with, what can help children who are in need?

Very often in situations such as kindergarten we see children playing and then acting out seemingly very strange behaviours, as though mimicking their parents or taking on the voice or action of an adult. This is a process of absorption. From birth until about 5 children will be like sponges, absorbing the environment around them and then like a mirror expressing this directly back. This causes no problem for the child,

however patterns begin to lock in at this time. In ancient medicine the approach is that if the child is in turmoil one should treat the parents, for in fact it is with the parents that the problem lies, they will have passed on the dis-ease to the child.

It may well be that adult psychotherapy is just as bad as the child form, but at least it does not involve a situation where the child is dominated by an adult with ideas and ideals that the therapist cannot help but have. At least the situation of adult-to-adult is a way to resolve the problem indirectly via the parents. As soon as a parent lets go of tension or stops trying to taking control, the child's pattern of behaviour will change and be rectified. 99.9% of the time it is an issue of an adult's problem which is expressed in the child and so it is the adults who need treatment and be helped to release their emotion and not pass their dualistic moralist and judgmental ideologies onto their children who are innocent of all of this.

Of course this is not to brush aside the possibility of those child-specialists who, realizing that, do help children by finding out how they feel, allowing them to be what they are and to feel free, especially in cases of domestic abuse when it is about child-protection rather than child-psychotherapy. However it is very important to understand that it is the adult with the fragility of the ego, the adult with the dis-ease who actually constantly requires to be back in the child-state. If left to its own devices Nature knows how to heal and the child knows this best of all. In hospitals such as Great Ormond Street in London which treats children with very severe illnesses, it is clear to staff that very often it's not the children who can't deal with the pain but the adults who suffer, who hold onto grief and are in total desperation and it is here that the real medicine is required. The children often just require minimal intervention and an accepting environment in order to be able to heal well. Even if the children cannot heal and are dying they will be more expressive of pain and yet will suffer less than any adult. Suffering is the ownership of pain, the claiming of it as "mine", but this occurs much less in children than in adults.

In the recent shooting of many children and adults by a gunman who walked into an elementary school in Newtown, Connecticut, U.S.A, it is certain that the children who survived the attack will have been traumatized but far less so than the parents, both of those who died and those who didn't. It is likely that the surviving children will ultimately heal and recover, but the parents may never do so until death. It is a world of the fragile adult, for the child's nature is invulnerable when it is in an infant state, and as a result the process of child-psychotherapy needs to be re-thought. Instead of the constant patronizing ideology of the dominance of masculine interventionist medicine which has no regard for the female or the child medicine, any therapy really needs to be *based* in the nature of the female and the clarity of the child. If current ideologies are reversed and children are recognised as the treasures of clarity that they are, for the dis-eased adult there would be a totally different view on the nature of the "self" and so of medicine in general. Please see the brilliant film "La Belle Verte";

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David Nassim
2/2/13

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David Nassim
2/2/13

Innate Yoga: The essence of yoga and the misunderstanding that it can actually be practised.

Most people feel that yoga is a form of intention-driven exercise that helps to heal the body. It is very often expressed as a set of postures that are practised as routines or dynamic flowing movements in classes in every country around the world, either gently or quite forcibly dependent on the particular style. The yoga sutras are amongst the most ancient text of the Indian arts and yoga is considered to be older than the oldest of the Hindu traditions. However, why is it that when we look at Tai Chi Chuan from China and we look at yoga there is such a significant difference between the two expressions? Although it is true that the nature of the peoples and the climate of India and China are very different, should the body really be so considered so completely differently and the simple look of the practice be so different? After all, the human body is still the human body.

Many of the yogic practices challenge and open the body so it is very flexible and expanded, very often the intention with yoga is to be in a position for the energy to flow through the body with ease and so the postures are designed to open this. There are many inverted postures, many that use the arms in just as powerful ways as the legs. However in Tai Chi Chuan there is far more uprightness of the body, fluidity and simplicity to the movements which can be seen by any onlooker. Even a child is astounded by yoga and is interested in it because of its strange shapes and forms but Tai Chi just seems normal, natural movement, there isn't really a spectacle involved. So why the big difference?

With both Tai Chi and yoga, while they are not natural movement in themselves they are trying to emulate this. In yoga it is opening the body in order that it can be natural in its movement and with Tai Chi it is simply emulating natural movement and eventually wearing away all habitual states. Yoga tends to be a more driven approach and often about preparation of the body. Tai Chi is less direct and more female, it has the process of wearing away of patterns of moment and thereby over time moving differently. Of course this is a big generalization as there is Tai Chi which is much more martial, intention-driven and absolute and yoga that is more fluid, but these are the basic generalities. Yoga is quite yang, Tai Chi is yin in a way. However both are *intended action* on some level, they are practices, they are not that actual processes of life. Sure, the idea is that the practice of yoga or Tai Chi moves into one's life and takes over, but in reality the only way natural movement can occur is essentially when there is no practice at all and nothing learned gets in the way.

It is clear that children do not contort their bodies in the way the yogis do, they have no interest in doing anything like this. However their bodies are supple. Also their movements are not defined like Tai Chi, although one might say that they have movements that will be within the range of movements Tai Chi covers. So there is something of Tai Chi which seems natural. Why is it then that yoga seems to stick out? We are told it's all natural, it's great for your body and so on and so forth. Yet there is no definable expression of this kind of movement in nature, so why is it that we look towards this as something that creates a possibility of natural sense in the body?

U.G Krishnamurti makes some key points about the origins of yoga and why it is such a misconceived state today.... (from "Mind is a Myth")

"Question: Can you describe a little of this recurring death process you go through?"

U.G.: It of course defies description. But I can mention that in this death state, the ordinary breath stops entirely and the body is able to "breathe" through other physiological means. Among the many doctors I have discussed this strange phenomena with, only Dr. Leboyer, an expert in childbirth, gave me a sort of explanation. He says that newborn babies have a similar way breathing. This is probably what the original word pranayama meant. This body goes through the death process on a daily basis, so often in fact, that every time it renews itself it is given a longer lease. When, one day, it cannot renew itself, it is finished and carted off to the ash heap.

This death process is yoga, not the hundreds of postures and breathing exercises. When the thought process stops splitting itself in two, the body goes through a clinical death. First the death must take place, then yoga begins. Yoga is actually the body's skill in bringing itself back from the state of clinical death. This is supposed to have happened to a few people, like Sri Ramakrishna and Sri Ramana Maharshi. I wasn't there and have no interest or resources to find out if this is so. This yoga of renewal is an extraordinary thing. If you observe a newborn baby, you will have observed the way it moves and articulates its whole body, all in a natural rhythm. After the breath and heartbeat come to almost a complete stop, somehow the body begins to "come back". The corpse-like appearance of the body -- the stiffness, coldness, and ash covering -- begin to disappear. The body warms up and begins to move, and the metabolism, including the pulse, picks up. If you, out of scientific curiosity, wish to test me, I am not interested. I am simply making a statement, not selling a product.

*So, it is much more like the Chinese Tai-Chi than classical Yoga asanas. The movements and postures that the body performs when breaking down the stiffness left over from the death process are beautiful, graceful movements, like those of a newborn baby. Yogins now prescribe savasana, the corpse posture, after the performance of any moving postures. This is backward. You start yoga as a dead stiff body, then the body is renewed through natural rhythmic movements. Probably there was some guru who went through this natural death process and his disciples, watching him return to life, tried to duplicate this death process through breathing and posture techniques. They got it backward. **First, you must die, then there is yoga.***

This whole process of dying and being renewed, although it happens to me many times a day, and always without my volition, remains very intriguing to me. It just happens out of nowhere. Even the thought of the self or ego has been annihilated. Still there is something there experiencing this death. Otherwise, I would not be able to describe it here.

With the absence of any demand to repeat or use this death process, the senses are given a field-day. The breath, no longer under the domination of the separative thought structure, can respond fully to the physical environment. Upon seeing a beautiful mountain or sunset, the breath is suddenly drawn out of you, then back in, all in a natural rhythm. This is where the expression "breathtaking beauty" probably

comes from. The only way you become conscious of things happening round you is through subtle changes in breathing patterns. It is a tremendous mechanism, and in it there are no persons, no things ...”

U.G. points out something which is obvious to the child onlooker yet doesn't seem to enter the mind of the die-hard adult yogini. This is not to say that Tai Chi is any “better” as it too is very formalized movement and U.G does not advocate Tai Chi over Yoga at all, just that the movements seem more natural, this is clear.

The problem with both Tai Chi and Yoga as U.G points out is that they are formations of something after the event. They are compilations of observations from observers of what happened to a person when a death-process of the “me” state occurred and than an attempt to replicate this by these observers, who were of course willing themselves towards an “enlightened state”. Still today in yoga and in Tai Chi there are some so-called experts or “masters” who create the illusion that they have a great deal of understanding and self-less-ness and who have discovered “enlightenment” through the practices of Yoga or Tai Chi. This is absolutely impossible. It’s impossible because there is no way doing anything that is “me”-centric will cause “me” to disappear and also, more importantly, why the hell would anyone continue along a path of Tai Chi or yoga once so-called enlightenment had taken place, as Buddha pointed out (we think) ...

“When you know the teachings [Dhamma] to be similar to a raft, you should abandon even the teachings.....”

Here the point is not that one needs a raft of teachings to stay afloat, but actually that when all is abandoned one is not reliant on anything, the body floats by itself, there was no need for the raft at all. This by the way is not the traditional interpretation! However, it is a realization of the futility of the nature of teachings and teachers that act as a raft in a sea, which doesn’t exist.

The nature of many of the practices we do involve intentions to “get better” and to be “natural”, but all of these ideas happen in the natural order and spontaneity of the body.

Haruchika Noguchi and Michizo Noguchi through their own sensory investigations and independently of one another found that spontaneous movement is only possible when the body is simply allowed to be utterly free from rules and regulations. Then natural order re-formulates, the body works and functions automatically when psychology is not involved. Haruchika Noguchi created 3 very basic and simple exercises which simply relax the main regions in the body that hold tension, which he suggested would set the body up for its own natural unwinding process (katsugen undo - life energy expression). This space at the end of these simple trigger/preparations is filled with an allowance of the body to do whatever it wants, from stretching and yawning, to shaking to simply lying still and quiet and more internal processes taking over. Some people might make movements like yoga postures and stretches, others may like Tai Chi soft fluidity, but none of it is organized it is all a process of allowing what the body wants to express to follow through.

Many people make the argument that the body no longer knows what's "natural" so it has to be re-taught, but this assumes someone external "knows" and can instigate natural movement within your body. This is absolutely impossible as no tree, flower, child or other animal which is in natural state has ever had that effect on you, so why would a so-called "master"? Noguchi pointed out that the exercises were nothing but triggers to a natural process. The nature of spontaneous movement itself, he suggested, could not be pinned down, it was different from moment to moment and so to practise natural movement was indeed ridiculous as an ideology. Basically spontaneous movement is very much like the movement of animals, yoga is nothing more or less than a cat which stretches its body spontaneously as it gets up from sleep, this exact stretch never happening again, or a big yawn or any other form of natural not-thought-out expression. No child or animal goes through a set of delineated movements in order to be natural!

Movement originates without cause from void. When there is an active aspect of "me" involved in initiating any form of movement or action it is absolutely clear that this is a physical expression of a "me" trying to end itself...it is an attempt to "fix" a "me". In a sense this is exactly the same as a psychological conversation about ending the "self", just in physical form. It is impossible and it is entirely psychologically based. When there is movement from the physiology, such as peristaltic movements, or in the natural movement of breath and in the heartbeat and in orgasmic releases over which the body has no control, in these situations there is no "me" involved.

Of course the "me" can try to control all these things but this is a form of manipulation of nature. We assume that some functions of our body are "voluntary" and others "involuntary" but this is absolutely untrue. "Voluntary" movement suggests there is someone "volunteering", it suggests a "self" with choice, so the ideology of there being "voluntary nerves" is just another misconception of the human physiology. This assumption leads to all sorts of ideals about the body: how it should be, what it should look like and how we should treat it. The mind splits itself further away from the body in this way. All movement is involuntary as there is no one at the helm. It is only the belief that there is indeed a controller that causes us suffering and inevitably leads us to belief we need to "fix" or "resolve" something and so we create *intended* forms of movement rather than just moving, or in meditation *intended* forms of breathing rather than just breathing. Real movement and real life begin at the point we lose ourselves and go into movement without control. Interestingly many dancers have become interested in this kind of process and the more spontaneous forms of dance, with or without music, have this kind of essence in them: 5-rhythms (<http://www.gabrielleroth.com/>) being a popular variety of this kind of approach. From Isadora Duncan:

"If we seek the real source of the dance, if we go to nature, we find that the dance of the future is the dance of the past, the dance of eternity, and has been and will always be the same. . . the movements of the "savage", who lived in freedom, in constant touch with nature, were unrestricted natural and beautiful. Only the movements of the naked body can be perfectly natural. Man, arriving at the end of civilization, will have to return to nakedness..."

The psyche itself, or "mind", is an illusive quality or energy, it is not actually seeing "reality" although it believes it is. U.G considers this madness to possibly be a

degenerative state of the human being and something that natural evolutionary change will simply kill off because it is impossible for the organism of the body to survive in such a detached state from the senses. The point of this article is not to suggest that people don't do Yoga or Tai Chi or such things, but it is to question the underlying motives and most importantly to really look at these expressions as children would do and see whether this is something that actually looks and feels natural.

If one looks at nature, coordinated movement occurs without trying and without attempting to do such a thing, just as stretching and opening occurs when the body feels it needs to and not when it doesn't. Much of the strong opening and stretching is very inappropriate for people with a cold and deficient disposition who would do better taking more rest and simply walking or doing more Tai Chi-like movements, this is simply more appropriate to their bodily energy and also to the senses of that person if they really go within and feel. Strong stretching is useful for those with a lot of tension and heat trapped in the body, so the more physical forms of yoga would be more useful for these people. But more important than any of this is that people need to respond moment to moment, day to day, routines of doing yoga and "trying" are completely futile. The nature of yoga is impossible to attain, it is something that is already innate within the natural body. True yoga/Tai Chi is natural body movement, it is just when there is a death, a letting-go beyond description, that allows for the natural body movement to do what it wants to do beyond posture and completely without any parameters. The body can move and is allowed to move as it pleases.

We need to bring back the sensory into yoga and Tai Chi and all these art forms so instead of it being about traditions and lineages of men it's about a natural relationship to the sensory body and what it is people individually feel themselves, not what they are taught but what they actually experience without being taught. What do you *feel*? This should begin all processes.

The work of the two Noguchi's is absolutely brilliant in their clear and understood highlighting of the fact that beyond a gentle preparation of the body, there is nothing else to "do". Simply a beginning preparation, then space for the body to unwind and shake and stretch and follow its own natural recourse is the best form of physical exercise and results in a body that is deeply supple and more importantly very sensitive and responsive. There need be no trials and tribulations, none of the asceticism of the "no pain, no gain" ideology... all this is bullshit of a "mind"-dominated era of masculinization. What is now apparent is that traditions and ideologies have to die and history in us has to pass away in order for us to be able to see clearly what there is. There is no point in traditions that you can't feel. No point in following patterns that you don't sense to be actually true, otherwise it is all follow-the-leader. One can be sure that if there is a leader who suggests people follow him, it is simply a blind man or woman leading other blind people.

Yoga is innate, it is there already, so death and letting go is the only way it becomes completely apparent again. If it isn't death of "me", the death of the actual physical body returns the body into the yoga of life where there is no resistance. Instead of making yoga and Tai Chi and similar movements external and trying to copy masters and attempting to fix ourselves, there has to be a realization that these things have always be within and it is simply a cloaking or an armouring by the "me" that has prevented the natural-human body coming up for air and breathing again in Eden.

Please see:-

U.G. Krishnamurti:- <http://www.ugkrishnamurti.org>

Haruchika Noguchi <http://noguchi-haruchika.com/home.html> (please translate page)

Michizo Noguchi <http://noguchitaisou.sakura.ne.jp/index.html> (please translate page)

David Nassim

13/2/2013

The end of relating: The non-transactional nature of reality.

We always believe that relationship has to do with at least one other, something that is separate from “me” that “I” am “relating to”. However this notion or felt-state is a resistance to the true nature of reality. There is always a seeming separateness but this is actually merely the surface of what is going on, Oneness in fact is implicit.

This deeply changes any so-called relationship we might have. Even “we” here is a problematic word but please forgive the conventions of writing. A process of transaction is always perceived to occur and transaction is one of the mainstays of our ideology about relationship. It's an “I'll scratch your back if you'll scratch mine” type mentality with an inbuilt assumption that this is what goes on in wild-nature, but actually this is only the human perception of what goes on in the wild. In fact there is no transaction in nature. There is no nectar “made for bees” or ants that “tend plants” and get sweet sap from it “as a reward”. Nature is simply not like this, all of these are anthropomorphic ideologies wherein the human being is applying human “self” to nature and are a total misperception of everything.

In fact nature is completely free, it is expressing everything without regard for what will happen next, without interest in “future-based thinking, and this also applies to the squirrel who hides acorns in the winter-time, he's doing that in the moment, based on temperature change, not because he's building an insurance policy! The point is that nature is just an explosion of life happening, it's not teaching, it's not even “evolving” or “devolving” it's just expressing uncontrollably *for no reason*. This is often very difficult for humans to realize because we are seeking for meaning everywhere in everything, in hopes of finding a solution to feeling separate.

As such there is a certain ridiculousness to the idea that people in relationship to one another “share” or even the “connect”, for what is there to connect? What is broken which then requires coming back together again, in fact it is not even connection although this is often a word we use to describe something we feel. I have spoken about “Love” many times in these articles, it is a word now loaded high with idealism and in fact very often acts as a contraceptive for actual connection, interestingly expressed here in this excerpt of Frank Sinatra's classic:

“Something Stupid”

*“ The time is right
Your perfume fills my head
The stars get red
And oh the night's so blue
And then I go and spoil it all
By saying something stupid
Like I love you
'I love you...' ”*

And it *really* is “stupid” or rather purely mad..... and this way of thinking is also assumed to be an all a man-thing. Just as women berate men for a lack of intimacy, so men berate women for a lack of impersonal perspective, and so it goes on. Actually the two are one.

There is no contract for relating, it isn't about entrapment and control, or dismissal and rejection...none of these is actually real. Nature is already at One, it isn't at two. So there can never be anything called a relationship, this idea is purely fictional. Attraction and repulsion are occurring within the same singular energetic field. The problem is that when the "self" develops it wants to break everything down into parts, so "me" and "you" are deeply separate and dissonant, far apart from one another. But if "me" doesn't in fact exist then what is going on is without anyone's direction, it is completely without a leading head...anarchic. (See the Headless-state as expressed by Douglas Harding <http://www.headless.org>).

In regard to so-called "relationship" the impossibility of separateness of "me" and "you", causes a great deal of difficulty if actually looked into with an interest rather than dismissing it point-blank because it doesn't fit in with what you're used to. When there is a natural opening to nature in all its true expression, there is an opening to the natural human and the reality in this moment of what nature is through the human body, not the imaginary ideology of "what it would be like if...". Looking into the possibility of relationship as being purely fiction can overturn millennia of ideology about how society is formed and run and based on transaction.

Transactional relationships fundamentally don't work, (I won't go into the psychological method called "transactional analysis"). The basis of transaction is unnatural, it isn't about making something "fair" because nature has no judge or jury, judgment is all within "self". Nature is not "cruel" and "red in tooth and claw", there is no "selfish-gene" as some would like to think as it verifies the "me", it is actually uncompromisingly as it is, neither poles of "fair-nice" or "unfair-ruthless". In between these expressions is the "narrow path" or "middle way" which in fact is neither a "way" nor a "path", but simply that the "self" can't see as judgment gets in the way.

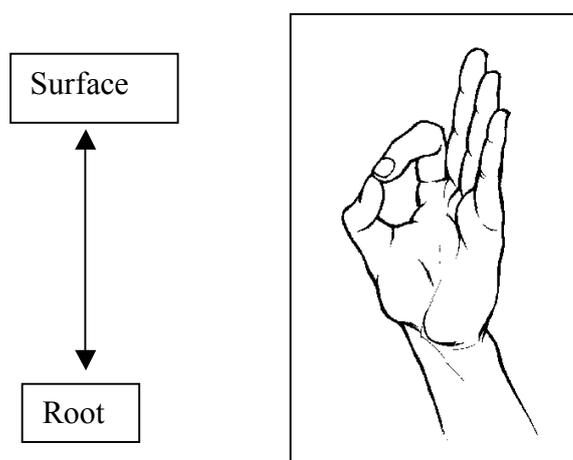
It is now common place for women to feel that sexual connection is something they "own" and can give out in return for "good behaviour", it is seen as a power and control factor for men. Here the role for men is seen to be about doing her bidding in order to ultimately "get what they want". Being sexual has connotations with performance targets, where it's all about "how many orgasms can I get" or "how good you are in bed" or how "bad". The whole thing is about a transaction between "giver" and "receiver". A "good" lover is presumed to make a partner feel pleased, he/she gives and receives proportionally, and a "bad" lover won't, it is assumed they are "selfish". But nature has no parameters, it sees behind the notion of "good" and "bad". Then all there is, is natural Oneness and in this there is relaxedness, which means an in-love-ness without condition. This is the only kind of love there is, not "with a person" but with everything. Love is all *and* nothing, it's non-specific.

Medicine is also based on transaction that forms hierarchy, control and power where the patient and the practitioner have roles that are played out in order to "heal". However in neither of the cases above is there a performance, no actor versus the audience, they are utterly one, nature is living through everything and therefore the ideology of relationship is impossible. Nature just happens, both sexually and without sexuality, it happens when people seem close and when people seem far. It doesn't actually have anything to do with a "me" and a "you", it is very irritating and upsetting when we believe it does because our expectation is for something else.

People in the Western world are often regarded as utterly mad by people in many indigenous societies, *especially* in regard to relationship. (please read the brilliant and vital “Sex at Dawn”: <http://www.sexatdawn.com/>) Often the Western person investigating the tribe is met with total disbelief at their misunderstanding of the nature of relationship. In these tribes men are usually seen as exactly expressive of what they are naturally. There is a total acceptance of the nature of the masculine energy as that which by nature “seeds” many partners in a lifetime. Tribal women have a complete understanding of this. The masculine energy is accepted and known to be beautiful and celebrated by the whole tribe. Equally the female and her central expression as the creator is also accepted and seen as perfect. Her requirement to be protected, to be powerfully passionate and to be seen, are all part of the cultural understanding.

While there is still warped-ness in those indigenous societies, i.e. still ideologies of “me” versus “you”, it is to a far lesser extent and without the intensity that it occurs in the Western world. The Sufis say on meeting someone: “I am you rendering ridiculous anything that comes after this statement which are about love, sacrifice, ideologies of transaction, “me”, “you” and the whole nine-yards, it debunks the whole thing in one shot.

Wilhelm Reich pointed out that healing is not about the hierarchal power of the healer, it occurs at the *point of contact*, this concerns the basis of all the ancient medicine that has ever existed - the nature of the medicine is not to do with the practitioner or the patient, but with the nature of healing touch that occurs purely naturally at the right time. The healer is simply a finger of the hand of nature that is naturally that, not by role or ideology but by nature. The patient is just another finger, by nature at that moment in time, and the roles could alter at any point. It’s actually *one* thing happening, like an index finger and a thumb joining, so they are one at the palm but then they connect again on the surface also. This is often why fingers are joined in the various mudra’s of ancient India, it is a symbolic depiction of Oneness on the surface (fingers) reflecting the root:-



As always with medicine, and indeed with everything else, there is no process of getting better, or understanding more, or of “self-development”, the nature of healing is always about the occurrence of a dropping away or a letting go, a dissolving or

unravelling, or a bubble bursting. It is *never* the situation of something being added-on, but always the revealing of something that was originally hidden. The same is true for the nature of so-called “relationships”. There is a longing for the “other”, who in fact never left.

Please see the vital clarity of Tony Parsons <http://www.theopensecret.com>

Also please see the work of genius 2012 film “A Caretaker’s Tale” by Danish director Katrine Wiedemann (<http://www.imdb.com/title/tt2429638/>) which completely dislodges the ideology of the common understanding of sex, love and relationship by presenting the child’s view. This for some disturbing and for others brilliant depiction completely shatters the illusion.

David Nassim
6/ 6/ 2012

Lightning Rod: The rare and timeless clarity of U.G Krishnamurti.

There is no category into which U.G Krishnamurti can be pigeonholed. Simply he was a man who “died” while the body was still alive and remained in that expression for the last part of “his” life. What had “died” was the aspect we might call “self”, the illusion that in fact there is a “me” at all. This illusion died and so the sense of “being separate” or “individual” also ended. U.G. plainly called this “the calamity” to clarify its nature rather than the imagined picture of a beatified “enlightenment” that many people seek and never find.

U.G had a life which drew him towards some of the most influential mystic teachers of his time and also came into contact with a number of influential figures yet he remains an almost entirely unknown figure. Fame never held any value for U.G, but more to the point what he had to say was so difficult for most listeners to engage with that in the end they felt exactly as U.G had warned them in the beginning, that they would receive absolutely nothing from speaking to him!

U.G. out and out rejected the teachings of Ramana Maharshi and Jiddu Krishnamurti, whom he met and spoke to directly a number of times through life as they were contemporaries but not relatives. Through his life and the suffering he experienced living from day to day, as we all do, made U.G deeply involved in a seeking process all the way through his 20’s, 30’s and 40’s. Eventually after listening intently to many spiritual teachers he renounced the lot, explaining that simply it was impossible for a person who peddled religion, spirituality or even non-dualist approaches as something that was to be “bought and sold in the market-place” to offer anyone except false expectations.

In this he completely abandoned the whole endeavour of seeking. It is only after this period that he was said to experience that “calamity”, which was 8 days of intense physical pain that spontaneously occurred. He did nothing to gain this as a mystic experience, there was in fact no gain of experience any more. He describes the process as being like an actual physical death in the midst of life, that the body almost goes through a cathartic rigor mortis type experience. He explains that there was nothing “wonderful” about this process but that the resultant situation was what he describes as “the natural state” which is akin to an infant or animal state. The “adult” ideology of “me” and the sense of separation that is contracted around every cell of the body seem to completely die away in the process of the “calamity”.

U.G remained completely different from many of the other so-called non-dualist speakers. He never wrote any books or gave any expression to the outside world about his experience in terms of lectures or teaching people about “liberation”. His simple message, which was given to those who cornered him and asked him questions only, was that the whole idea of spirituality and the notion of enlightenment was a huge and incomprehensible error of understanding on the part of the human and there was absolutely no way for enlightenment to possibly be achieved. He also pointed out that what had happened to him was pure chance, it wasn't something that had a definable process to go through and all his years of seeking were a “burning off” process which were utterly in vain. The actual event of liberation had nothing to do with anything that had gone before, in fact it was the total inversion of what had gone before.

Moreover, U.G. pointed out that it was like a lottery win or a lightning strike, no-one knew when it was going to come about or how, the parameters for it being a particular time and situation of the natural event of “me” having burnt off enough. A natural balancing being at the right point for there to be a letting go of “me” is as impossible to predict as when and where lightning is going to strike next or predicting the exact moment of death.

Many people came to speak with U.G., some people recorded him, some videoed him and others wrote down what he said in conversation which is why we now have some connection to him. He never engaged in publicity or had any interest in sales of his expression at all and would not be engaged in it, which is why all his conversations to this day have no copyright and are all freely available online (<http://www.ugkrishnamurti.org>). Without this all of U.G.’s life process would have died with him. For him this was absolutely as it should be for there was “nothing I have to offer mankind.” The brilliance of this is beyond comparison to any of the other non-dualist speakers alive today.

Whilst all we get are snippets of recordings and some conversations that have been put down about this man’s life, there is always absolute authenticity in his expression that there is nothing for people to understand or to “get”. He expresses this simply by **not** creating “meetings” or “retreats” and thereby not becoming an icon for people to go to and see as being “different” or special. Of course people did this anyway but they did it at their own peril because U.G truly had no interest in that. Why would an infant or animal have an interest in publicizing a book or being a “person in the world”? U.G pointed out in a transliteration of his conversation with film-maker Mahesh Bhatt ***“It [the body] doesn’t want anything except to function.”*** This deep simplicity points to all the various people that I have tried to accumulate in this website - Health Instinct. There is an innate truth in that all the body wants to do is to function, there is a realization that the “me” simply gets in the way of this functioning and creates a world of altruism, morality and the battling political poles of our society. U.G totally deplored all of this and explained that while “self” was part of nature and there was nothing to “fix”, the whole of human culture based on the “self” was also an eyesore to nature. He clearly pointed out that all of human culture was a total travesty and amounted to nothing. Wild nature he understood to be perfect and without the requirement of an added-on “me”, as a result he saw through all the illusions of society and had nothing to do with its ins and outs. He joked that it was more honest to be involved in making money than in being a salesman of spirituality or non-dualist ideology. He pointed out that “those religious people” were simply continuing an illusion that was millennia old and simply said “Tell them that there is nothing to understand.”

Today there are so many people who speak of non-duality and feel the need to express this openly, to talk about it and to engage with it. But once you know something is a dead-end, why would you engage with it further? He reiterates the Tao Te Ching when he pointed out *“When you know nothing, you say a lot. When you know something, there is nothing to say”*. “Know” here of course means the natural state rather than intellectual knowledge. It is only the want to get something that keeps us continually going towards these “masters” and these “explainers” of the human condition. Each move towards them is an attempt to get something and each move away is a recoiling when we don’t. As U.G points out, if there was really a clarity why

would there be any particular interest in speaking to people about something they cannot get and they do not want, for the “me” its own death is the last thing it wants! His point is really to “let it alone”, not to engage with it and so he has nothing to add/offer. His conversations with people end in silence because there is a realization that you can't get anywhere with him, he knows your question before you do and he can see the contracted-mind as though it is a stain on a clear window, he has no interest in it and sees straight through. This is not to defy his expression, but to point out that the infant and animal state have no interest in engaging on this level. He debunked doctors and medicine and pointed out that these people were also often involved in trying to blind the clarity of nature and the body's innate sense of healing or dying if that's what needed to happen. It wasn't in contention for him.

I wouldn't like to classify U.G as anything, but on returning to reading his work after a gap of about 18 years I feel so much that the clarity of his understanding was beyond what I could appreciate at that time. In the processes of my own seeking and being involved in peddlers of spirituality of some kind or another from all over the world one loses sight of the realization that it is all a road to nowhere. U.G's point is that in a sense engaging with people of this kind simply adds to the sufferance of everyday life. Why bother? What does it actually do for you? What do the practices, avidly going to meetings, involvement with people who are “on the path” or “off any path”, what does any of it actually do for your feeling? If there is something truly resonant about it then that's great, but simply playing music together or having a drink down the pub or going running is exactly the same thing, there's no reason to do something unless some inner feeling and want propels you to go towards it.

There is no “should”. There is no requirement to try, or to keep-going, or to keep barking up a tree when a person suggests they are “not selling” but in fact go ahead and sell anyway. When something is clear it is clear all the way through. A dog or a child is authentic, this too is the expression of UG, it isn't trying to fool anyone, it is simply the direct and complete expression of the truth for no-one by no-one.

In a way the fact of him not wanting to engage with people and not delivering a masterpiece booklet on his experiences or putting up a website with his name on it (all that do exist had nothing to do with him, nor were ever condoned by him) expresses exactly that he is one of the only ones for whom lightning really did strike. When the human returns to the natural state they become invisible, they go back to the jungle, back to the simplicity of life, they don't perform or have the need to, they don't go out and fight for their corner or expression and explain that everyone else's is nonsense. They simply point out that they have nothing to say and they leave it at that, then go back to just living simply and most likely close to nature. Our draw back to nature is expressed through the life of Masanobu Fukuoka

(http://www.onestrawrevolution.net/One_Straw_Revolution/One-Straw_Revolution.html)

And our interest in reconnecting to spontaneous bodily expression as expressed in the work of Michizo Noguchi (<http://noguchitaisou.sakura.ne.jp/index.html>) and Haruchika Noguchi (<http://noguchi-haruchika.com/home.html>) are expressions that relate to U.G's point but are of course without the Emptiness that his words come from and as a result they form teachings which of course can lead us to worship.

As U.G. points out, it is only when we no longer want crutches and realize we can walk that there is any kind of freedom. It doesn't have to be a freedom of liberation, part of the burn-off of "me" is the process of seeking for the end of itself and this is perhaps the ultimate deepest layer. Certainly to stop looking towards people as being the answer I think was U.G.'s point, as he explains most beautifully in an interview with Jan Kersschot in 2004:

The intention in studying the lives or the biographies of some of those people whom you think were enlightened is to find a clue as to how it happened to them, so you can use whatever technique they used and maybe the same thing will happen to you. This is what you want. And those people give you some spiritual techniques, some methods which don't work at all. They create the hope that some day it will happen to you. But it will never happen. There is one thing that I am emphasizing all the time: it is not because of what you do or what you don't do that this kind of thing happens. And why it happens to one "individual" and not another – there is no answer to that question. I assure you that it is not the man who has prepared himself, or purified himself to be ready to receive that kind of thing. It is the other way around. It hits. But it strikes at random. It has no cause. All this seriousness about the "spiritual goal" ... Let me tell you that all that wanting leads seekers nowhere. And I have nothing to give. (interview with U.G Krishnamurti from "This is It" , Kersschot, 2004)

In another conversation he says that *"You have to be saved from the very idea that you have to be saved. You must be saved from the saviours, redeemed from the redeemers."* And I would add, that these saviours and redeemers are all the people that are actually out there making any kind of show about it, for if it is nothing why would life be interested to express this through the natural body?

In another interview in 2007 just before there was a complete death, this time of the physical body, U.G offered his "Swan Song". Herein lies everything that his simple message was, and it is no more than this. Instead of seeking beyond this point U.G suggests the possibility that if we are going to seek, which is inevitable, don't bother seeking it out in people, for the falsehood of the importance of their message is a total misconception. Live and be free of that, is his point, and what will be will be.

My Swan Song

U.G. Krishnamurti

[This piece was dictated by U.G to Louis Brawley in mid-February 2007.]

What I have found of and by myself runs counter to everything anyone has said in any field of human thought. They have misled themselves and misguided everybody. You still fall for all that because if, for instance, you were to change your diet you would die of starvation. But I want to live forever! Can you keep me alive and healthy, the way I have lived for ninety years of my life? No? But that's all that interests me!

When once it throws out everything that has been put in there by your filthy culture, this body will function in an extraordinarily intelligent way. It can take care of everything.

If at any time I accept anything, it is not what the religious people have told me about the way the body functions, but what the medical doctors have found. Yet, what they do not know is immense and they will never know how this body functions.

I have never taken any medicine nor have I ever seen a doctor. All the doctors who have advised me not to live the kind of life I have been living are now dead and gone. There is one exception – once, I had typhoid fever when I lived in Madras. My wife's brother was a top doctor in the General Hospital in Madras. The British had a wing in the hospital for themselves and nobody else was allowed to stay in the rooms in that wing. That year, however, they opened the wing to the general public. So my brother-in-law got me one room in it and another for my family members. In that room my wife and grandmother stayed. Three nurses took care of me taking turns every eight hours for a whole month, after which I walked out.

Although I assert that all doctors should be shot, I don't advise others not to see a doctor. I don't know what I will do if I am in a situation where I want to prolong my life a little longer. So I would never tell others not to see a doctor.

I brushed aside everything born out of human thought. Everything they told me falsified me. And what you are trying to get you can never get, because there is nothing to get.

What you are is a belief; if you let one belief go, you must replace it with another, otherwise, you will drop dead. I am telling you, a clinical death will occur. It is not the near-death experience of those 'near-death' scoundrels.

So you better go and make money and enjoy the fruits thereof.

All those filthy religious people are fooling themselves and fooling everybody, living on the gullibility and credulity of people, making an easy living, selling shoddy pieces of goods and promising you some goodies that they can never deliver. But you want to believe all that nonsense. It's a reflection on your intelligence that you fall for all that crap to which you are exposed.

Nobody has given me the mandate to save you people or save the world. The human species should be wiped out for what it has done to every other species on this planet! It has no place on this planet. If I am sure of one thing, it is that. If it were not for your destructive weapons, you would have been wiped out a long time ago. And you are going to be wiped out, because now others have the means to wipe you out. But you are not going to go gracefully without taking every form of life on this planet with you.

With minimum means you can wipe out the maximum power.

The body knows what it needs to do to survive. If it does not have the means to survive, it goes gracefully. The only reason for this organism to exist is to give

continuity to the human species. Sex is only for reproduction, but you have turned that into a pleasure movement. What else is sex for than reproduction?

The human kind appeared on this planet and it thinks all this has been created for its use. You think you were created for a grander and nobler purpose. The human being is a more despicable thing than all the other forms of life on this planet.

You are just an animal, but you are not ready to accept that. You are not more intelligent than the other animals.

The native intelligence of the human body is amazing. That is all it needs to survive in any dangerous situation in life.

The native intelligence is what you are born with; the intellect is acquired from what they teach you. So, you don't have any words or phrases, or even experiences, which you can call your own. You have to use that knowledge that has been put in there in order to experience anything.

There is nothing to your love: if you don't get what you want, what happens to your, 'I love you darling, dearie, honey bunch, shnookie putsie, sugar britches, petite shu-shu, sugar booger?' If you don't get what you want out of all that, what happens to your lovey-dovey?

The only test for me is money. How free you are with your money? I don't mean, "How wasteful you are with your money?"

I have nothing to lose if the whole thing is wiped out. I have nothing to gain if it remains the same.

The only relationship you have with anybody in this world is "What do I get out of it?" That's all you care about. Other than that, there is nothing to it!

You all fool yourselves thinking that you are going to get something by hanging around me... ho ho ho! You're not going to get a thing because there is no need to get anything from anybody.

You can't fit me into any religious frame. I don't need to fool people and thrive on their gullibility and credulity. Why should I? I'm telling you, you will lose everything! You are not going to get anything from anybody. There is no need for me to say you're not going to get what you want from anyone else either. That you will find out by yourself. But that you can't do either by your own effort or by your volition or by anything you do or do not do. That is not something that happens in the field of cause and effect.

Everything was thrown out of my system. I don't know how I was thrown off the merry go round. I went round and round and round. I was lucky - luck, not in the sense that when you go to a gambling place and win if you're lucky. They put me on a merry go round; I went on and on and on. I didn't have the guts to jump off. I was just thrown off like an animal thrown from the top of a tree. The animal just gets up and runs off.

Fear makes your body stiff and then you will certainly break your limbs. My body is never stiff.

The demand for permanence -- permanent relationships, permanent happiness, and permanent bliss - in any field and in any area of human existence is the cause of human misery. There is nothing to permanence.

So don't be a damned fool! Go and make money. That's the only thing that impresses me – cash on the barrel! I told my grandparents this even as a little boy.

I am in perfect harmony with this world, exactly the way it is.

I will never break the laws, no matter how ridiculous the laws are.

I told Bertrand Russell, "The H-bomb is an extension of your policeman; are you willing to do away with the policeman?"

"You have to draw the line somewhere!" he said. I just said goodbye and walked out.

There is no need to change this world at all; and there is no need to change yourself either.

I am not a sociable man; yet I am not anti-social.

What I am trying to emphasize over and over again is that what has happened to me has nothing to do with the spiritual nonsense they preach; it doesn't have even a teeny weenie bit of spiritual content. It is a physical phenomenon pure and simple. Once this body is freed from the stranglehold of whatever is put in there either by spiritual teachers or secular teachers, or by those scientists and medical technology, it functions in a very efficient way.

At the time I was born, when my mother introduced herself to me as "I am your mommy" and hugged me and kissed me, I apparently kicked her; and she died in seven days after I was born. When they put me into the frame of an enlightened man, they said that the mother of such a child can never have any more children or sex, and that she would die. Actually she died of puerperal fever, but not because she gave birth to an enlightened man. They have to put such people into that frame of giving birth to an enlightened man.

An enlightened man can never have sex because he cannot reproduce another one like him. Once an interviewer on television asked me, "Can't we take your sperm and make a woman pregnant?" I answered, "There is no sperm anymore." Anandamayi stopped having her periods when she was twenty-one, after whatever had happened to her. She was a nice lady. She was a genuine article.

Your birth is not in your hands. You're here because your parents had sex. But I can say now that that your death is in your hands.

There is no meaning in and no purpose to suffering.

If a body is lucky enough to stumble into its natural way of functioning, it happens not through your effort, not through your volition; it just happens, but not by what you do or do not do. It is not even a happening within the field of cause and effect. 'Acausal' is the most appropriate word for it, because a happening can never be outside the field of cause and effect.

If it stumbles into this of and by itself, such a body will be so unique that it will be unparalleled in this world and will function in an extraordinary way. Such a body has never existed before on this planet.

You don't have to take my word for it. Be miserable and die in your misery.

And such a man will be more spiritual than all the other claimants, but not in the ordinary sense of 'spiritual' - that nonsense must never be used. Spirit is only the breath as in "he breathed his last;" the word has nothing to do with the spiritual crap.

Vallecrosia, Italy, February 2007

Also please see:

<http://www.youtube.com/watch?v=6Vf-Xsr0f4w>

Please also see the brilliantly hilarious documentary on the fake-guru Kumare:

<http://kumaremovie.com/>

David Nassim
20/12/ 2012

The use and limitation of astrological-type investigation: what can it tell us and what can it not touch?

From the outset I am assuming that it is understood that astrological studies of whatever kind *do* have some relevance for humans and that the energetic model rather than modern materialist model of reality is realized to be a natural picture of what is going on. For someone who wants the limitation of modern scientific “proof”, one would need to “test” the astrological models for oneself, in detail, and on a significant enough portion of people in order to gain any realization about how interesting and accurate these studies are....this is a suggestion before criticism is cast.

Astrology covers a huge arena of expressions. However it is something that joins many ancient cultures together, in that it was considered that the outer world was a representation of the inner and vice-versa. Initially in many cultures astrology and prediction of the weather was key for the beginnings of agriculture and the attempt to ready the senses for the next season. It is only later that astrology came to be focused on individuals, often beginning with kings and emperors and working its way into the population at large.

We must look at the origin of this philosophy in order to find its root sense. It was originally a way of charting nature, a way of plotting what seemed the most likely course of future events, a way of being prepared for the season’s movements and so absolute union of the human to natural cycles, in essence it was a tool to aid the human in returning to his instinctual senses. For if there was instinctual sense, there was also total realization of the coming season and so **a total lack of requirement for any form of astrological predication**. Astrology is a tool that aims to end itself, not make itself an absolute to live by.

So all forms of astrology are born out of a need to somehow return the human being to his/her senses. The use of astrology through the centuries is in itself a realization that the human requires loosening and a “let go” of the narrowing focus of “me” which forms separation between the natural cycles and the body. Many rituals and the taking of hallucinogens and ceremonies in tribal culture are all about this very issue, as is the root of healing. As time moved from agricultural into city-based ideology and away from the tribe and the group, to being about the individual/individualism, so astrology became focused on the individual until today where there is a massive industry based around astrological readings that are about the search for so-called “self-realization”.

The key question being asked by everyone in modern culture is “who or what am I?” We have been lost in a jungle of past-parental ideology and so-called “conditioning”. We are told by gurus and by therapists that we can “get in touch with our true self”, or even better, our “life’s purpose”! Astrology is sometimes used as an “aid” here. Why is it that something which originally charted nature is being used to consider whether our bank balance is going to rise and fall, and whether or not one will be lucky in a monogamous relationship. None of this has anything to do with nature and everything to do with a humanizing or “anthropomorphism” of nature. It is actually a distortion and so astrology and the whole basis of its understanding is completely corrupted by our own subjectivity and political/social or even so-called “spiritual” agenda. But what actually is it without the superstructure of “therapeutic” jargon?

In a purely observational situation, primarily there is a child-like noticing of something. Secondly there can be the charting of what was observed, and thirdly the interpretations of this. One can recognise this as the child who simply observes, the teenager who charts and the adult who interprets. The inaccuracy increases with each age. The child is perfectly accurate, the teenager begins the distortion, omitting what he/she finds uninteresting, and the adult narrows it down even more to a very subjective view based on “personal perspective”, which sees life through a tube!

As we go back into the origins of astrology and its true use and understanding, we move back in time in our own lives and into our own view of the universe, or we can consider it to be the view of the ancient natural-indigenous human (child), the person of the bronze age (teenager), and the person of the modern age (adult), this too shares the same pattern of narrowing of vision.

The adult is the aspect I wish to cut out of the picture in the following description. At the teenage stage there is less interpreted charting of events which provides raw information, but without the distortion of the adult view. This is the expression of what astrology was in its origin, the use of astrological techniques was to re-connect a person with the land and with instinctive sense. If we consider its use for the seeming individual, it is to recognize this body of energy that has no name or form, which is within a haze of mad energy called “me”. What astrology does is it points to the nameless and formless body of energy that “you” are, and breaks down the haze/illusion that there is a “you” separate from the whole universe, it points out that this is impossible as “you” truly are star-dust and that the nature of all manner of astral objects don't “affect you” but actually *are* “you”.

How do we know when the “me” begins and when it ends? If we go deep into the cells of the body, is that “you”? Are you inside or outside an atom, if you are inside then at what level? Do you begin and end with a Higgs Boson? Then if we expand outwards from your centre, if we go to your house and your neighborhood and your country and your planet and your solar system and your galaxy....all of these are different views of “you”, so in essence “you” are everything and everything is “you”. Equally one could say, “there is no you at all, it's all Oneness”. The point is that at every level something is functioning, it is only because the contracted haze of energy that we call “me” or “myself” is stuck at a particular level that it believes the body is a confined object. Without this there is no absolute “me” and/or equally everything is “me”.

So how does astrology help? Well the astrological methods all provide expressions of the condition of energy at the time of a person's birth. Why should birth be significant? Fundamentally it isn't, however it gives the original flavour of the quality of the universe at the time of birth. Just like when we look at a seed and it becomes a particular plant, so the quality of the energy of the universe could be said to be the seed or energetic grounding from which an “individual” forms. This is true for all things and all objects, not just the human being. Everything affects everything else and how something originates follows cycles that begin from that original ripple. We place significance on birth because it is a significant ripple for the so-called “individual”. If we were looking at a large picture, perhaps the origin of humanity, this would be a broader perspective and we wouldn't consider age in years but in

millennia...the point is we use birth and we use years for these are cycles that the human is clearly within.

The origin is useful because it is an expression of a person's origin at a fundamental level, before all the ideology and parental conditioning and ideologies get built on top. It is also the origin of the physical body in a health state before it can be affected by damage to the physical form and the body structure, so everything is in its original state and essentially in this state there is no "me". No baby asks itself "what is my life's purpose?" it just lives and there is no questioning. This is only an important question in the adult mind and as a result it is NOT an important question.

Questioning and answering by some therapist or teacher simply places someone in a box, it actually encourages the ideology of "identity" and the search to find one, trying to makes something concrete when nothing really is.

What the astrological chart can be is a mirror, but it shows one the face of the child-natural-state without the baggage of adulthood. This child-quality is pure energy, the infant has no name, no identity, it is immune from the mental illness of the adult and is in every way expressing the true sense of nature. So this snapshot gives a good picture of what's going on. We know that the nature of the child is constantly present, even once the adult "me" has begun to formulate and dominates more and more of the natural body of the child, becoming inexorably more powerful. Eventually around our twenties or thirties we have "forgotten" the child, we begin to feel lost and try to find something. Essentially we are looking everywhere to find ourselves, forgetting that we have had it with us the whole time. All astrology can do is to reflect the image and trigger the realization of the child state for the adult, astrology is simply about this triggering, and only this. It is the reconnection of the human to its instinctual sense, it returns a person back into nature and into the possibility of living without an identity and without a purpose, completely the opposite of what society and pop-psychology tells us we must do.

Funnily enough the nature of astrological connection is not about theory or ideology but originally was about charting nature. There are several methods of astrology all looking at different plains of energy. Some focus on the more physical or material quality of energy, these tend to be the cycles associated with the number 12. Then there are those that tend to be more associated with the number 9 which tend to be non-material more energetic, they tend to view things in an even larger way than the cycles of 12 and have expansive viewpoints. Of course nothing here is right or wrong. The greater the number of views there are, the greater the detail of the energy one is describing. However **it is never the detail but the overall picture that counts**. If all this is a trigger back into the instinctual state for the adult, a trigger that "all this is energy" and moreover that "I don't have to be that, I'm this!", once this is recognized then the job is over. There is no requirement to find out or predict what's going to happen next. Once the instincts are engaged then there is no requirement to attempt to figure anything out, as all there is, is nature and engaging with it as it is, there is no longer any contention. As in the old days when the farmers wanted to understand the next weather sequence, astrology was done not to tell them what to do but to help them reconnect to instinctual sense with the weather patterns. So it was an aid with which return to nature, a bouncing board, not something that was the mainstay of life. It was always recognized that the true understanding of nature lay within the instinctual sense. This often happens clinically, when a person recognizes something

and points out that what you have expressed via astrology they already knew. It's this sense that "it was already known within me" that is the instinctual sense, being deciphered and differentiated from the illusionary psychology. This instinct is gut-instinct, it comes from the body, and the psychology which tends to be head-based, mental-emotional haze wreaks havoc with this.

Today astrology has been externalized. It is considered to be an art practised by the few who know and therefore have power over others who don't know. It is considered that there are people who can predict future events and so have power over others, or it is considered to be a heap of theory that's of no real use to people, or it is considered important that one must adhere to every word, but all of this needs to be seen in context. The true nature of astrological connection of any kind is very often for the astrologer themselves to get into a mode where they see beyond the ideological and the judgmental dualism of "me" to the energetic quality and then into the instinctive. If the practitioner or astrologer becomes the mirror for the person and this expression has no judgment it simply reveals the picture of their child nature and his or her family or friends in a way that allows them to see the quality of energy there. Then all that happens is judgment falls away and with it the cloak of "I don't understand this" moving to "I knew this is what I felt". Nothing that is said should be hugely different or majorly revolutionary to the person asking for the reading. It should at a deep level be obvious and instinctive, but perhaps blow the illusion away from the surface of things...that is all. It is not significant in itself, it is simply as powerful as an image of yourself as a child can be. In a way a person might feel slightly cheated that all they are getting from the reading is what they already knew, however this is actually a very useful situation as it confirms something within that knows and points out that neither astrology nor practitioner has power but actually *are at one with the person*.

The point is that astrology is made out to be something that it isn't. It isn't an oracle, nor is it a method that can bypass the senses and be used by itself to have a healing effect like some forms of forced body-astral theoretical approaches suggest. (This is known as the modernized, as opposed to ancient/ classical, method of acupuncture called Stems and Branches theory, for more on this please see my book "Classical Chinese Medicine: Book 2"). It is nothing other than a seasonal chart, and/or a resource for presenting the quality of energy at a particular moment in history that is the origin and foundation of something happening now; it is therefore occurring now and at no other time and can be sensed now. This of course is the ultimate test for astrology. **If something is truly significant it can be done without the charts.** If a person really knows the qualities of the plain of energy with which they are interacting in astrology, they should be able to throw away the charts and go blind into an investigation, simply feeling the nature of a person's quality by talking. It is the truly sensitive among astrologers who can do this, also those who have nothing to do with astrology but can simply read the natural energy and be able to realize some qualitative similarities and differences of people, this is part of all our senses of course. This points out that all one is doing is recognizing the pattern of a quality of energy and once this is realised then it is clear to the instinctive child-like senses and that is all that is useful here.

Astrology is of great benefit as it bypasses the modern psychological theory and goes straight to the root. At best it sees the core inner-child and allows this to be re-

connected with, but when this simple unquantifiable quality is taken to be something it isn't and we add on a lot of detail we start focusing on predicting futures, adding to it interpretations and ideology of judgmental, altruistic and adult-world mentality, then all the natural elements of its significance go down the drain. It becomes akin to a kind of black magic which is about one person's power over someone else, to be the oracle or oracles.

The genius of astrology is in its vagueness, in its borderless energetic understanding. It is not about boxes in which to put people but about qualities of unique energy that can all be seen as being very different in quality from each other, or very similar but all of the same original Oneness. The "self" is constantly seen as the illusion that fragments the circle from which all astrological ideas originate. All astrology is about different qualities of a circle or cycle of life, it is impossible for this to be broken, so one quality is simply one part of the whole circle, it is one-with everything else, like fingers of the same hand.

Astrological methodology has use for humans in the state of being separated and within the ideology of being a "me", instead of the natural-state of energy that is without an absolute centre. It is a way to trigger the response back into the senses again, just as medicine that works on the physical body itself re-establishes the body's physiological senses, allowing the "self" to let go of itself rather than attempt to take over. One method, healing, is directly engaging the physical senses, the other, astrology, tries to trigger that from a person's recognizing the nature of nature within them via verbal description and so the mind. One is considered "internal medicine" and the other "external medicine" but as you can see there is no such internal or external as there is no real duality, no inside and no outside.

David Nassim
21/3/13

The dualism of the Outsider:- How human society creates polarity within nature.

Many of us believe ourselves to be “outsiders” in relation to society. Albert Camus coined the term from his famous book called “The Stranger” or “The Outsider” which depicts someone who is forced to realize the absurdity of the predicament of society and its rules and also the very construction of how the human being is taught and ways in which they are warped to see the world.

The feeling of this “being outside” what is going on *in* society is something that many, many writers and philosophers from the dawn of human culture have described. There always seem to be those who see things “differently” and as a result society rejects them or they feel estranged from the social “norms”.

For the person experiencing the nature of society’s cold-shoulder, be it due to racism, political or religious separatism, social “class”, being mentally or physically handicapped or any kind of disability, or even a genius, anything that makes one stand out as “different” from the general crowd, there is often a feeling of personal identity with this term “outsider”. There are so many possibilities of what could make a person feel inadequate. Social “norms” are often impossible ideals to live up to and are created by a very specific social group. The point is that to some degree everyone feels like an outsider... so what then is the outside or inside?

For there to be an outsider there has to be an “insider”, a person or people who have “got it right”, as far as society or the specific aspect of society that has rejected you is concerned. I’m sure in our own lives we can very clearly see the external appearance of those who “conform” to social norms and those who do not. The hippies, the travellers, those involved in alternative medicine, the activists, the environmentalists etc...all of these would clearly appear to be outsiders, as do those who wear certain clothes and act in certain ways, have tattoos and piercings and express themselves in a way that goes opposite the “norm”. These people are all classified from the exterior as being “outsiders” whereas the bankers, lawyers, suited professionals, even those with more manual jobs like builders, or skilled professionals and mechanics, these are all “legitimate”. They are not outside the normal ideology and so these people might be considered “insiders”, those that build society or conform. Rather than appearing to push against society, or trying to change anything and make a mockery of it, or indeed do anything with it, they are just in it and form it.

However this kind of ideology just sees the whole of expression as external and judges everything on external appearances. It is just as possible for the banker and the lawyer to feel they are “outsiders” as it is for the hippy-healer, there are no rules to what people feel. And of course there are many hippy-healers who don't feel outside at all but in fact see the fashion of “hippyness” to be making a come-back! The point is that the feeling of being an outsider or insider has no external value, it is an internally-based feeling.

The feeling of being the outsider goes along with the notion that somehow something is broken or that something is “wrong-with”, it is a collapse-based belief that society “has to go” and that people have “suffered enough”, and that it is only people who see this that form the group “outsiders”. There is also elitism in being an outsider. In a

way it is a “how tough have you had it...!” kind of hierarchy , sarcastically depicted in this Monty Python sketch:

<http://www.youtube.com/watch?v=Xe1a1wHxTy0>

The point is that the confines of social idealism squeeze a human being into a contortion that it's impossible to truly break free of. So either one considers oneself a victim of society, perhaps becoming a freedom-fighter against it, or the other approach is one sees that the society is correct, somehow working one's way up the ladder of so-called “success” from-rags-to-richs, to find ways of living up to social expectations. Either way, the ideology has not changed, it is still one of “society is correct” which is confirmation of wanting to be dominant and not feeling victimized. Basically the outsider is forced to realize they can't or won't walk the treadmill of society, the rat-race as outsiders call it, so they isolate themselves from it, forming their own way and walking another tread-mill of “opposition”!

However if we look at the nature of the child we can begin to see the reality. The infant might hear the words: “this is a dangerous man” when presented with a burglar. However the child is very happy to see this person, not recognizing anything except the nature of what it feels towards the energy of this person. Similarly: “this doctor is a good man” has no effect on the child, who will run at the sight of this person's energy simply because there is a feeling of fear evoked. Just like animal nature, the infant nature can see through the guise of what an adult clings onto: identity. Whether they cling onto being an insider or an outsider makes no difference to the nature of the child, who doesn't see any polarization. The child will like and dislike people from both camps, there will be a seeming randomness to its preferences for people, not based on any illusive identity but simply based on feel. The child's world is that of life, there is no psychology only physiology that is functioning.

The concept of the dominator state of the insider who is all about capitalist-socialist ideals, or the victimized state of the outsider who simply cannot be that person and so fights against it are in fact two sides of the same coin. One has a powerful ego in dominance the other has a powerful ego in being victimized. The child nature does not condone society, they are not interested and so see through the illusion. For the child, “society” doesn't exist, it's just energy happening. Also when the child sees the outsider in outsider-ville or the nature of a group of people who are against it all, the child sees through this also. There is no interest in either struggle.

The natural-state is beneath the psychological state, it is the background, whereas the insider and outsider are a polarization of each other. There is an in-acceptance of everything and a movement simply to what feels natural for the child. For the adult there is psychology and the identification with being inside or outside of a group.

U.G. Krishnamurti points out this difference when he answers a questioner who tries to equate his process of travelling the world with a possible connection to the movement of the so-called spiritual teacher J. Krishnamurti....:

Questioner: Every year you spend four months in America, four months in India and four months in Switzerland. That is dangerously close to the usual travel plans of J. Krishnamurti, isn't it? He covers an almost identical route year after year.

U.G.: I don't know why he is doing that. It is the weather that is responsible for my movements. When it is hot in India, I go to Switzerland. When it gets too cold in Switzerland, I move to California, then back to India again. This whole J. Krishnamurti thing no longer interests me.

U.G.'s responses are just as a child would respond. It is not political borders or motives or religion or ideologies or environmentalism that dictate his movements in the world, but simply about what his body wants, he goes where there is warmth, not too much heat or too much cold. This is not to suggest that everyone should do this, it's just to point out that nature doesn't arise from a notion, or a polarization of one stance in relation to another stance due to circumstances forming identities. We don't have to be either the insider or the outsider and the "middle way" is in fact not a way at all. But the centre of the two poles is actually free and also the background of both poles, like the pivot of a sea-saw, the pivot is connected to the very ground upon which the see-saw exists:-



As time goes on more and more people will likely find keeping up with social norms difficult and will feel embittered and irritated by society's ways and its attempts to control. There are likely to be internal conflicts in every country globally, even those which seem very stable. The reason for this is that the insiders have become super-elite and the number of those in poverty is increasing. Outsiders of all kinds are labelled by themselves or others, but when one doesn't take on the label then something unexpected happens... then there is no "being this" or "being that", there is just being. There is no identity, there is just what is happening. No victim-hood and no dominator.

The nature of the human being is always in a child state, there is never truly a state of an adult, that's the illusion. We look through the same space we did as a child, and just as a child rests when it runs out of energy, so in old age there is more rest as the child has by then been running around for 80-odd years, yet still the nature of the child-state remains. The ideology that we have to become adults and to form society and "put away childish-things", whether it be in ways that encourage or go around

tearing down society are both forms of identity which hve nothing to do with the natural state. The child nature just experiences the sensations, the ebb and flow of life, there's no right or wrong, good or bad, just preference/constitution and a moving-out or a drawing-in of the energy. The child state is playful and open, it has no interest in being better or worse, or in making anything out of its predicament, that's all there is.

The outsider self-image is no more than skin-deep. Society may crumble and be reformed and culture may be forgotten and reinstated or recycled, but the child has no interest in the formation of any identity, nor in the victim of society/ the outsider, nor the constructor of society/the dominator. When the illusion is seen through there is nowhere to get-to ideologically, but there may be plenty to be sensed and responded to spontaneously. The true "outsider" of dualism is inclusive and so cannot be "outside", but both inside-outside as one.

David Nassim
27/3/2013

The point of clairvoyance: What is clairvoyance ?....does it have a purpose for mankind?

It is clear that some of us have seemingly strange or seeming extra-ordinary sensory expressions. These come in a variety of different forms. Some people suggest they can see, hear or smell things that are not within what is considered the “normal” spectrum of experience. There are people that can see and understand a person’s seemingly entire “past, present and future” expressions from what is occurring right now. There are those who can know about events in the past and those who can predict them in the future, those who can shed light on mysteries that are hidden from sight and those who have an understanding of ideas/information which is beyond their age or recognition and that they did not learn.

Life in the modern world can be very difficult for these very sensitive people, it is full of energy that they feel acutely, but which others seem numb to. Also their sensitivities get in the way when in conversation and interaction with others, causing them to feel a need to be isolated from most people for much of the time, possibly with the exception of young children, yet at the same time they crave human contact. Often described as “childish” or “mad” by other people, they retreat from the world and consider it a dangerous place. Also there is the feeling that there “must be something wrong with me...why am I burdened with this sense”. It can either become something that then forms an egoic state of power around them and self-justification, that: “I can see this, so I’m superior” but more often it can create an egoic mentality of being the victim of a fate of seeing and feeling things they don't want to feel.

So how does this clairvoyant or psychic trait come about and what is it? Before the age of about three many if not all children are clairvoyant to some degree. After this age they may still remain open to some of this but the contractive energy of self-identity and forming the separate “me” of the human-condition occurs after that age and from then on everything is impeded for many of us. But some people have for whatever reason retained this openness to allow for this quality of insight to come through. It is not so much that these children are special or different but they are more “wild”.

This brings us to a point made by U.G Krishnamurti during an interview in which he says that all of nature is “chatoyant” but not in ways we expect. For those of us that are openly expressive of some of our re-discovered senses there is always an attempt to find out what they are for, or even to make use of them for “humankind” and forming nonsensical ideologies such as “indigo children” and those who are born to be the beginning of an “enlightened state of consciousness.” This all becomes a fantasy that is about a hierarchy of one person being above another because he or she has a particular sense that another doesn't. This could be like saying a cheetah is better than a snail... meaningless. Or the rain is better than the wind.

Hence the madness of the human mind gets hold of these perfectly natural, normal senses and ascribes ideas and interpretations onto what it all means. However when a person senses something of this quality it is exactly the same importance or value as the smell of an orange, or the taste of honey. The seemingly more unusual senses are just part and parcel of the human expression, it's just we have forgotten what they are and so what is in fact natural is seen as “strange”. As with everything, it is society

who makes the rules and who therefore labels some children and animals as being “difficult”, or who classifies many mental patients as being “mad” and ironically many doctors and politicians as being “sane”.

U.G.’s point is that these “powers” are actually a function of the natural expression of the human at one with nature. In essence these senses are just a natural connection to everything else, they are simply senses that are about the natural web of life which has no weaver and no end, the matrix of existence that is an energy sea. Everything is connected to each other, this is clear. It is obvious that when something happens it has both echoes from the past and a trajectory into a possible future but it’s all happening right now. No-one is ever in the future to see it, so it is always a vision of what is happening now energetically and its potential trajectory into the future. The point is that these senses always occur right in this moment rather than in any other field of time, for there is none. The nature of sense only occurs in the immediate moment, it isn’t possible for it to occur outside of that, so in fact just like any other sense these senses are meaningless. There is no intention behind them, nature is just living out through the senses. The key is that our attempt to find out what it all means, to create a model of the universe in our minds where there is good-bad, right-wrong and all the rest is where the problem of duality begins to distort the nature of what was just a simple sensory function.

The human being is not a person, it also does not own its senses, it does not own anything as there is no person there to own anything, the “me” is an illusion. Beyond this there is just sense and the universe lives through the body and animates it and it senses itself. The child state is when all these senses are alive and open. Of course some people are more sensitive than others. In fact very often the more sensitive the child, the more wild its nature, the less sensitive the child the more this quality has been bred out over the centuries. As an autistic society forms, slowly children become less and less sensitive and more and more blocked. The older strains of genetics which have lineages back into our tribal roots have this “clairvoyant” sensitivity that does not work in the city and is only suited to natural surroundings. Fundamentally it is far from the fact that children and humans are “evolving” into some ridiculous notion of “homo-spiritus”, but rather that as time goes on the ancient genetics are being lost and that children’s openness is being closed down ever-earlier by an increasingly technologically advancing society. This is not about harking back to the past, only to point out that the ancient and tribal roots truly hold the lineage that we now call clairvoyant, which is simply the natural wild-senses.

It used to be that human-kind was one with nature and the eco-systems, what is now considered to be clairvoyant was actually an energy function that was connected entirely to the whole natural environment. There was no interpretation, just Oneness. Like a child at play, there is no intention or knowledge of anything, every action is innocent; there is no violence yet there is death, there is no suffering yet there is pain. The point is that none of our senses have any intrinsic morality or value judgment attached to or inside them, the human always adds this on after the fact. The nature of these senses need not be alarming but needs to be accepted as natural, without the requirement to act upon them unless there is a strong enough feeling to do so. As with a radio antenna picking up a signal we need not act upon everything we hear, only to things we resonate sufficiently with do we act on. The same is true of the information that comes through clairvoyant senses - all it is, is information, to act on this simply

occurs when it occurs, one can't predict whether one should or should not respond to these senses. Just as when walking through a street full of different shops, you can't tell if you will walk into the baker's shop until the smell of the bread hits and you decide to respond to it, or you might think you want fish and chips but the aroma from the shop tells you otherwise. The point is that the senses are alive the whole time, and the clairvoyant sense is no different, whether or not we act on it is not dictated by a "me", or worse still by an altruistic "me", but *despite* the "me" interpreting and getting in the way.

As time goes on the clairvoyant sense will possibly be allowed to be what it is, simply another range of senses that are just as natural as any other, as Dr. Rupert Sheldrake has pointed out for many years. There is no benefit or better way humans can do anything, they already have it within them to know, but instead of the processes of life being based in the head and on analytic thought, the more the physiology takes over from the psychology there will be a change that returns the human back to the Eden state of the child allowing for a passing-away of the dis-ease of self-consciousness to occur. This may or may not happen and many thousands of years from now will we be able to see if nature has kept the human alive, certainly in the present form of the modern adult human there is no chance at all that our possibility of our longevity on the planet. The more sensitive the person, the more likely a few may possibly return to nature, but for the species to continue there must be a return back to the roots of life.

David Nassim
22/3/2013

Without borders: The forgotten nature of feminine sexuality; breaking the bonds of warped-masculine monogamous relationship.

“It is no measure of health to be well adjusted to a profoundly sick society”
- Jiddu Krishnamurti

Much of the problem with relationships today is the process of single-minded focus on finding “one person for everything” type attitude. There are enormous numbers of psychological arguments for why we should “find a way” to form these relationships but that they not be too demanding or too much like this or that, in order that we somehow keep on the even keel of monogamy. There have been a myriad of books and lectures by one altruistic, narrow-minded psychologist or another who believes they have worked all this out, who expound on how the human can live in “captivity” being the animal that it is, yet all the while trying to be open and “connect to each other”.

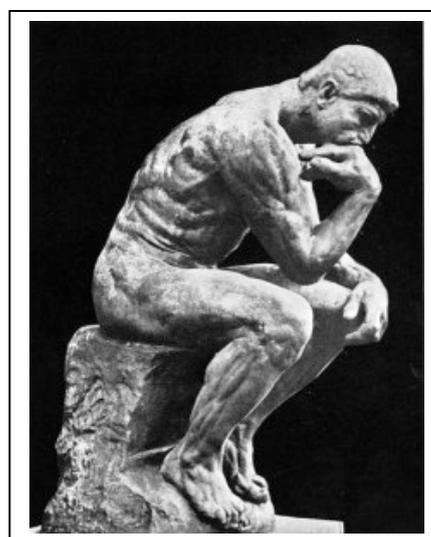
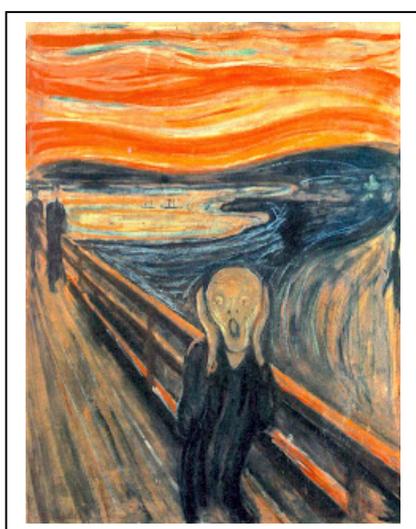
Unfortunately while this may appear to be a nice, neat way of explaining away our problems, in an effort to explain why our relationships don't work and trying to “fix them up”, in fact this is attempting to fix something using the ideals from the mental-emotional contraction itself to bring about something “better”. Why it is that the media interest is focused on “help” and “fix” and “making better” when over thousands of years of being “civilized” and of recycling of the same rubbish nothing has intrinsically changed... do human beings really think they can think their way out of this one? Think again....

The genius of a book such as [“Sex at Dawn: the prehistoric origins of modern sexuality”](#) by Christopher Ryan & Cacilda Jethá, is not just that it opens up the narrowness of focus which is the very masculine and hierarchical foundation of modern psychological analysis of relationships, but it also shows clear evidence that this struggle is both international and multi-cultural. It expresses that the surge of modern human influence is one that has not only utterly destroyed the planet from which we are born, but so-called “human ingenuity” has actually made us narrow and hypersensitive, unable to be flexible and to adapt to our environment. It is now not so much that “man is the only animal that can adapt the environment to him” but the realization that in attempting to do so he is killing himself off! The belief that the human is “more” and “better” than an animal and that the imagination and the fantasy world of our ridiculous aspirations is somehow “holy”, rather than the very thing that allows us to miss reality is something that as yet is to be fully be clarified.

Of all the things *not* to be discussed in “polite company” sex is the one which is at the root of it all. While it may be fine to have an opinion about most anything else, to have a sexual opinion that is contrary to popular belief has led to people being ostracized, mutilated and even killed. The nature of society is based on such shaky foundations that in order for its structure to be upheld it has to be clear that it cannot tolerate sexual “abnormality”. Which is to say it refuses to see that it itself is the aberration of nature, it wants to live in its “safe” box. Money, legal systems, religions and politics are all based on the conservatism of the nuclear family; the nuclear power station and the nuclear bomb, these are all the same ideology. Many will say: “why not make the best of what we’ve already got?”....”I mean this is just the way it is, isn’t it?”....in which case stop reading now....

For those who really are at the end of their tether as far as the nature of society goes, the important point is that there are a growing number of people who feel just as discouraged, just as alone, and in many ways are attempting to find a way back to Eden, or what they think it might look like. This entire attempt to change is a struggle, it is the last struggle of the human condition before it utterly drops away and lets go into the simplicity of the natural-infant state, which is and always has been underneath/background to the armour of defensiveness and divisiveness and power-struggles that keep it contracted.

For many thousands of years the yang quality of the human, meaning the upper body, the head and the thought, as well as the quality of “yang” personality within male and female which was originally about assertive activation and movement as well as expression and creativity, has been warped and contracted and forms the containment of “self”. The yang quality has become the only quality that is considered to be important, rising to the top, the above being better, the below being worse. As this pertains to the warped-yang it has formed a narrowness of vision within the human being, it has formed a separation from each other, from the body and from society. This is an attempt to split oneself, which is an impossibility for nature does not allow dualism, but the fantasy of dualism, the fantasy that “I” and “my body” are two, not one, is something that lives with us constantly. It is very much indicated by the horror or panic of the human condition represented by Edvard Munch “The Scream” (below left) which interestingly is a “scream” in a perfectly beautiful landscape which the onlooker can’t see as he/she is within their own world, mirrored also by Auguste Rodin’s introverted-prison-body posture in “The Thinker” (below right):-



For many thousands of years the nature of society has formed these images within us and through them the realization that truly, for some strange reason, life for the human being is fraught and full of sufferance compared to the life of every other animal and plant in the world. This is not because we are “better”, how could it be? It is because fundamentally we are sick.

The formation of a society dominated by the warped-yang has developed the situation of the monogamous relationship and all that goes with it, such as insurance policies,

taxation, personal ownership, slavery, war and the rest. Any one of these is an example of a society with made-up rules and made-up education that dictates that a person should live in a particular way and that one person is better than another, all of which are imbued with judgment and moralism. It is always about the dominant warped-yang expression that is sickly, narrow and unable to see itself, driving to make things the way “I want them to be for me”, and hence relationship follows suit.

Monogamy is basically like a toddler having a tantrum. It is a situation where somehow the natural-child state has been caught up in the adult’s illusion that it can own something that it simply cannot. Then there is an explosion of emotional tension that comes out in a tantrum as the pressure of the situation is released. The ideal of monogamy is the same thing and all those who engage with its ideology and find themselves in a position of divorce or estrangement, or even so-called “unfaithfulness” will simply feel exactly the same emotion that a child whose toy car has fallen into the river feels, same emotion just at a different time of life.

The problem is the attempt to keep everything under lock and key, to make for a fully-insured and secure life to ensure it’s all going to be okay in the end, but it never is. There is no way of doing this and so there is a constant battling with society and also inside ourselves as society has often gotten to us resulting in what we feel and what we “should-feel” being at odds. Psychologists will convince themselves and others that this want for security is “natural” but actually no animal wants security, for there is no time to think of its parameters, a sense of “earth” is felt right in this moment only, not in the future or the past.

However there are a growing number of people who realize that this is not an approach to life that is real, it is totally fantasy-based. A person can believe so much in the distant future, attempting to consider what will happen if this one leaves me or that one behaves like this or that, that the moment is utterly lost to them. As a result what we know about monogamy is it is the relationship of fear and of the future. Fearful times and contraction are what monogamy represents in our society, as does the society that forms it and the dualistic fantasy that goes with it. It is all illusion, and we are the pawns in the game. It is all about “what if” and “what might be”, an anxiety of impending doom, the process of ownership of each other is about a contraction of the “self” state being applied to each other, a spoken or unspoken contract of fear and so-called “trust” which is the “business” of relationship.

“Sex at Dawn” provides an opening for a realization that humans were likely not always this way. “Sex at Dawn” has created considerable publicity and interest, it has attracted both great proponents and strong critics, but in either case the very fact it has spread so much interest and connection is that it points to a truth that is beyond its words and beyond its evidence. It illustrates the nature of what we feel and even those who would moralize it out of the window or attempt to suggest it is impractical all fail to see that the writers offered no suggestion of what to do next, they just presented what they found. This shows an important acknowledgement, for in so doing they have not become part of the self-help rat-race but instead simply point to the reality of it and that humans have a real issue which is not one that can be covered up.

The point is that before we came to be dominated by the yang-aspect of the mind the “self”, first in the male and then backed up by this quality in the female, there was a

time that humans lived without this kind of relating. In small indigenous groups around the world and in prehistoric cultures it was likely that relationship was tribally based, sexual partners were not owned and nothing was acknowledged as “mine” or “yours”. There was no ideology of family being absolute, no situation of a person having one mother or one father but all the men acted as the father-brother principle and all females as the mother-sister principle. The nature of relationship was child-like, it was the pre-toddler state of the human when the world is the reality of Eden, before any idea of ownership and not jaded by personal ideals and what things “should be like”.

Polyamory means “many-loving” but actually this word doesn't suffice to see the nature of relationship in tribal peoples, which is one of not being able to even consider any of the people as being separate from “me”, they *are* in fact “me” so there is no relating, it is One thing happening. This may now be a fantasy in the heads of some idealistic westerners, however it isn't *just* a fantasy, it is an ancient memory that lives within the bloodstream which “Sex at Dawn” touches on, it is a lineage of something much older that we call instinct. This is the internal instinct that recognizes something that isn't just an idea but is actually what humans are.

Fundamentally it is the infant nature and the quality of the female that have been lost through the idealization of the masculine. So we can clearly say that polyamory, or the quality of understanding relationship without constructed borders, is actually the nature of the child-like nature of connection and is also the way of the female connection sexually. There will be no peace for the human being without the return to the earth, to the child quality and to the feminine principle. This is what has been covered-up, so essentially now that is what the human has to return to. The nature of At this time in human history for some of us there is the potential of return to this, or in our lifetimes the realization of this conundrum will become widespread and our questioning of it and of this being “in the air” will be for our children and their children to reckon with.

The first part of this comes when people realize that the nature of relationship doesn't occur the way we thought it did, it doesn't happen because of what you want it to be, or how you envisaged something “should” be, and you only did this because you were taught to, it isn't innate. Real child-like/feminine-based relationship is something that will deeply affect you and likely will make you anxious and scared and distraught at times, because if it is truly real, innate and honest it should totally destroy any previous notion you had about what it would be like. The nature of the fantasy of relating in comparison to the reality of relating is very, very different and in this world it is quite a rarity for people to be allowing enough to experience it. When there is no ownership within relationship then the female principle will have come to the fore.

Coming back to the original point of the impossibility of there not being “the one” person for everything, this can be seen as a “problem” by many psychotherapists, but for nature there is and never has been a problem. The nature of being with one person all the time is actually a form of self-induced paralysis and a form or retardation of the species; it is something that attempts to control nature and to enslave it. However, it is laughable as a real means of relating as far as nature is concerned. It is in the modern era where everything has become like this. If we really ask ourselves “how

much of the day do I actually like being with my partner/mother/father/friend etc” then we start to get a measure of what it is we feel, not what we ought to feel but what we really do feel. This isn’t about duty or “doing the right thing”, it’s about an actual desire to be with a person. Many of us really can’t stand to be in the presence of certain people, this is through no fault of theirs it’s simply energetic, somehow it just doesn’t work. With others we can happily spend hours and hours, for others an hour every three weeks is wonderful but no more, or a day once a month works best. This is the nature of it. While those with whom we can spend a lot of time will be closer to ourselves energetically, similar isn’t everything, it’s just what you’re used to and essentially this has the problem of being boring and unstimulating.

Looking at this picture we might see it as a “problem”, how on earth to find the person with one-hundred personalities in order to suit us, but this person doesn't exist. When we look outside the toddler-tantrum perspective of relating, then there is a possibility of seeing that nature provides everyone for everyone, we need all the connections there are. This binds us together to form unity, it forms community and tribe. Connection and polyamory do not only have to do with sexuality, in fact this is really a part of “connection” in every way. However nothing is prevented, there are no longer any borders or hidden contracts or small-print to read, metaphorical or otherwise.

The human being lives in poverty and with a poverty-driven mindset, because they consider that all life is in deficiency. But this only occurs because they themselves feel deficient and broken, even if hidden behind a façade of superficial “I’m wonderful!”. The actuality of their nature is all around them. The female-based community and relationship (which is expressed in several of my other articles in a series called “Nature’s Blueprint”) is something that lives with the basis of nature being bountiful and being the provider for everything. The infant-like nature of relationship or the female-based relationship is as yet impossible for the human being to re-discover, simply because he or she cannot see the potency of nature all around them and within them as a life-force which has no requirement of a “me” to lead it.

As there is a gradual fading away of the “self” state the human can return to the Eden from which they arose. It is for the female quality within us to listen to instinctual sense that by itself transforms our situation. It is never going to change through the willfulness of psychological altruism or approaches that believe the mind is a “useful tool”. When the tool has taken over the mechanism there is never a “use” for it, and the belief that there is, is part of its own programming. Outside of this box is freedom. When the female essence is re-connected to earth, then the warped masculine / tantrum-like trauma can no longer affect the human and he/she is not drawn into another round of the psychology that happens from generation to generation, from master to student, parent to child and so on. It is soon that the chain will break.

U.G Krishnamurti (<http://www.ugkrishnamurti.org>) is one of the very few who describes the natural state of human being and why it is clear that the whole of cultural history of the human attempting to control nature, including within relationships, is irrelevant to nature and to the actuality of what we truly feel. There is no “should” in nature.

Please see the work of the genius 2012 film “A Caretaker’s Tale” by Danish director Katrine Wiedemann (<http://www.imdb.com/title/tt2429638/>) which completely dislodges the ideology of the common understanding of sex, love and relationship by presenting the child’s view. This for some disturbing and for others brilliant depiction completely shatters the illusion. I know of no other work of art that has so clearly and brilliantly understood the human condition.

David Nassim
11/3/2013

On Falseness and Instinct: Differentiating the mental-emotional from the instinctual.

In a book of U.G. Krishnamurti's (<http://www.ugkrishnamurti.org>) collected conversations "*The Mystique of Enlightenment*" a particular paragraph speaks to our inner core and points to something we all experience but seldom acknowledge:

"I arrived at a point when I was twenty-one where I felt very strongly that all teachers -- Buddha, Jesus, Sri Ramakrishna, everybody -- kidded themselves, deluded themselves and deluded everybody. This, you see, could not be the thing at all -- "Where is the state that these people talk about and describe? That description seems to have no relation to me, to the way I am functioning. Everybody says "Don't get angry" --- I am angry all the time. I'm full of brutal activities inside, so that is false. What these people are telling me I should be is something false, and because it is false it will falsify me. I don't want to live the life of a false person. I am greedy, and non-greed is what they are talking about. There is something wrong somewhere. This greed is something real, something natural to me; what they are talking about is unnatural. So, something is wrong somewhere. But I am not ready to change myself, to falsify myself, for the sake of being in a state of non-greed; my greed is a reality to me." I lived in the midst of people who talked of these things everlastingly -- everybody was false, I can tell you. So, somehow, what you call 'existentialist nausea' (I didn't use those words at the time, but now I happen to know these terms), revulsion against everything sacred and everything holy, crept into my system and threw everything out: "No more slokas [mantra-like song or chant], no more religion, no more practices -- there isn't anything there; but what is here is something natural. I am a brute, I am a monster, I am full of violence -- this is reality. I am full of desire. Desirelessness, non-greed, non-anger -- those things have no meaning to me; they are false, and they are not only false, they are falsifying me." So I said to myself "I'm finished with the whole business," but it is not that simple, you see."

U.G. does not ask people to "follow in his footsteps", in the last line: "*it is not that simple, you see*" he states the fundamental point that all that thoughts and ideas can do is at best bring about questioning of the foundational assumptions and motivations that stir us. Other than this there is little that they can do, thought in itself has no way of breaking outside of its own bubble, it is stuck within itself till it eventually fades away or pops open and this is in nature's hand, not in the hands of the so-called "individual" which in itself is a construction of thought/ "me".

U.G. says "*I am a brute, I am a monster, I am full of violence -- this is reality. I am full of desire*" but he is speaking to an audience who would see the actions of the natural body as brutish and monstrous or perhaps very animalistic. The nature of the human-being is actually the nature of the human-animal but so few are prepared to see the human in this way and to really engage with what that entails. In fact far from being brutish, the human-animal is in perfect connection and at peace with the whole natural environment. However for the one looking at him, the modern-society person, he or she is a brute and a monster. This is expressed brilliantly in Mary Shelley's *Frankenstein* and also in the character of Larry in "Of Mice and Men" by John Steinbeck. These characters are all descriptive of the misunderstood monster, the monster that simply is an adult-child acting naturally on its nature and in its own way, yet is an aberration to society and often is expelled from it as a result. If Jesus was

this, then it would have been why he was criminalized and prosecuted. This is why, for the very few natural people left in the world, there is so little hope of escaping the grips of the aggressors who wish to destroy everything that looks like it could connect human to nature and instead sanitize the human into an homo-spiritus, a religious creature, be it of tradition or of “science-rationality” that has no connection with mother earth.

U.G.’s point is simply that when we look into the true nature of our feelings where is the book of morality? Where is the moral compass? The highway to heaven? Do we have an innate sense of this or is it all added on later? Isn’t it all an indoctrinization of society layered on top of what we naturally feel, and as such, when we succumb to feeling naturally, what we do without internal or external judgment? What is there of this society that is not clamped down on or sanitized or controlled or manipulated? There isn’t a shred left, even down to the pubic hair, which for some reason needs to be trimmed for society’s delectation! What we do to ourselves we do to the world....

"I remember being told by a medicine woman in the Amazon, "Do you know why they are really cutting down the rain forest? Because it is wet and dark and tangled and feminine."

— Alberto Villoldo

The nature of what we are is something that needs to be responded to at every level. If we take food as an example, instead of forever sticking to this or that diet there has to be an eventual move away from diets and direction in food in order to regain our own sense of food and what works for each of us. There is no prescription; no one size fits all, for as we know from one-size-fits-all, it doesn’t! The same is true for the movement or what we do in a day, or in relating to each other. There is no best exercise regimen or way of practising that is “good for you”, or worse than that, “good for everyone”, it’s all nonsense.

Also there is no person who is “the one” who can therefore supply all one’s needs. Why do we live in the rut of monogamous ideals that are totally contrary to the nature of the human? The warped masculine mind-set has created personal ownership of each other, enslavement to one another in the prison of society, a far cry from the child-like and feminine sanity of tribal culture and non-ownership in relating. There is no perfect relationship. While we may be able to spend a great deal of time around people who are like us that does not stimulate or create anything, rather it requires that our time is split between those who stimulate and those who are similar and those who help us be creative. Everything is required in relative balance to one another, just as staple-food without herbs/ spice/ salt and sourness is bland and unpalatable, not to mention one person’s meat is another person’s poison. We have to feel this in our own ways from within.

There are so many self-help guides and ways of attempting to get to what it is you “truly are” but this quality has never really left, it is just it is so deeply simple that it is constantly being overlooked and missed. It’s the elephant in the room. The nature of instinctual sense is the purity of the sensory experience of the world without anything added on top.

How does one then deal with the age-old problem of *knowing* whether the illusions of the “self”/ mind have taken over the senses or is this really a feeling? Is there a way to differentiate the two? Some people consider this to be “head or heart” but actually this can be translated to mean “mental or emotional” and neither of those is the reality of pure-sense, which has neither mental-detachment nor romanticism/ altruism/ fantasy. In fact the nature of instinct is utterly intimate in an indescribable way and also deeply impersonal. The nature of felt-sense is not of personal ideas or of personal emotions it is impersonal and deeply felt. Thus we actually **NEVER KNOW**. We will never know, because while we are in the process of trying to be apart from our senses in order to be the adult-observer, the child-senses are just being felt naturally. We are always “at two with nature” as Woody Allen might say. Being at-one with nature means that the observing “me” has to die or dissolve. The main difficulty is that we “want to know”, we “need to find out” and we attempt to fathom the impossible mystery of life living through us.

Within us is the rainforest. We can attempt to cut it down as much as we like but it will grow back up again, life can't be stopped. Everything we know and are taught from all the so-called teachers and masters out there makes absolutely no difference to this, in fact not even to them, if they are honest within themselves. The only reality is what we feel and the possibility that as nature takes its course through us there will no longer be a cause for the observing “me” to come in and attempt to rule the roost. We have no requirement for “me”, it is a function of the physiology of the human that maladapted somehow and is now in a predicament that looks headlong towards its own annihilation. We fight each other like an index finger fighting its neighboring thumb...this is the state of the human.

U.G. explains that he had no part in his “calamity”, when the ideology of “self” died within his body and released the energy of contraction from every cell, this involved no action taken of the part of the “self” called U.G, it was the death of him. We might realize our total helplessness in the world and the fact that beyond senses there is absolutely nothing that can help. Sense doesn't help either; it is just what it is. There is nothing else but this, and so for many of us whose lives are built on a belief of far more, we look to the stars to attempt to find something, some freedom we already are. Sometimes the attempt to escape blinds us:-



"L'Homme au Chapeau Melon" by René Magritte in 1964.

David Nassim
9/3/2013

The deception of success and education: Looking into the truth of the modern ideology of education

“School is the advertising agency which makes you believe that we need society as it is.”
Ivan Illich

“We must do away with the absolutely specious notion that everybody has to earn a living. It is a fact today that one in ten thousand of us can make a technological breakthrough capable of supporting all the rest. The youth of today are absolutely right in recognizing this nonsense of earning a living. We keep inventing jobs because of this false idea that everybody has to be employed at some kind... of drudgery because, according to Malthusian-Darwinian theory, he must justify his right to exist. So we have inspectors of inspectors & people making instruments for inspectors to inspect inspectors. The true business of people should be to go back to school & think about whatever it was they were thinking about before somebody came along & told them they had to earn a living...”

Buckminster Fuller

Everywhere we look we are assailed by ideas of what it means to be “successful”, ideologies of how we can change the “story” of “me” into a “success” rather than a so-called “failure”. But what does this really mean? On one hand we have the of absolute poverty of inner city slums, council estates run by drug gangs, robbers, crime, and on the other hand we have the so-called “polite society” which is preoccupied with the “correct way to behave”, confident that they have the tools to make themselves successful, as they have the education system behind them. Ultimately the education system is part and parcel of a classed society, based on people who are educated and can understand the world, can read and write and be clear about how the money markets run. They are able to take a seat “above” those who are basically “labourers” who won’t “get on” in the world because they are “just” labourers, who were unwilling to conform to the school system because they were too engrossed in the hedonism of sex, drugs and rock-and-roll during their youth rather than “knuckling down”.

So there is a hierarchical relegation, these people are told they are lesser, they are not given so-called opportunities to so-called “better” themselves, they are left to rot in the social sewer. The middle and upper classes who have gained social status, whether through birthright or aggressive intent, will condemn the situation of “lower class” as a “missed opportunity” or a situation which is “sorrowful” or even a “sick” aspect of society needing “care”. This is because for them the ideology of successfulness and capitalized individualism was not sufficiently “educated” for there to be a “way out” of social poverty. But is there really a “way out”? It matters not what so-called social class you’re in because the big equalizer is suffering. Basically you are either suffering the story of inadequate “self” in poor surroundings or luxurious surroundings. In poor surroundings there is also the added belief that you ought to be in luxurious surroundings

but when in luxurious surrounding there is the added burden or realization that it makes no difference to the suffering, so what was all the struggle or the “burden” of inheritance for? It makes no difference. If money equates to opportunities and opportunities equate to success, then no money equates to no-opportunities and failure. This way of thinking simply sees the wood but not the trees.

One might suggest that in this way the poor stay poor and the rich remain rich if all we can do is to accept that it “doesn't matter” either way, but this kind of argument about wealth misses the point entirely. The real question is about the nature of success and why teachers and those in authority would try to instill in us aspirations to achieve it. This is not only utterly ridiculous but also illustrates the total illusion in which they themselves are living. If success is all about attempting to make your “life better”, pushing forward to find a future situation where things are going to be “better” this is always an unending process of seeking a pot of gold that simply doesn't exist “out there”. It's like going on holiday to escape, not realizing that you're taking the trap of “self” with you!

No matter how hard we strive, we only end up in the exact place we started, the only difference being we may have slightly more or a lot less money than when we began. The person however remains exactly the same. People in the media who build companies out of nothing, who are industry-builders and so-called successes are always compared to all those who didn't “make it” to that level, who are deemed to be “failures”. This kind of ideology judges success and failure based on accumulation of wealth, on achieving or influencing something which then promotes and increases their sense of “self”-importance. Society deeply encourages this, it is its main focus. But those who don't like the whole idea of work, who find the whole approach and constraints of it repugnant, who feel something is innately wrong with the way the world is, who would love to find something different, but just don't or can't, these people just fade away and live in poverty and difficulty. Society applies massive, hypnotically aggressive judgment to these people, shaming them for being different from the norm - but are they in fact so different? Is it simply the truth that's behind the office-mask and that these people are more directly true to instinct? Those who are less educated in the rules of society, and therefore one could say less brain-washed, can however often be deeply depressed through shouldering a barrage of blame. In many ways those people who seek out a new life are simply responding to the call of natural instinct and moving away from all that is mechanized, constrained, contained and adjusted.

There is no direction for those who are stuck in patterns that they know are not “good” for the body or mind, but they continue to do what they do because they see no alternative, or perhaps the alternatives seem detached, fake in some way, not really opportunities but merely what they are told are opportunities. The key problem is that when attainment of “success” is sought, based on what the big city dictates is successful, then there is dis-ease on the horizon.

In reality there is no such thing as success or failure, like right or wrong, good and bad, these are all things that go together. None of them actually derive from instinct. As a result when we use one set of these duplicities we are using them all. When we use them

to build society that then forms a dualistic society and this is no one's fault it's just what is occurring. However there can be a realization that all of this is fundamentally judgment and division. When this is recognised the education system is one of the first areas that collapses because it is seen that education no longer provides the answers.

A process of realization then occurs that people have natural abilities and interests which are fundamentally within their nature. When this is recognised there is a realization that all education can ever bestow is a nurturing and encouragement of what there already is. Education is not an addition, its function cannot build "successful" societies because its foundational ideology is dying. When this is realised industry too collapses, unable to continue advertising its base motive of "success" or its last ultimatum of "failure", as there is no longer belief in either.

The natural state of "learning" is not as we perceive it. It requires no belief system. When we look at animals we may say "Look, the bird is learning from its mother how to find worms!" Of course no such thing is happening, the mother and baby birds are One thing, there is no learning process. The idea of learning fosters the situation of a teacher and a student, immediately the process of dualism is created and as a result all that is passed on is dualistic dogma and the ability to apply this to many situations. Learning in real terms is simply being, it does not occur through the influence of a particular teacher whose "authoritative" ideology is going to make sure pupils know how to "live in society". Whoever embraces this process, is perpetuating a lineage of judgmental force.

The essence of this way of learning, playing or simply understanding life is profoundly unconventional. Instead of it relating to gaining or winning something and thereby being regarded as successful, or worse, being taught the importance of not failing there is simply a realization that to learn literally means being accepted and thereby to live in this acceptance and in connection with others. In some ways the educational ethos of Rudolph Steiner comes closer to this by identifying and using the ancient Greek 4-element categorizations of the personality/*nature* of different people and allowing them to follow their natural expression within the schooling context. This at least provides a realization that natural processes underpin society but that if we ignore them and focus only on the highly dis-eased human sense of self-conscious motivation towards unachievable goals, there is intense suffering.

At present society has many outlets for the disparate expressions that people have but very often countless expressions are formulated without any thought being given to whether anyone has the natural expression which gives them an interest in doing the job that is on offer, thereby rendering them just another cog in the chain of industry. Only infrequently does a job match the person's nature and most people, rather than following a natural vocation, become slaves to a "success"-oriented ideology which will always seem unachievable if they are regarded as being "at the bottom of the pile", rather following a natural-vocation.

Natural-vocations require no real learning only a natural ability and way of being which intrinsically fits the environment of the situation. With such a quality the job and its requirements are or will become second nature and it becomes a playful experience. In primitive societies there were by-nature people who would do different jobs within these cultures based on the requirements of daily life, but also fundamentally based on the natural ability of the personality of the people within these tribes. In a modern and innovative expression there are some people who are trying to get in touch with these natural senses again, such as those at www.trackersearch.com. Their training programs are designed in such a way as to reintroduce natural abilities to make and build, and to sense the environment which are no longer success-orientated but are more like a learning to use the natural senses and innate skills or expressions of the body. When the idea of learning changes from learning in order to “get to”, “become” or “achieve” and instead becomes about playfulness about what *is* naturally, then not only do society and industry collapse but also the divide between rich and poor, the haves and the have-nots, is demolished, everyone’s innate quality is seen, acknowledged and is equal in its expression no matter what place it takes. The leader is not above the follower, the leader simply leads, the follower follows, like the back and the front. How can the front be “above” the back, or the back “below” the front?

The ideology that intellect is the only way to success is deeply misconstrued and is part of a logic based in dualism. This is overturned time and again the Tao Te Ching:-

Chapter 3:

Not exalting an “individual’s” way prevents competitiveness/contention

Not exalting items of “value” prevents thieving

The Natural-human draws towards relaxing and letting go of the mental-process, and an interest in the abdomen and body,

Softening forceful wilfulness, so sinking into and strengthening the bones.

If most people are not focused in intellect and desire, Naturally those within intellect and desire have no influence

If there is no pre-intended action, all will be well.

Chapter 19

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

And the people will benefit a hundredfold

Let go the practice of “benevolence”, and rules of “rightness”

And the people will return to Natural relationships

Let go of intellectual ingenuity, discard profit

And there will be no more thieves and bandits.

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

People seem to need to attach themselves to something

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

Here is little thought of a “self” or “desire”.

People can pretend this isn't true, uttering the words "life just isn't like that", endlessly adhering to their beliefs and thus creating further social and economic disparities. This is neither the first nor the last time these things will be pointed out but the point is that if we focus on goal-oriented ways of educating and instill ideologies of success/failure and judgment in the hearts of people, this can only have a dualistic outcome resulting in the inevitable consequences as we attempt to pick up the pieces while still continuing to smash the world we are one with.

Real education is about releasing the grip on "learning" and "achieving" and letting go. This has to start with an un-learning of the ideology of authority figures and also of the ways of dualism. This isn't an anarchy for the sake of it, it's not an anarchy to just trash what is old and forget the "wisdom", but simply that there is no wisdom in that which is associated with education, the wisdom has been drained out of it. It is mostly based on ideology around the necessity to feed an insatiable industrial machine, following rules and regulations we feel have no significance and living lives full of stress and tension on every level, most of which is directly proportional to our status and level of success within a social network. This shit simply has to go! It is unsustainable on any level. It's not about wisdom, or about profit at any cost, it's not about education, it is a deep dryness of knowledge that cannot quench the thirst. There is no learning to be found in learning, and the old are very often not wise any longer, this is simply what *is*. As these fundamental principles are let go of, even at an intellectual level, this allows the process of change towards something fundamentally based in our instinctual senses, in-tune with the environment and each other as Oneness which cannot be taught or found within any textbook. As we let go of intellectual focus and the headstrong compulsion to drive forwards in the way we once thought would "help", we start to move into a society where there is at last liberation rather than conflict.

(For more clarity on the nature of education and its impact on society please see the brilliant work of Ivan Illich at : <http://www.infed.org/thinkers/et-illic.htm> and <http://www.davidtinapple.com/illich/>

...also please see the genius is Sir Ken Robinson
http://www.ted.com/talks/ken_robinson_says_schools_kill_creativity.html)

David Nassim
9/ 5/ 2011

Sexual Captivity: The unnatural hyper-sexuality and infertility of humans.

A friend sent me a brilliant article from the March edition of National Geographic “An Exclusive Look at Bonobos: The Left Bank Ape” by David Quammen, upon which this article is based.

Bonobos and Chimpanzees look very much the same; they are different cousins of common ancestry. However just looking at the heads of the two apes we clearly see that the more evenly proportioned Bonobo with its smaller head and less pronounced features than those of the Chimpanzee, which has a more pronounced and prominent jaw line, actually looks more like humans. There is constant discussion on this matter and others, particularly in relation to how it is assumed human behaviour “grew-up”, but it is visually clear that the Bonobo seems to link more closely. In the National Geographic article David Quammen writes about shadowing some primatologists who study Bonobos in their natural Congolese environment. Bonobos have gained claim to fame through studies in numerous settings, though more usually in captivity, where they express very socio-sexual activity. Scientists believe this is in order to create bonds between members of the tribe and also to release tensions in situations of conflict and to allow for a more peaceful existence. Very importantly the tribes are matrifocal, meaning that the female is the core of the tribe and she is the “directing” influence. This is very different from Chimpanzees who are male-focused and in a tribal setting conflict situations are directly male-male clashes. Overall what unifies the 2 types of apes is that they are protective of the female and the infant chimps/bonobos within their tribe, but conflict within the tribe seems to be dealt with in a masculine expressive explosion with Chimps and through female-based sexual tension release with Bonobos.

In the book “[Sex at Dawn: The prehistoric origins of Modern Sexuality](#)” by Christopher Ryan, and Cacilda Jethá, Bonobos are suggested to have sexuality much more akin to the human than to that of Chimps. This seems completely accurate in the way that Bonobo sexuality is described, even sexual positioning, kissing and caressing occurs in a very similar way to humans within Bonobo society while Chimpanzee sex is much less frequent or focused upon, it is less “playful” and less to do with pleasure, i.e. sex is less of a bonding process more of an actual mating. For the Chimpanzee there is less to sex than for a Bonobo, where sex is more about social connection and forming strong bonds.

One could make the mistake of thinking that Chimpanzees are about male-domination and Bonobos about the female, actually in both groups the female is still the focus of the society, or the core upon which the males are the exterior. One might say that the masculinated expression is stronger in Chimps than in Bonobos and so overall Chimps seem to be a more physically dominant presence, even the females. We can also see this in the human species where we all have different physical expressions, however the Bonobo still remains closer to the human proportion-wise and their sexual behaviour is closer to the human than is the Chimpanzee’s and this is the point described in “Sex at Dawn”.

As expressed in previous articles, it is clear from this that human sexuality is *not* monogamous, to claim that it is is ludicrous; monogamy is part of the warped masculinity of society and has nothing to do with wild-nature. However something

that was not explored in “Sex At Dawn” but which was pointed out in the National Geographic article was that Bonobo sexual activity is hugely affected by the environment they are in, i.e. whether they are observed in captivity, or in the wild, which would seem completely obvious when considering the nature of these very sensitive beings. In his article David Quammen quotes the eminent researcher Gottfried Hohmann who, after his 20 year study of Bonobos in the wild, says in response to one of the world’s key primatologists Frans de Waal’s focus on sexual behaviour of the Bonobo:

“I could show Frans some of the behaviours that he would not think are possible in Bonobos,” Hohmann said..... “a captive setting really amplifies all these [sexual] behaviours. Bonobo behaviour in the wild is different - must be different - because Bonobos are very busy making their living, searching for food.” - Gottfried Hohmann, National Geographic , March 2013 edition.

This is a key and brilliant point that we need to directly refer back to the human being. When we put animals in captivity they respond to their environment, they do not “like” being in captivity but are in acceptance of it and then adapt, often very badly. In the case of Chimpanzees, very often captivity can amplify their aggressive tendencies. This also happens with numerous other animals and why the hell not. It’s like assuming it’ll be okay to put lightning in a tin can, nature is wild and if you attempt to crush it, it will find a way out in one way or another or even through death. Nature will not be held down by Man’s ridiculous interventions.

This considered, if let’s say we take Bonobos and place them in confinement the way they deal with the excess tension and stress of being held in is through sexual amplification. The confinement amplifies the processes of stress and thereby the process of stress release via sexual activity which is their natural behaviour pattern/outlet. So by “fetishizing” and “collecting” the ape and putting them in our world we have created a hyper-sexual animal that is totally different from its natural-state expression.

While sexual connection is obviously key in Bonobo society and does totally blast through the idea of human monogamy, as does even Chimp behaviour or that of any of the primate family, this has nothing to do with how the human species has become so warped in their sexual desire and their focus on sex. It is a common statement that “a man thinks about sex every 7 seconds” but no-one asks why that would be? For many people this really is the case, and in fact it’s not just men, according to “Sex at Dawn” women feel this way too but societal norms have crushed the nature of the expression of this as being “proper” thus perpetuating the suppression of natural female sexuality. However, why society is so sex-driven is something that isn’t questioned very much, it’s either seen to be “natural” by some whereas by others it’s deemed as “disgusting” and should be somehow hidden or shackled or controlled. But the point is that it’s a phenomenon, it’s definitely happening, pervading everything from advertising to pornography, to what people wear, to perfumes and all kinds of hidden and warped expressions of our natural state of sex. Why?

If we are close to the Bonobos then it seems likely that we are suffering exactly the same fate as they do when in captivity. We are captivated by sex, but we are living the existence of sex in captivity. The nature of this and why we are hyper-sexual is due to

the constraints of society and its rules, processes of chastisement, focus on ownership and the breakdown of the family, tribe and community, which have meant that sexuality has been made nuclear. There is the nuclear family, nuclear power and nuclear weapons and they are all of the same ilk, none of them having anything to do with the nature of the human. Instead the human puts itself inside a box from within which its natural body cannot express itself, then they are surprised or confused with the conflict of being hyper-sexual or for the violence that breaks out.

Natural sexuality is only truly about bonding and connection and only real when it is in the context of a community in which sexuality is contextualized and is not the focus, but is part of life's energy expression. The only way for human sexuality to be calmed is actually for the fear that propels the population explosion and the tensions that create this to drop out - and that is the human condition of "self" or "me". The ideology that is central to the human society and the captivity applied to other animals, is the nature of there being a seeming solid core to "myself", a thing that is separate from everything else in the universe. This illusion creates the devastation of nature causing those bonobos in captivity to express the way they do and similarly for humans within their own box to express or repress in a process that is even more warped and internalized than that of the captive ape. The fetishism, violence and hugely destructive process of sexual internalizations and addictions are absolutely nothing to do with natural sexuality, they are energy that has internalized and created a dis-ease. Driven by the fear of being separate, humans have affected not only themselves but when they inflict captivity on other animals and plants so they see them break down too. The Bonobo is no different.

All of our observations of nature, looking into the "secret lives" of apes and so on, simply point out ever more clearly the human's own condition. We never get to know much about the nature of these animals who are simply an expression of nature and respond without a "me" or a sense of separation. It is not they who are behind bars at the zoo, it's us, they are in-acceptance even if their energy expresses itself in distorted ways because of their captivity. But for the human the biggest problem is that we don't even realize we are captives of our own imagination.

One can't change one part of human relationship without changing the whole lot. It's all tied together, every aspect of society keeps us in captivity and so every aspect has to break down in order for us to see the reality of what we are underneath that. The human body has no want to be hyper-sexual, it can't sustain this.

"....[unnatural] sex is tremendously violent to the body. The body normally is a very peaceful organism, and then you subject it to this tremendous tension and release, which feels pleasurable to you. Actually it is painful to the body.

But through suppression or attempts at sublimation of sex you will never come to this [Natural] state." - U.G Krishnamurti

Sex is simply energy expressing itself, it is neither right nor wrong. One thing for certain is that the orgasm releases energy and reduces tension, it is actually a way to exhaust the system of energy, in all cases it is a discharging of energy. So it is only when energy is there that it can be discharged and this has its own sexual cycle in accordance with everything in the universe. In Nature connection/bond is implicit, as it is all One, so sex is much more of a simple and natural expression of expansion

reaching its limit and then falling back around, much like the tides or the seasons. When the human being's "self" involves itself in these cycles it warps them and causes total disarray, either discharging their sexual energy when there is very little there and so forming dis-ease, or not being able to charge up the sexual energy as it has been used up by the mind, so there is no longer reproductive capacity. There is both a hyper-sexuality in society and also an infertility running as extreme poles to one another. The hyper-sexuality causes infertility (hypo-sexuality), the hyper-sexual being the yang and the infertility being its equal and opposite yin as extreme energetic poles.

If nature gets to a point where the "self" starts to significantly drop away from the human expression then sexuality will be put in context of the tribal community and of the land once again. As expressed in the Hohmann point, in the seeking for food either hunter-gather or agricultural based tribes need to be the focus of human process. We need to use our hands and bodies and not use our mechanical/ technological crutches, the energy of our natural expression simply needs to come through without the "me" coming in and controlling it. The "me" just puts the human into captivity and so forces a hyper-sexual/hypo-sexual extreme situation. The point is that condoning or condemning human sexuality is useless, the way to look at it is to find the root of the problem and at least to be able to see it from there, rather than from a subjective ideology that makes it "good" or "bad".

The nature of what the human has become is not of his or her making, it is natural in its origin and its dis-ease or dissonance with nature is also "natural". Death and the dying-away of a species is also natural, and is something that may well be the humans' fate considering its contraction into its captive state. Animals and plants that live with us in captivity get the same dis-eases we do, not because they suffer the "self" as the human does but because the energy of this suffering affects all that is around it. The human is a walking toxic wasteland for nature, and all that we attempt to "do for it" and attempt to "fix" always stem from our narrow-minded ignorance of the broader context of reality.

There is a helplessness that we are as humans, we have to be able to at least see that. The Bonobo is not our inferior to be regarded as an observed ideology of some long-forgotten relic, it is the living reality of peace-on-earth and also the realization of how far the human has deviated from being natural. Can we see ourselves in the face of an ape? If so, how far will nature allow us to let go and return to our Natural state as another ape in the forest? If we cannot once again find our way to see Eden in our midst, is there any possibility that the human will survive?

David Nassim
29/3/2013

Inflated ego: The state of “self” as inflammation.

Why is it that, of all animals, humans have this sense of “me”? We seem to be the only ones, but what actually is it? Can we at least identify the nature of this dis-ease in order to be able to understand it? Quite simply in the ancient way of thinking, the world is one energetic continuum and so the nature of all kinds of phenomena, including everything that we consider to be dis-ease, is actually a form of energy. Energy is described in types of relative qualities of yin, that is the phenomenon of energy in a cool and condensed state, and the quality of yang, the phenomenon of energy in a heated and expanded state. However, when we look at the nature of “self” or the human condition we can identify its place of origin... the head... Furthermore we can identify that it is most likely to occur at the top of the head in a place now known as the “neo-cortex” of the brain, the very apex of the brain in fact, and the energetic quality of “self” is a *contraction of heat*, or the quality of heat that has been held inwards and is in a contracted state. As we know the brain affects the whole body so this inflammation in the head gives one a sense of contraction or literally a feeling of separation from everything, like you are “in here” and the world is “out-there”.

How does that come to be? Well, humans stood up. For some reason, most probably brought about by environmental changes that then influenced food sources or affected landscape/predators, humans stood up and there was then a hot-blooded column of energy in which heat could rise to the top of the body. It is likely that it gradually encouraged the formation of the neo-cortex and the so-called “higher-order” functions of the human. Therefore the whole “problem” for the human is really a blameless situation of heat rising and so the head being full of heat! This seems too simplistic, perhaps even banal, but the fact is that the head consumes massive amounts of energy to draw and power upwards and so little downwards, especially in the so-called “higher order functions” which involve analysis and abstract thinking and also language. This is a huge energy drain, and it’s what makes the human highly inefficient in relation to all other animals.

This head-inflammation (or big hot headedness!) is the cause of a huge number of problems, it is essentially the root of all forms of dis-ease which aren’t caused by environmental conditions. So apart from ice-storms, floods, heat and dryness etc. i.e. those weather conditions and the natural environment that the human body has to cope with, including lack of food resulting in malnutrition, everything else including addictions are what we might call internally-generated illnesses. These are the main ones formed in the modern world such as cancers, disorders associated with not eating food that instinctually works for the body but eating food that is opposite to what one needs...all this originates from a distortion of the senses based on this inflammatory process going on in the head. Dualism forms as a result of this breaking down of the senses and there is a kind of separation of everything.

This is the hallucination or mania of the “fruit of the tree of knowledge” as described in the bible, it is also the expression of the meaning of “Devil” which is in original translation meaning the “separator” or “divider”, everything in the hallucination of the senses is split. So too is the description of hell within the inflammatory process of the head, both a place of burning fire and also a sense of separation from everything which in biblical terms is a separation from “God” which goes along with fear, described in the book of Revelations as “the gnashing of teeth”. These processes are

all occurring because somehow the senses are short-circuited by the inflammatory “self” state causing a multitude of difficulties for the natural-animal-human body to cope with the environment. The human is a mad animal, believing in things that are not there, running around the world in a process of trying to find something that seems to be lost, the buzzing of the inflammatory head-state keeping on and on like a fly that won’t stop. We get illusionary ideas of self-reflection and begin to feel “my” body, when in fact there is no ownership and the body in health has no sense of itself.

This isn’t an epidemic illness because that would suggest that there are many individuals when actually there aren’t, this is part all of the hallucination, there is really one energy of humanity and a total Oneness of everything in the universe. It is a resonant field with which all humans’ energy is at one, “self” is an energy pattern occurring through all of us, and so through the whole universe.

So if it’s all about heat why don’t we cool the head down? It would seem natural and many cultures have tried, from the very origins of ancient humans who actually would make holes in the skull to let out the “evil spirits” in a process we now call trepanning, to the meditations of monks and the movement towards “enlightenment” or a “liberated” state. But the problem is that all these things are an attempt to “do” something, they come from the very centre of the contraction in the head and as a result all we may sometimes get is temporary relief. The above methodologies as well as the uses of drugs that affect and naturally loosen the “self” such as ayahuasca from the south American Indian tradition and other hallucinogens that attempt to counter the dis-ease hallucinogen, all come from the process of “self”. Seeking a resolution to “me” is really something that is so heavily embedded in us that it is very difficult to break it down. There are all sorts of practices that attempt this, such as stretching in yoga where the energy runs easily through the body and it loosens the contraction of “self”, doing qi gong and tai chi which send the energy down to the feet and away from the head. Then there are the more cathartic methods such as body shaking which break open the energy of contraction around the head and neck and allow the energy to sink downwards towards the feet and away from the head, many, many ancient processes, herbs and all kinds of methods attempt to do this same thing.

These do definitely provide temporary relief from the symptoms of “self” in that they allow the energy to be distributed more easily and are not attempting the impossible of a psychological transformation, which is like the self trying to strategize itself out of existence, an impossibility. Mantras and koans are possibly the way to end western psycho-babble and these in the end are about sound, not about psychology. However no matter what the origin the situation remains, because there is still the “self” seeking for something, it is still in a contraction attempting to find a solution. Inevitably nature created the contraction and it is nature that eventually allows it to pass (please see my other article entitled “Not Ripe Yet”), ***it is all we can do to allow the body a process of loosening a little or exhausting the energy so the body cools down***. In the West there are many people to do strenuous exercise in order to sweat and in this way release a lot of the heat. The saunas and steam baths of the ancient Greeks emulated by today’s spas are also methods by which the body can release itself. Healing is essentially always a form of natural or even unnatural (meaning prescribed chemical drugs) processes that cool the body down, anti-histamines and anti-inflammatory drugs both cool this head as well as the rest of the body, or the targeted area of tension.

If it were as easy as taking a pill then herbs would long ago have delivered the human from this contraction, but it isn't something that can be done by human means and this is the greatest block to its resolution. While some of these practices can help alleviate the tension if they are done with a child-like explorative openness and a lack of judgment, neither good nor bad, then yes, sometimes there can be an opening effect. However, very often these practices are tainted by the very contraction of energy that they are attempting to resolve: stricture, tension, hierarchy, power and control. Before the neo-cortex is fully formed, up until the age of about 3, i.e. the pre-“self” state, there is no such contraction and movement is natural, this is the origins of the various ancient exercises like tai chi and yoga. After this stage of development however it all becomes about the adult's inflamed energy of “getting it right” and “going towards a goal”.

Originally many of the practices that were done in the ancient world to draw the tension from the head and to get back into the body (and particularly the feet, i.e. furthest away from the head) were playful and exuberant expressions. Some were about stillness and calmness, others about expression and release, both however were about allowing the upper body contraction to calm down and be less intense. The formative expressions that have now become known as meditation, yoga and tai chi, qi gong and others were much more akin to a spontaneous dance of sorts which had different rhythms or expressions for different moods. They were about an allowing and nothing to do with a formalization. However in today's world there is very little of this innocent quality and more of the formalized ideology that is really a pollution of the inflammatory response into these expressions. The 0-3 year-old has no problems, the formation of the inflamed head occurs after standing has gone on for quite a while and the head and brain have developed to a point where there can be a formation of this contractive energy, then it begins to form a distinct “me”.

Many of the illnesses we have today, such as heart disease, cancer, arthritis, and many, many more are based in the nature of the contractive inflammation in the head and the processes that ensue from this, which include dualistic judgmental thought, a loss of feeling so that instinctive behaviours such as choosing food which is suitable for the body at any given time, or responding to the body's need to sleep or to move, these are all bypassed and everything is attempted to be ordered and categorized/structured by the warped logic of the contractive “self”. Disorders like tinnitus are deeply entrenched patterns, with the heat and pressure rising into the head and affecting the hearing with a variance of different noises but often high pitched, tinnitus in a sense is hearing the sound of tension.

Sleep is vitally important, as it is the time that the “self” has a chance to die away for a few minutes. In the natural-state U.G Krishnamurti points out that actual physical death almost occurs in cycles many times during a day, given the opportunity the body naturally shuts down and goes into a hibernation state at intervals during the day. This is something most other mammals do, but we have lost touch with this, although we do still get this at least once a day in deep sleep which is vital for the body. However, when the inflammation of “self” is strong it prevents sleep and this forms depression and many psychological patterns. Emotions are the physical manifestation of “Self” in the body, they are felt sensations of contraction, whereas

the mental contraction is a state of dualistic thinking. Together they form mental-emotional dis-ease which is the foundation of all illnesses.

We can say that the nature of the contractive “self” is a dis-ease of the yang. The head is more yang relative to the feet and the heat is more yang relative to cold so it is a dis-ease of the yang, and it is that natural expansive yang has been caught and held in. This heat and pressure, which is when yang is held within rather than expanding out in what we might call “pure-yang”, is inevitably a friction, it is like a situation of metamorphosis, similar to that of the structure of the earth when one rock transforms into another one under heat and pressure. Pure yang is not like this, it is expansive and opening, while yin is always the cooling and calming principle. As a result one can either cool and calm the head by means of drawing the heat downwards and “cooling down” or one can expand it outwards, opening out the contraction. The down and in or sinking of the energy is generally considered to be more about a relaxation and is tonifying. It is most suited to those who have weakened bodies and who are exhausted in many ways. The more exuberant expression to expand it open is for those who have the energy to do this and it is cathartic, it is an explosion and an opening outwards, it this comes with movement that shakes this contraction loose and pores open to allow out sweat and heat, it is a form of catharsis. Basically the yang energy needs two things: unwinding and opening out and cooling down. Usually the cooling down is the easier part and is quite superficial but the unwinding or unbinding of the contracted state of the yang is very difficult, in exactly the same way dis-eases like cancer adhere so strongly.

As a general rule those who find meditation and the slower more calming processes better for them generally have low energy in their system, so actually their structure of “self” has less energy, as does the whole body. The contraction is there but they need to conserve energy, as they will be open to the environmental damage from the climate, especially extreme cold. However, the more robust body with considerable heat and strength often needs to lose some of it in order to feel relief from this tension. This is why in ancient medicine there are two forms of expression, which of course is a spectrum. On one side of the cycle are the more inwards and drawing inward expressions associated with slow and gentle movements and a drawing of the inflammation away through distributing the energy downwards and allowing the energy to sink downwards - this is a yin-type expression. The other is the expansion that cools the head through pushing out extra energy and radiating it out (e.g through sweating), so this also ends in *cooling the head* but through a yang method, therefore this is more yang in style.

The cooling of this tight contraction is no art form and no ideal state, it is simply like washing teeth or skin, or scratching, or warming cold feet, or doing anything that is about the natural desire to allow the body to feel okay. It is nothing other than this, simply the natural animal doesn't like the sensation of a full, over-heated and top-heavy feeling in the upper body and the associated mental-emotional symptoms which manifest physically and this is why these techniques have formed. They help the body move out of strong dis-ease patterns for short periods of time and they constantly need to be re-applied as they are only patches that allow the body to calm itself. Many of the natural methods of the ancient way that understand the whole of the universe as One energetic flow follow these processes in medicine too, something that new-science and so-called “quantum-medicine” have yet to really see in full clarity due to

their still deeply contracted view through modern ideology, which is a painstakingly slow opening outwards of the egoic state towards the full picture the ancients already sensed instinctively. The ancient view encompasses everything that “quantum science” is beginning to reveal and all the parts in-between, but this is yet to be seen by those who are interested.

While medicine is not the end of the rainbow and nor are the “self-help” methods or re-sensing our bodies again and getting out of the head, none of them totally allow for a total drop-out of the “self”, they do however often help prevent and/or help manage serious illness. In all medicine of these kinds the attitude of free-play has to be the centre of them, it is to become a child-again, as this can alleviate the madness of being a human, for a little while at least.

David Nassim
1/4/2013

Not ripe yet: The pent-up irritation of this stage of the human expression and the urge to “do”.

As we are all too well-aware, the human condition isn't pleasant. If it were an item in a supermarket it would have a government health warning on it. The problem is that it's part of the current state of humanity, few the humans in the world are really devoid of the tensions and contractions of the “self” and even fewer of them, once they are within that resonance or whirlpool, ever spontaneously break open into the infant clarity that lies beneath the tormented mind-state.

U.G Krishnamurti is an example of a situation where nature simply busts open “self” and the body continues living, but this is a very rare event. U.G points out that it is totally a-causal and as such nothing he did in his life, no person he spoken to nor any practice he did during his lifetime could be the “key” singular event or “this one thing” that brought about death of “self”. For an unknown and unknowable reason U.G. points out, the “self” broke-open, something akin to a lightning strike, seemingly he suggests, at the whim of the universe. U.G's main and most important contribution was to point out not to bother with all the attempts to find or achieve or struggle with our processes of getting close to an “enlightened” state, as this search itself is simply the very warped nature of “self” attempting to destroy itself, something it could never do. One can't resolve the problems of what “self” has formed via “self”, to paraphrase Einstein's often-quoted remark.

So what needs to happen before people spontaneously open into a kind of clarity? This is the big question. If no-one outside of me can help me, nor can “I” help “myself” (notice the duality here), then the only other possibility would be for the whole of nature which “I” am part of to suddenly allow for this kind of change to occur. In a way one might consider it like either a death or a re-birth... one can see it like the breaking open of a seed of energy into a plant or a flower opening, or it can be considered the death or dying away of the “self” after being in a contracted state. Either way something goes from a contraction to state of opening. Something is shed and something else expands from being held back for so long. No matter what the ideology, what is definitely true is that for seeds to open, for fruit to fall off a tree or for there to be a flowering or whatever, the natural conditions have to be right.

This is currently the problem the human has been suffering for many thousands of years, which is like the blink of an eye in universal terms (please see this brilliant animation by “Blu” of the history of life on earth: http://www.youtube.com/watch?v=sMoKcsN8wM8&feature=player_embedded) . We have for a long time, in human terms, been stuck in a contraction of “self”, a warping of the heat that rises up the human body to the head and blocks around the neo-cortex of the brain where it is believed and is most likely that the short-circuit of “self” occurs. I say “warping” but this is not about making it “bad”, actually this is a very natural process, a situation of metamorphosis similar to that of the structure of the earth when one rock under heat and pressure transforms into another rock form. The longer this goes on the more and more energy is held in the background of the body of the human energy field. This is like a dam blocking the flow of energy, it builds up and builds up and right at this moment in history, potentially on the verge again of nuclear war, it seems this is as far as the human can go into contraction before the possibility that humans kills themselves. It actually seems in many ways to be the

most hellish place that humans have yet come to and the suffering is potentially at its most intense ever in world history. But what does this all mean energetically? How can we stop judging this as right or wrong and start seeing the bigger picture of what is going on?

If we go back to the analogy of the seeds, fruit or flowers or even the pupation stage of a butterfly, in all these cases there is a pregnancy, a pre-birth stage. Just before the birth of a child the mother's body becomes hot and stormy, there is something about to occur, and while the process of labour doesn't need to be painful and in fact isn't in nature, it involves a tremendous energy release. Humanity or human energy of "self" as a whole is at the end of the last trimester of its pregnancy, the next stage requires the right conditions to occur and then there is birth or flowering or breaking open into seed or fruiting, it depends how you look at it. According to the Mayan and many other calendars it is now at the end of the 4th age of humans that the fundamental change occurs. What this change is, is hard to tell, many have suggested it means the "end" of something and therefore the birth of something else, but it is hard to describe what this is.

In U.G Krishnamurti's description of the process he called "the calamity", in which over several days and months his whole body broke open out of the structure of "self", he points out how physically painful and awful the experience was. Of course this is only one expression of it but many people seem to have gone through great difficulty and struggle before this opening process occurs. It would seem very similar to labour and birthing, but while it happens very often and when the woman is relaxed can be an easy transition, the breaking open of "self" almost never happens in humans.

Many seekers of this try to follow what they see as being a breaking down of the "ego", using very aggressive methods of asceticism in order to "break-free", but none of the people to whom this has actually occurred had any choice or decision in the process, it simply just happened. The interesting thing is that it seems so difficult for this to occur and the reason for this is that for most of us it's just not the right time. This is an awful fact but for most of the humans alive today it isn't going to be the right moment for the energy of the whole universe to be at the point where this liberation occurs spontaneously, however much all the gurus out there may coerce you to strive for it. Of course the nature of "self" always dies just before physical death so there is always a point of release but within life this is still a very rare occurrence and that means, just like a tree which has so much fruit but only 2 or 3 out of the thousands of fruits are ready to drop, so it's the same for humans.

The nature of the fire of irritation and the energy of the dam of energy backed-up is enormous but it still doesn't mean that it's ready yet. It may be several generations ahead of this one where the universe is expanded or even condensed enough to exactly the correct degree that will allow for the easy and spontaneous birth/change of the human like this. ***It really and truly is out of our hands.***

The process of attempting to "do" something about it can occur in many ways, some will drive head-long into the struggle and become part of it, desperately trying to battle with other egos in the world of capitalist individualism where the biggest and toughest ego wins. Other types will try to "fix" the problem through meditation and

healthy eating and focusing on the breath, but in both cases it's still a focus on trying to find something and to fix something, very often there is little difference between financial capitalism and spiritual capitalism.

The nature of the energy of this irritated state of the "Self" we are all experiencing is something that is naturally ordered, even though it *seems* like it is a total aberration of nature and it *appears* to us as "warped" and unstable, *this very energy is the propulsion fuel into natural reality*. We are all struggling, everyone in their different ways, but this whole thing is a blameless process, no-one is in control of this, also no-one can "fix" it or make it whole as it was never broken. We can't psychologically mutate out of this, it is a physiological change and so this isn't in our hands, we can't add a chemical drug and the whole thing will break down. It is only when nature "ordains" the situation that it naturally unravels. The "self" can just tinker with medicine and ideas of how to "fix" things but in the end nature provides the cure:

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

We can look at a lemon tree and try to will the fruit to fall off the tree, we can sit there for hours in meditation, or we can shake the tree till kingdom come, but the fruit won't naturally ripen and release until it's ready to do so. We can't create anything that will "fix" this because it will always be coming from the very source of the problem "self", we have no way of being able to find a way out of it until nature is at the right place and time.

Let's say the universe is expanding and then condensing all the time in cycles like a pair of giant lungs. Perhaps it is that the formation of the human on earth occurred during an "out breath" where the lungs are most condensed. It is only when the lungs are in full expansion that the human reaches its full peak and the expression of its energy is opened outwards...it's just not time yet... or not for most of us. There will of course be a few who experience the almost-ripe state where there will be a turning off of "me" and then it comes on again, what some people call "awakening" or satori. But in order for the constant natural state to occur the nature of all the atomic structures of the universe may need to be more open, perhaps slightly more expanded than they are at present.

This expansion is the opening out of yang energy in the universe to its full potential before it moves into condensing again. It may be that the 5th age is about this expanded phase that allows for the chain reaction of an opening of the energy of the human being. One thing is for sure, that no matter what it is we do or do not do, no single thing is of any help whatsoever, it is the whole of it altogether, more than the sum of its parts. There is no messiah who comes to save humanity but the ideology of a messianic age where there is a change in the atomic structure of the universe which allows for more "easy birthing" of the human expression from the feeling of "separateness" may well be true.

What we see in the world today and which many of the articles on this site reflect, is that people are beginning to realize that there is no blame, nor anything to do that isn't being done. There isn't a goal in sight that can be reached, it is beyond our process to attempt to get somewhere that is not within our control to reach. Though there is a

powerful and inevitable urge to “do”, this doing is really all part of the irritated and held back energy that is waiting to explode open. All of what we have done in forming our civilizations and throughout the whole of human history may one day be seen as an energetic “twiddling of thumbs” or “displacement activity” while nature was taking its course. This is the “cosmic joke”. All there is left is for us to simply follow what we feel, it doesn’t matter whether our ideologies are “right” or “wrong” as all of it is within and part of an energetic field that knows what it is doing with the individual’s involvement. Something is happening automatically that we are all part of and yet have no idea of, in a similar way to the notions of God of the Old Testament, that the ways of life are Unknowable.

Just as a seed breaks out of its seed-case and a butterfly from the pupa, so the human eventually breaks out of the struggle of “self” and instead of idealism and altruism everything that is about the “self” breaks down. But it is not replaced by anything at all, instead all there are, are the senses, the natural instinct of life. The seed cracks down the line of least resistance and this is also how the human being changes and how we “break-open”. Our natural senses are stronger than we account for, we believe the human mind/ “self” is what we are all about. But given situations when the extremes of our instincts are revealed we are simply natural animals having a “human hallucination”, rather than the ridiculous new-age quote of “a spiritual being having a human experience” which is nonsense, there is nothing spiritual, and equally nothing non-spiritual.

The least resistance are the situations where we let-go for the briefest of moments in life and simply sense the world around us, unfettered by the restrictions of ideology. In this way we follow our senses, not doing what “I want” but what is propelling through “me”, we act like magnets, repelled and attracted to other, energetics in a sea with which we are all at one. There is no “how” for those brief moments, and when we have an outburst of frustration and break free of constraints holding us, or we have a total giving-up on ideals and expectations that we once held so dear, all of these are the breaking open of the realization that the human being is ever so deeply simple and it is “self” that has made it so complex. What is really real to you? This is the only question we might ask, or, what is it senses, that it is beyond the language? Surely this is our origin, the ever-present infant within the cage of the adult scrutiny of “me”. We break open along the lines of least resistance of the seed-case of “self”, our natural innate senses, or that which “I” has no control over.

Once again irritatingly I am not looking to suggest anything, this is just a possible description of what we are going through. But this makes several key points: one is that there is no blame in the nature of the origin of “self” and so in its ending there can also be nothing we can actually “do” about it. This is not a fatalism but simply a situation of realizing there is nothing specific to do. Also it points out that humans are not at all as powerful as we like to think. To geologists the earth is about to enter an ice-age which is a far cry from the blip of global warming that humans have created in the last 300 years or so since the industrial revolution. We may have affected the earth acutely but this is absolutely nothing in relation to the geological time, and geological time is nothing in relation to universal time. Humans have been around since they left the forest for about 2 or 3 seconds in comparison to the 24 hours of geological time that the earth has been around. There is no respect for this kind of

ideology in the realm of the now political spinner of “green revolution”, nor does the die-hard environmentalist consider this.

The point is here that the human is helpless in the universe and the belief in his or her power is really something erroneous and simply part and parcel of the energy of contracted “me” being stuck in the body, as yet not opened out through the “messianic” expression. According to some, this process or domino effect has already started and has been going on, though in very few numbers, since before the time of Buddha. These are now gradually becoming larger and larger, but it is not yet a significant enough proportion of the world for there to truly be at least one person you know to whom this kind of thing has happened. This is not yet where the human is, we are still hugely stuck and that's simply what it is.

Much of the dis-ease associated to “self” which is really almost all of it, is all related to this contraction of energy that has not yet shifted. The whole of the body of humanity is one thing, we have no choice about who gets the dis-eases or who can survive and who doesn't, medicine is struggling and will eventually collapse under a sheer epidemic of patients before nature opens this up. But as with most things in nature there is a pure and brilliant clarity within this process. It is not something the individual human can see or sense but there is a broader experience of this process. While I am not advocating “waiting for god'o” or praying or practising or doing anything, waiting being a definite “doing”, what I am saying is that none of this can be helped. We can't help moving with this irritated energy inside of us that will express in very chaotic/ “mad” ways of trying to release this tension until it finally it shifts of nature's own volition. The irritation is necessary, it's the energy of the revolution.

The message that “there is nothing you can do” can be taken two ways: one is that it is a depression of the deepest kind, the other is that the weight is taken from your shoulders which is not something that you can do so you don't need to worry about it, it is in “God's” hands so to speak. Whatever tradition or superstition or addiction that is your crutch, you are bound to find a several billion others doing the same thing, this is the way of nature reaching its climax before change, it is not for us to fix, it is really in hand.

David Nassim

1/4/2013

The inevitable addict: How addiction is nature's inevitable release response to the current society.

Addiction is fundamentally a bypassing of the senses of the body. It is a compulsion that somehow enables a person to overcome pain and discomfort in order to find some form of secondary psychological or short-term physiological release from a state of tension. There are so many types of addiction but basically they form around the basic functions of the human, namely, food, sex and movement. From these natural expressions can come a whole host of addictive behaviours. Somehow with eating disorders, whether the binge process or what we might call comfort-eating in its milder form and also the purging of the body, both can be associated with a form of "comfort" or security. The binge acts like a release, in that there is an eating of "anything I want" and the purge is about the release from "being bad"...so the purge makes a person drop out of the tension of judgment. Hence there is a double dose of relief-creation this for a person, a double effect of comfort from being free, and then another release forms the guilt of breaking the bond. The purge returns the person back to their secure position of "being good". This is a food disorder. Akin to these disorders are the intake of drugs such as alcohol and other substances which again create tension-release type expressions in whatever form. Even drugs like Ecstasy that are often used in order to just keep dancing, are in fact more about the release one feels whilst in that state and not just to keep going. Smoking is also associated with release, as a person inhales more deeply when smoking and therefore very often releases tension in a similar way to meditation!

In movement-related disorders we can talk about a person doing a lot of exercise and becoming addicted to the release of adrenaline in extreme sports or to the "endorphin" release. It's all the same, and is not to do with health of the body but to do with release. It can be associated with "self-harm" in other ways like cutting of the skin and the like, which in a similar way to purging release the body of aggression or other any emotional tension. Workaholism is another one of these patterns of warped movement, trying to do things better and quicker and in an increasingly obsessive manner, creating obsessive-compulsive patterns and the like, all these are about keeping the movement of a person going - perpetual movement and hyper-vigilance.

Sex is a part of movement but this very obvious release, which perhaps seems the least "harmful" physically to the body, can be taken to extremes and again becomes deeply harmful where the sexual energy is aggressively exhausted time and again making for a very depleted energy and a withering of bodily functions.

So the key word in all these situations and the billion more I have not spoken about is "**release**"...no matter what the reason for the release there is always a need to somehow feel a kind of reprieve or a feeling of relaxation in the body, be that from purging and feeling "better", meaning "not full", or from eating large amounts of ice-cream, or from alcoholic relaxation of the liver's tension as the alcohol hits the bloodstream, or from sexual orgasm. These are often considered as "sins" in some religious circles or as "problems of society" in other circles, but it is very rare to actually see them for what they are: *absolutely required and absolutely inevitable*.

We are met with total judgment on every level when it comes to addiction. There are "plans" or "steps" to help you out of it and methods of "accepting your problem" etc.

This is commonplace. Not only that but violence and hyper-sexual behaviour which can sometimes externalize in society are seen as absolutely intolerable and often result in jail-time. All of this is judgment. It doesn't matter what the so-called "crime" is, the sheer fact that there is judgment about one thing being "right" and the other thing "wrong" creates a duality in society that forms its own dis-ease. The dis-ease of society *is* addiction, they go together and it is only when one disappears that the other one will.

In modern medicine there is a focus on firstly diagnosing the "illness" and then explaining how to treat it, but when it comes to addictions there seems a hard face of "blame" that is associated with them, the "it's your choice" attitude... "give up the smoking or you'll die"... "you'd better conquer this eating disorder or you'll die". It always sounds like a threat, something that is seen to be the "fault" of the perpetrator ...the patient!

However, the problem is not of the patient. The patient, like any other member of society, is under a massive amount of pressure to conform and has been set into those conforming patterns due to the nature of their unique experience. However in all cases those unique experiences within modern society will always constrain some expression of a person and that will form some kind of addictive illness. The subtlety or severity is not the point, addiction is everyone's problem and no-one is to blame.

Who can be held responsible for a line of abusers? Who can be held responsible for a line of eating-disorders, a lineage that goes back thousands of years of suppression of the female expression...who is to be held accountable? It's impossible. The responses of the patient are trained, ingrained, they are contained within the very physicality of the body, it is no wonder that the compulsions to do whatever they are doing are so strong.

In a recent article I wrote called "Sexual Captivity" I quoted some primatologists studying apes in the Congo. The key for me in their work was that they pointed out that apes in captivity have amplification of behaviours that would otherwise not be seen in the wild. So this means hyper-sexualisation, more aggression, more focus on food and so on. In the wild these would be much calmer but in the captivity of the human-made environment the stress factors crept up and as a result there was more requirement for processes that relieve tension - that *release*.

The human is no different. The only scary difference is that we *think* we are! We believe we are "civilized" and somehow "better" than the animal kingdom and so we are not going to behave like our cousins...but how wrong we are. The human has warped instinctive eating and replaced it with dieting and eating disorders, we have turned natural movement into exercise and body-destructive activities, and we have gone from a state of natural innocence and playful sexuality to fetishism and hyper-sexualized states that lead to infertility. We are not the keeper of the animal kingdom, we are the ones who are falling off the edge of the world and we have little time left. All non-human life looks on the human with a sense of fear, as we might fear a lion that breaks out of the zoo, when bound up with a madness of rage and aggression that knows no bounds.

So then the alternative approach is that addiction is seen as both inevitable and required. It is inevitable because there is a whole host of a back-log of tension applied generation to generation that forms these tensions and so it is inevitable, and it is necessary because it occurs as a way to relieve the tension, that is all. Without the tension there is no requirement for the release.

This isn't fatalistic but simply pointing out what is. The next question is "can we change it?" Through first taking away the foundational premise of addiction by pointing out that there is no judgment, we begin to break down the very foundations of its ideology. Addiction is based on the "being good" and "being bad" situation, both of which can create tension and release. Being bad can be a release and so can being good again. But without a good or a bad there is no requirement for the release process. This is not a psychological game, merely pointing out the reality of something. There is nothing intrinsically "bad" about alcohol, smoking, sex, self-harming, it is just the effect of releasing tension. That's all it is, energy release....so then if a person cannot be "good" or "bad" because they have done something, how on earth can they get to a point where they need to release tension?

Tension is created from dualism. It is formed from this because it is the nature of dualism to always resolve itself somehow. If something becomes too extreme in one way, there is too much control, then this will lead to release in the other way. The feeling of being "good", which often means "being controlled", is another want which will cause a relief that you're "back to how it was before", a kind of security...this is often the pattern with many addictions. But without dualism there is nothing for the addiction to form from, there is no tension that can mount up, for a person no longer see their life in these terms.

Instead of focusing on the addiction itself, or in fact on the mechanism of addiction, the whole basis of treatment of addiction need to be about breaking down the underpinning ideology, that in reality the world is not made of "good" and "bad" things and "good" and "bad" "ways", that in fact there is no such thing. One cannot find anything in nature that has innate "good" or "bad" in it, even from the scientists' narrow perspective there cannot be good or bad. Yes, this is the abandonment of heaven and hell, but it is also the abandonment of science which has the ideology that there can be good-science and bad-science and thereby it turns into a religion; i.e. Richard Dawkins et al.

The only time superstition ends is when a person realizes they are not living in a prison but that they have only been taught and trained to be living in that prison and have imagined the walls. The "way out" is through the present senses that are constantly present. The eyes do not discriminate and see "right" or "wrong", they just see everything, the ears do not discriminate sound, the nose doesn't discriminate smell it breathes everything and neither does the touch discriminate. But let's be accurate...there is a *preference* for each individual as to what sound or taste they like and what they do not, but this is not "good" or "bad", this is individualistic sense and feel, it has no grand majority, it is very personal and very unique as is the nature of every person. Even if there is group consensus and they all decide they like this kind of wine over that, this is just a general opinion, it doesn't mean that it's right for everyone, and even within this each taste will be slightly different. No majority opinion is required and none should need to be taken as being the "rule of thumb".

Often an addict's (which is all of us) difficulties lie in a past behaviour pattern which is stuck, a doing of something that causes them to gain a feeling that they require. However, for everyone beneath this conditioning is an innate sensitivity and something that is impossible for any kind of conditioning to adhere to, this inherent wisdom is of the body not of the head and as such it cannot be found externally. The innate sense of the body knows what is "righteous" for it at a particular moment in time and this is not "right" and "wrong" this is "righteous-action", it is simply *natural response*, this has a preference to it but has no sense of "right" or "wrong".

The addict who knows he/she has this mechanism within them is in many ways far more aware than most that there is something not quite right. Most addictions that are useful to society, such as workaholism, are positively encouraged and praised and not regarded as a dis-ease state. In any case the self-identified addict is close to breaking right out of the pattern of contractive dualism, as often they reach a situation of self-destruction which takes them to a point where they cannot go on unless there is a change. Sometimes the system becomes so exhausted that the old dualism is seen for what it was, just a game that was input into early childhood by parents who had the same or similar addictions and unknowingly, blamelessly passed them on. When there is recognition of this then gradually a person drops the "good" and "bad" out of their life. In some way they do become "anarchic" in the eyes of society as they stop following the rules or being dominated by them, but live within society without belief in its rules. Society is seen for the game it is, no more no less, just a play of energy that is in a contracted state of dis-ease. The addict realizes they don't have to keep playing the "good-bad" game and they give it up, then there is relief.

Inevitably there will be people who read this and say... *"you can't have a society without "good" and "bad", it will create total chaos, people will go out and murder each other!"* I would agree with the fact that it will be total chaos but isn't it already? It's just we are pretending we are in control. Also why would people go out and kill each other? When there is a situation of non-dualism then quite opposite occurs. Actually all the tension drains out leaving simply a natural rhythm of life which is expressed so perfectly by those apes in their rainforests, a sensitivity and connection to life that is a far cry from the pitiful life of human beings. We are far the poorer, far the more dis-eased and damaged cousins than the "high-life" of those jungle kin.

Do we really believe that we can pull away the dummy of addiction and there will then be peace? The dummy is being used for a reason and often that reason is very simple and obvious. When there is separation from person to person in the madness of the "nuclear" age there is loneliness and all kinds of tensions spring up from this. When what we eat is not free, foraged and grown but is chemically "enhanced", packeted and frozen and placed on shelves, the human animal has no way of being able to choose or sense the appropriateness of these things. We become addicted to foods. not for what they are taste-wise but for what they provide as an emotional buffer, the same with smoking, drinking and sex, they are all ways of dealing with the struggle and sense of separateness we have with the whole of life. We can't give up smoking without it turning into a food-bingeing habit or let go of alcohol or drugs and not have something else with which to balance the condition... not unless there is a realization that fundamentally we don't actually want the thing we're addicted to and are then able to sense what it is we want to go towards.

When there is an addiction to anything it is always a replacement for something else, when that is identified and clarified then there can be a strong or gradual movement towards connecting with what it is that one “really” wants. And this is very, very simple, it is always somehow closer to the tribe, it is always about community, connection, sharing of food and of lives and fundamentally at the base of it all a non-judgmental/non-dual expression. Even though we may never see a world like that in our lifetimes, the very movement towards this is the beginning of the end of addiction and so of society as we know it.

Addiction isn't personal, it is global, and as with all dis-ease it isn't your problem but everyone's problem...this is not recognized in society today but that doesn't mean it's not true. Treatment of addiction primarily drops out the guilt. It starts with helping a person realize that they are just exhibiting behaviours which are absolutely natural but have been warped further by society's pressure and that we need to identify what it is that a person truly at an instinctual level needs, without judgment, and move them closer to this. As they get closer to this the addiction will lessen, which is initially frightening, but then it gets to a point where the crutch is no longer needed and a person is freer from constraints. This is exactly the same as those whom society deems “not fit” and who are put away because we don't want to see the face of our own judgments and the desperation and contraction that lives in people we call “bad” or “evil” or “prisoners”.

They say an addict is always an addict and that is true... for EVERYONE! Everyone in society has unnatural tension and so finds ways of releasing it. Everyone is an addict and it only expresses itself as such when you take away the thing a person is addicted to and see what occurs. Often we don't know what we are addicted to or adhered to until it goes or shifts. A person can be addicted to or obsessed with another person but this is a displacement for something, something that they need is being warped and turned into a fantasy. Usually in monogamous relationship one person is focused on as being the friend, the lover and the family in one, so there is an addiction process. However when this person dies or the relationship breaks down there has to be a shift and usually the addict will turn to some kind of drug, such as alcohol or something to help them deal with it all. But what was actually required is a spreading out of energy into different groups, for a person to be connected to many people who can support and connect to them in many different ways. This ends the addiction with specific people who are “owned” and also helps a person see a broader perspective, this again moves closer to the tribal expression. The closer the human moves towards the human-animal of the direct senses, the easier it becomes.

For most people in the addiction process, a move towards the simplicity of the senses means finding a way towards other people and to make connection, this is usually the key. Fundamentally the biggest problem of current society is separation from each other and from nature. A person is utterly natural in expressing addictive behaviour when there is no community or tribal network, why would it be otherwise? Depression is similar; if a person isn't depressed within modern society they really aren't very sensitive at all! Instead of the blame-game, we have to open our eyes to what is happening to us and realize and all of our addictive behaviours are utterly inevitable and are resolved only by opening the door of captivity within which we have been held.

Treatment of dis-ease is only about one thing and that is passing on the message of the end of dualism. This is the foundation of relief even at the intellectual level or at whatever level, when judgment ends and the process of discrimination moves to a sensory-only process of sense-response that is not to do with “me”, then all tension leaves the human and they naturally drop out of their own captivity.

David Nassim
30/3/2013

Natural limit, Natural order: The myth of “chaos” and the end of fear.

“Every Snowflake falls in its perfect place”

- Zen saying

What looks like chaos to us really and truly isn't. This might sound like a belief system but essentially it is really the only possibility. Nature has its own order... if we let go the idea of control what is left but natural order? Basically for most of their existence the human being is within a state of feeling as though they are behind bars, imprisoned in a society which doesn't allow them to express the true nature of the body-being that they are. The idea of “civilization” is all about upholding the misconception that without rules humans would “descend” into “animal-like behaviour”...which often goes with the phrase “if there were no rules, people would just go around killing each other, it would be chaos!”. This is what we are told, but on every level this is actually untrue.

If we look at the behaviour of animals they are far more “civilized”, without any rules but simply living at-one with natural cycles and being completely ordered in their expression but with no ruler nor imposer of those rules. For the animal, and interestingly for the infant child too, there is no God out there dictating commands nor is there a “self” within that has a “moral compass”, there is simply a responsive, instinctive sense which has no separation from everything else in nature.

The idea of needing to order nature is very much to do with the illness of being an adult human, we attempt to order the growth of food but form agriculture that kills the soil, we attempt to treat the dis-ease of the body with our dis-eased ideas, in fact forming more dis-ease, it's a war on the land and a war on the body. Everything that the human attempts to do with the intention of fixing or changing something will be fraught with difficulty, especially as they are fighting with themselves. In the hallucination that “I” exists and is separate from “you”, which we call the human condition, this duality has been something that has upset global natural balance for the short while we have been around in our present state as upright human. We have forgotten the unity with nature which is what we inherently are and so our process has become about seeking for something that never went away yet seems to have gone so *far* away. Instinct is just a word that has some ideas attached to it, usually of the “lowly animal needs of the body” but somehow there is a belief that we are “more than that”, that the expression of being an animal is so “low and bad”. It is the belief of the human as a “spiritual being having a human experience” that is one of the huge ignorances of the new-age movement.

*"Without a heart the animal
is very very kind
so kind it wouldn't like a soul
and couldn't use a mind"*

- E.E. Cummings

The nature of animal and plant life without the dis-ease of separation is deeply tranquil and beautifully normal. The drama of the human anxiety-based patterns of

running from themselves, idealizing and attempting to fix and to order everything from within the limitation of the mind is so awkward and ridiculous as far as nature is concerned, it's like trying to suck the sea up through a straw. The human tries to order diet and so creates an eating disorder, it tries to order sleep and creates insomnia. Ordering emotional expression causes internalization of energy and eventually disease, ordering sexuality causes internalization and dis-ease also. Being "free of rules" is deemed to equate to "chaos", or a situation where one is lawless and some kind of villain. Those who invite "chaos" are the expressions of machine-gun anarchism such as Al Capone or the various cowboy gunslingers of Hollywood films. But this "chaos" is actually a situation of people rejecting a whole raft of rules and making up their own. Those who seem to be living outside of the law are living inside their own prisons which they themselves have created.

So to most people "chaos" means something that is outside of societal rules. However there is no "chaos" outside of both societal-rules and lawless-rules, "chaos" does not exist because the outermost "law" is that of natural-law which has no master. This too is ordered but not ordered by a person, it is ordered by the whole of the universe as one.

Very often the human being has to reach the limit of their tolerance for the rules of society in order to eventually see them for what they are. Some will attempt to go it alone and be law-less, forming their own rules, but again these are prisons within prisons they are not breaking the mould. When we get to the point that there is such a dichotomy between what we actually feel and the rules, whoever set them up, then one is at the point of change. The next part is the most fearsome... the feeling of there not being any rules, made either by me or by society, it is like a feeling of absolute helplessness, a fear of how can I survive living in this society. A feeling of dread and of impending doom or "descent into chaos" can form, but this is all the fear of the unknown. The "self" fears death but all that occurs at the point of death is the realization that "self" is illusory, that all of life is naturally ordered by no-one, and the body returns to "automatic-pilot" status!

With addictions a person wants to give up the addiction but at the same time the addiction provides them with a format for their life. Without this it would mean a questioning of the entire nature of how they have lived. For example in eating disorders bingeing is a move towards freedom from the rules or society and the purge is an attempt to fit back in again, the inner child-nature wants to come out, but the jailer wants you back in. It's the dualism of good vs. bad that creates the tension and release pattern, but outside of this is just *the instinct to eat*. For the person with an eating disorder the worst thing one can do is to take away the pattern of the disorder, for although it is a deeply damaging life-line it keeps a person calm and able to cope with anxiety or any feelings. The big hurdle is when that innate nature starts to emerge and no longer want the disorder, there is still a deep feeling of the chaos of not having it there. However again the missing realization is that when one lets go of the attempt to control then nature has its own limits, one falls into alignment with the universal whole, one doesn't just "fall". All addictions of any kind have exactly the same pattern and 99.99% of people are addicts.

Using the eating disorder as an example again, a person can binge but the binge will get to a point of hurting and a person won't be tasting the food they are bingeing on.

The natural limit of the human body is there in the background of this, it may want three biscuits at a time but not thirty. The natural limit is there but the dis-ease of the human overrides this and attempts to “diet”, thus killing the instinct. ***Intention kills instinct***, plain and simple. Instinct is the spontaneous order or law of nature and it is outside all human-made laws or ideals, it cannot be reached with thought or rules or reflection, it is already within the body and so nothing can be done about it, it is just the way it is.

As the human has natural limits so does all of nature, it is naturally ordered, naturally limited. This is not to say that the universe isn't infinite but it is to point out that limitation is not decided upon by anybody, it's just the way it is. It doesn't matter how hard I try, I will never be able to play the guitar like Jimi Hendrix... it's impossible because his expression is his expression, this body expresses what it does and that's it. The limitation is fine but the problem comes about with the human mind's attempt to make things the way we want them to be rather than letting things simply be.

So with the inevitably cheesy words of Paul McCartney, this is how we can see a vital key in our misunderstanding of the nature of the human body and the nature of nature itself. When the human ends their attempt to fix, or to order or to make rules, there is a realization that already in place and behind everything is the natural spontaneous order of nature that requires no creator or controller. It is a sea of energy moving in and out of existence, there being no beginning or end to this, nothing and everything occurring at once, and the paradox is that we have never been apart from this. We will never know what our own face looks like, we will never understand our own expressions, nor know where our voices come from, let alone be the people that control the entire universe. When the words “I don't know” rest easily and there is no urge to attempt to find the answer, then there is a possibility that the myth of “chaos” is over and done with and the myth of fear dies with it. We let go and are in free-fall, and all the time nature is ordering everything. The big job the human took on as “caretakers of the animal kingdom” is really not for them to take on, it is essentially the other way around, we will always be children in Eden, we just have to stop pretending we're adults.

Let it Be
- The Beatles

*When I find myself in times of trouble, Mother Mary comes to me
Speaking words of wisdom, let it be
And in my hour of darkness she is standing right in front of me
Speaking words of wisdom, let it be
Let it be, let it be, let it be, let it be
Whisper words of wisdom, let it be*

*And when the broken-hearted people living in the world agree
There will be an answer, let it be
For though they may be parted, there is still a chance that they will see
There will be an answer, let it be
Let it be, let it be, let it be, let it be*

*There will be an answer, let it be
Let it be, let it be, let it be, let it be
Whisper words of wisdom, let it be
Let it be, let it be, let it be, let it be
Whisper words of wisdom, let it be*

*And when the night is cloudy there is still a light that shines on me
Shine until tomorrow, let it be
I wake up to the sound of music, Mother Mary comes to me
Speaking words of wisdom, let it be
Let it be, let it be, let it be, yeah, let it be
There will be an answer, let it be
Let it be, let it be, let it be, yeah, let it be
Whisper words of wisdom, let it be*

David Nassim
6/ 4/ 2013

A sense of Direction: From pre-planning to instinctive movement.

When was the last time you did something truly spontaneous, that you *really* wanted to do? Not that you had to do because the boss needed it by Friday, or without you trying to ensure that the holiday would “work out as planned”, but actually outside the arena of the known?

Few of us remember that time of being a child and going off into the wilderness of the garden or into an open natural space and exploring in a wonderment of the senses. We had no plan, no apparent point of direction, yet there seemed to be an amazing way we found all sort of things, places and spectacles that many adults might have missed simply by “following our nose”.

The world as it is today is based on pre-planning, insurance and saving for the future. Everything is set up so that we are encouraged to secure everything and make it “safe” because ultimately we are living in a fear state, the state that is about “me” being separated from “the world”. This sense of separation that is the condition of the adult human, the dis-ease in fact, is the basis upon which society functions and is not considered to be a “dis-ease” at all but in fact “normal”.

However when we take away the job, our addictions that are about the overwhelming tensions of life in captivity, and remove the so-called “responsibilities”, what are we left with? In therapeutic situations one is often asked the question what do you want to “become”, just as in kindergarten when the teacher asks “what do you want to be when you grow up?” But this question is actually all part and parcel of the way the adult views the world, it is not the child-like or instinctive nature of a person. For the child the only question worth answering is “what do I want?” and this is far more of a powerful question, it is from the guts, it’s right now, it’s not from the head.

Breaking into the real deep sense of what “I am” is about dropping out of the psychological questions and the imagination and simply looking at what there is. The basis of this is through actual sensory experience of the world. As a person re-acquaints themselves with the sensory body the psychological questions recede and there can then be some fundamental changes. This happens naturally as the mental state tires and burns off and the body just simply takes over. This revealing process is about the recovery of the natural state of the human being underneath the armouring and it is the opening out of the natural-child state.

Some breaking down process occurs gradually before the final complete and sudden relief of the system from the state of tension of the adult-social-mindset. This takes as much or a little time in a person’s existence as it does, nothing can be done to fast-forward a natural process. However it is of key importance that until a person is really ready to look into the question of “what is it that I want?”, life is a very big struggle.

U.G. Krishnamurti often pointed out to people that they don't have any original thought or any original questions. They don't have questions that truly come from them, it is more a case of questions that they have learned, ideological questions like “who am I?” or “ what am I?” etc... these and other questions come from process of psychological introspection. “What do I want?” is more tangible, it isn’t about

judgment or about attempting to make something better, but is simply a question which investigates the nature of what the body-being really and truly wants. One can of course both ask and answer this question psychologically but if we actually investigate this via the senses then life becomes incredibly easy. If I am cold I want to be warmer, if I am full I want to be empty, if I am empty I want to be full. There is a natural swing to this process, it is a nature-conducted, non-intended process. The want for an ideal or for a situation that is within the imagination fundamentally leads to a sickness of attempting to achieve an image, something that is the foundation of much of “self-help” ideology. However at some time this has to become “real” and this is when that which you have imagined or created in the mind is no longer interesting.

Natural-reality isn't split off from anything else, so if you need to get away from the natural senses in order to imagine your way into a fictional future, there is something quite abstract about all of this. The child lives in this moment, in fact there is no separation between it and the world so there is no questioning, apart from the question of “want” which for them is more about a kind of functional or natural questioning, not abstraction.

The basis of change from the addicted and fragmented society in which we live is through the simple and ordinary sense, this provides the foundation to a “sense of direction” in life. The ability to know where to go and what to do can only be found in the sensory moment-to-moment experience, it isn't something that can be planned. We assume that in order for the world to work it is through planning and forging a path to things, we feel that the world is in deficiency and that it is for “me” or “you” to fight it out in order to claim it. Originally the child-state comes from something else, not from the sense of brokenness, separation or insufficiency but the sense of wholeness, Oneness or sufficiency, this is the place from which natural movement arises.

Sure it's easy to say “sufficiency” means a situation of having food and water but the kind of “sufficiency” described here is not of the stomach, it is of the whole nature of life, it is the lack of fear of living, so whatever one naturally wants comes from this. One may want food if one is starving, but this movement towards food is fearless, it has no “I”, it is just a natural movement towards what is needed.

The senses of smell, taste, touch, sight and hearing and the 6th sense which is the union of all 5 senses or the original “primordial sense”, these are the foundation of direction in the world. When something lets go the human falls into natural order with the world, it is in alignment with natural limit and natural order. Interestingly this is the “safest” place to be, rather than in a world of the imagined “insurance” where one is liable to attempt to fly, when we are simply, wonderfully human.

The nature of sense is so simple, but we override this all the time, the “self” is constantly vigilant about not going too deeply into sense for fear that “self” might be lost. But this is the point, the senses are the innate reality, they are the border between the world of the mad dualism of “myself” and all the problems “I” have with finding out who “I” am and what “my” purpose in life is, so “my” direction comes from all that imagination. This is so limited in the light of the breadth of natural reality which is devoid of “self” and therefore requires nothing other than senses to find a direction - if it's too cold I go to where it's hot, if it's too dry I find dampness, too damp I find

dryness. If I am hungry I eat, or if thirsty I drink or at least seek for this. If I am tired I fall asleep, if I want to connect to people I do, if I don't want to I don't. This may all sound very "selfish" but is in fact what is going on behind the scenes of every person all the time, it is actually very self-less but the morals and ideals of society have no notion of the propulsive force of nature, they only see the human as a moral being. The adult self-image essentially blocks many of humans' natural sensory functions humans from actually expressing themselves in the world. We live behind a screen, as children imprisoned in the ideology or armouring about the importance of "being something". But when this loosens off the sense are revived, as letting go occurs, so there is a deepening of sense and eventually a total immersion into them so in fact there is no room for anything else. Then "sense of direction" has no meaning, as all there is is the automatic movement from one thing to another, which has nothing to do with "me doing it", but is the functioning of the natural human animal being. There is a giving up of the struggle to "know it" from the observer's view in the "self", and a realization that nothing can be known through this narrow angle.

The direction of your life *is* you, the child "you". While life itself has no intrinsic purpose or goal attached, the nature of life lives through you, you are not in control of this and so the spontaneity, even in micro-moments of decision-making and ideas and senses of wanting to explore, needs to and always does come from the senses. There needs to be some sense that leads you to the next thing. "Feeling your way" or "following your nose" or even "following your feet" (the original meaning of the Chinese character "Tao") will always bring about a direction which you never knew existed but whilst not being "right or "wrong" is *righteous* in its expression. The truly keenest of senses will find that deep simplicity is key, there is no notion of setting up a company and making altruistic or self-serving monopolies, it all becomes about going on very simple natural senses, the way a child of three might engage in the world. One need not "work out" the world, the world is already within you and in this way "true north" is whichever direction nature cares to tread.

David Nassim
13/4/2013

The “selfish” viewpoint: How humans see natural phenomena as “selfish” when in fact there is no “self” possible.

Richard Dawkins the biologist and protagonist of so-called “scientific rationalism”, wrote a key book that took him to his famous position now as the self-righteous “Pope” of the “church” of Newtonian science. The book was called “The Selfish Gene”. Convincing himself and others that he and his brethren (Brian Cox et al.) have the basis of understanding of the universe or are “investigating” using the very “great tool” of the human mind, is laughable in the face of those at the root of physics where no-one is even certain which way is up! The Newtonian model of physics, the basis of science, is out of date and too mechanistic, too narrow, it is a window of looking at the universe through a materialist dualism that separates everything off into parts. In fact by its very nature it is unnatural and a distortion, as a result the Newtonian model is to be replaced, as it needs to be by all the scientists, Dawkins and Cox included, who know no other way of thinking. However, this new “quantum” or Universal” theory has yet to be found, simply because the same mind that created Newtonian science is behind it, the same dualism of the modern physicists which prevents them understanding notions like yinyang that are as close as one can get to a theory of everything, but which are all seen as pseudo-science by most theorists. The modern use of Newtonian theory is similar to using a broken saw to cut down a tree, it’s not very good at doing the job but it’s all you’ve got, and it seems that trees are there to be cut down...aren't they?

This lack of foundational consensus in science is the key over-sight that skews the amazingly confident Newtonian scientist’s “pure observation” of nature. No one who sees the confusion at the heart of science understands the confidence of its proponents. This distorted confidence is then passed on through media to the non-scientific public who often swallow the scientists’ ideals without really getting a sense of them themselves.

I may be berated for uttering anything against the great David Attenborough, and while his film crew and technology are unquestionably skilled, his commentary completely distorts the processes we are seeing. Attenborough constantly makes nature seem like a soap-opera, dramatizing events that are simply natural life occurring. His interpretations and analyses of situations are only guess-work via the human perspective but are presented as “scientifically observed facts”. He describes areas of the world with a colonialism that is deeply narrow, and as such the spirit in which we understand nature is through the supposed tangibility of the biological-behavioural scientist, not the child’s view where nothing is labelled and nothing needs to be understood.

This is quite unlike the commentary of Werner Herzog who invites a child-like wonder into his work and an open question as to what it is that he’s actually looking at. He really doesn't know...which is honest, but neither do we and neither do Attenborough or Richard Dawkins know. Even if they say that they can “unweave the rainbow”, actually they are just looking at it through a total distortion of the senses...the “self” state, and as such only manage to unweave their own psychology. Not that any of them can do anything about it, but why do we want to take advice or try to see the world through the view of a person or group of people who see only a fraction of what there is and suggest to us that this is what’s “known”? What is the

use of this? What is supposedly “known”, what is considered tangible and “real”, is actually a fraction of what there truly is, and as such information from this portal is going to be distorted. Thus if society is founded on this misinformation or Chinese-whisper, then society too will follow this distortion. What we see around us today is as a result of science, science has formed the world we live in and all of its distortions. So it is from that level of so-called understanding that scientists profess to “know”, yet are unable to see what really is, just as a religious person will also miss the point. Both beliefs are of the same ilk, just different religions. Agnosticism is still a belief, in the ideal that god does not exist, it’s just an open space for another god to form and this is always the god of science and the foundational premises of Newtonian ideals which is just observation with the eyes shut. It is no more accurate than religious expression, simply described differently, but still the same dualism is at work.

Dawkins book “The Selfish Gene” was a marvel at the time as it expresses the key idea that genes *seemed* to him to be all about self-preservation. These foundations of cells *seemed* to be almost at odds with everything else that wasn't like them and were all into self-promotion and a “survival of the fittest” mentality. This tells us more about the scientist than it does about the actuality of what nature expresses.

While nature *SEEMS* selfish to the human observer seeing things through the dualism of a “me” who feels separate from everything else, this is not necessarily the reality of the picture. The really honest scientist actually gives up doing science when they realize that they themselves are distorting what they are doing. Science never takes into account the dis-ease process of “self”, which actually is the drunken illusion of separation of “me” from what “I’m” observing i.e. the experiment. This is why no scientific experiment is actually valid because pure observation is impossible as it requires a separation of subject and object that in the natural reality is impossible. So every experiment simply reveals an expression of the person who is forming the experiment, it mirrors what they expect to see or what they intend to look at because they are not interested in the bigger picture. Even those experiments that “went wrong” and in the process revealed something else that became a great cure-all, such as penicillin, were only noticed because of a person focusing down on it, someone who was trying to find something. One can always find something if one is seeking, even if it’s not what you expect or even wanted.

The point is that as we move into this time of disillusionment with both science and religion we also need to move into a disillusionment with the nature of seeing things in the foundational dualism from which these two were born. When we look at nature we may believe that what we are seeing is a struggle, a bitter aggressive war of survival, but actually there is no “self” that is doing any of it. Survival only comes in when there is something that aims to protect or help itself or even discover itself. When there is no “self” viewing, then what is happening is a play of sound and light that is beyond the imagination of the human mind’s cognition. The processes of finding food, finding shelter and finding a mate are something that *seem* as though they are promotion of one species above another, it appears that when weeds cover over a ground they seem to dominate the vegetables you put in, it *seems* that the weeds are “aggressive” and “virulent” but actually there is no such notion from the weed, it just senses, grows and responds. All of nature is like this. Even when it comes to seemingly complex mammals and humans, we are just the same, we grow as

we can and when we are blocked we stop growing, or can grow no further in that environment. In another environment it may change. Humans can bloom better in some environments and become stunted in others. It's all down to the whole and what the whole is *no-one* can know. The bigger picture of reality is something that is not known by an individual. It is only realised when there is no individual or "self" and that means that the question of "knowing" just drops out.

The human seems to be two things. There are the body-senses that have no notion of whether the body is dead or alive, no idea if it is functioning or not functioning, it is just what it is. On top of this is the illusory short-circuit of the "self". This is the disease process that believes that observes the body and considers the body to be "mine". "I own myself" and so this separation then means everything I see and do, from the religions and practices I express to the science and technology I invent, are all imbued with the ideology, foundationally, that I am separate from the whole and somehow need to get back to wholeness - seeking begins.

So going back to Dawkins' point of the selfish gene, in fact the genes have no conscious centre or soul to them. Interestingly Dawkins' notion of "selfishness" suggests that the genes have a direction and a purpose which in Dawkin's mind is "survival". Actually the genes are just functional genetic material, just a play of light, they expand as they can and when blocked by various environmental factors they can expand no further. So the actual situation is that the genes function like anything else in nature, it's just an instinctive process, it has no purpose, no reason for being and no projection of survival, there is no intention to nature. Yet scientists constantly create religions from the purposes they perceive nature to be, so imbuing everything with the same logic they are founded in... the selfish viewpoint.

Without dualism and so without "self", the entire universe is unknown and runs on pure instinct or innate response. There is no survival instinct, that is an illusion. It is more that there is a **direction born out of expansion** which is like heat rising and that is the expansion/growth or life of things. As heat expands so does nature, it grows outwards and flourishes, recycling all the time. There is no death... when a person dies we believe them to be "dead" because they do not respond in the same way and so are a loss to society. But they are consistently alive, nature uses the body in a billion different ways as it degrades, the energy of the universe is always balancing itself out and so one thing transforms into another and another and it is all part of a total oneness that has no divisions, only imagined ones.

What we call death is a transformation and what we call birth is a transformation, life doesn't have fixed frames, the death of "self" is also simply a transformation of energy, all thought is energy too. Death is like a cooling process, energy moves from a warm state to a cool state and then is re-used and forms warmth again in a different expression. This is constantly happening, even the living body is known to be recycled entirely every 7-8 years. The point of all of this is that the **"self" wants a continuum of a static state of being a "me"** but actually this never happens, even the body is not static, nor are the mind and "me" state static. Every time we go into deep sleep, or in rare moments when awake there is a dropping away of the "self" that just occurs spontaneously. This break open the believed continuum, pointing out time and again that what is, is not always seen through the "me", in fact the "I" doesn't

need to be around for the body to carry on regardless. We can see this very clearly in infant children and in nature and animals, no self is needed.

Instead of believing in the scientists or religious people, the points raised in this website and by U.G Krishnamurti and Douglas Harding and all expressions that are looking to the nature of the natural-reality, all are questioning what other people tell you and suggesting you consider what it is that you really and truly sense. When it comes down to it, what is really “known” by you when you walk around a local park or garden or anywhere that is partially natural? Do you see and hear a continual commentary of an Attenborough telling you how it all is, or a Dawkins explaining how the genes are selfishly fighting each other? Or in the situation of dogs meeting each other and growling and snapping at each other in a park, is it all to do with “one getting the better of the other”? Or do you see the child’s world where a constant question-mark is before the senses, everything is utterly unknown, even the direction and process of walking and what to do or where to go next are all governed by an instinctive sense, not through a thought-out intended or “intuited” process of investigation.

When, somehow, we stumble into the situation of there being no necessity to figure it all out or of trying to make the world the way we want it to be and order it the way we want it to be, then there is a possibility that life can lead through the body without the resistance and confusion added on by the “self” that gets in the way and that, through the selfish view, only gets a fraction of the whole picture. It is true that no-one can know the mind of god, and also true that there is no god or mind to know, and more clearly that the unknowing has a direction of its own and one that has absolutely no requirement of a reason or purpose, as there is no past to run from and no future to look forward to.

“If you have the courage to touch life for the first time, you will never know what hit you. Everything man has thought, felt and experienced is gone, and nothing is put in its place.”

- U.G. Krishnamurti, The Mystique of Enlightenment

David Nassim
17/ 4/ 2013

Dying to care: The reality of caring for others.

How many of us have had sick or dying relatives, friends or close connections where we have been in a situation of feeling the want to take-care-of? Probably most of us have, or will at some time have contact with people who are sick and say they are in need of help. What is it that is truly in us that makes us want to care for others, or in fact is this an illusion...do we truly care? What is the motivation?

What helps us to best see the true nature of the human being always comes from nature. When we look at nature and see our closest cousins the chimps and bonobos in the jungle we can see our origins and how we could be at our most natural essence. The difficulty however is that we usually interpret the behaviour of these animals as being “human” rather than just seeing it for what it is without an intense layer of our own conditioning.

In the wild, sickness is usually associated with physical injury, never more than that. Sometimes parasitic infection will take place but actually before humans came along and upset the balance of the natural functioning of eco-systems the only real problems were injury due to predators or one animal feeding from another in some way, or as a result of environmental shifts. This carried on for millions of years. The epidemic of dis-ease over the last few thousand years has come along with agriculture and monocropping. In the jungles from whence we are likely to have originated there was a balance which we were once part of. At this time there was no medicine and also there was no healing. There was no idea of one person healing another as there was simply no recognition of a separation between a “you” or a “me”. There was no “problem” made out of pain, it was simply pain with physical injury. If a person could survive the injury they went on, if not then the body died. It was very simple, there was no grief or strife and there was no suffering.

It is only really when the human being gained a sense of “self”-identity that medicine also suddenly arrived at the same time. Religion and healing have always been tied together from the start, therefore from the outset medicine and religion are both contrived things, things that only human beings do which make them very different from all other animals, and not in a “good” way. While for many the ideology of the human being as a great and powerful spiritual being is still held in the mind, the reality is that humans are not so important. We are animals who have the warped notion, the hallucination, that there is an entity within us called “me”, this has been our burden and is the foundation of the human condition of dis-ease.

Therefore medicine is a counter-reaction to the state of dis-ease of the human, as is religion. They were once one thing in ancient Shamanism, where the Shaman was the connection to “spirit” and also the doctor, as there was no divide between these ideas. The “spirit” was sick and so the treatment was to resolve that sickness. The ancient healing approaches were therefore always about ridding the body of “demonic” entities that essentially were forms of the expression of “self” or “me”: the dividing aspect of the mind, the thing that separates things off, or the madness of the mind. Trepanning, the act of making a hole in the head to allow out “evil spirits”, was one of the earliest practices of Stone Age medicine, similarly the practice of scalping of victims of the Native American Indian battles, the idea was that the perpetrators were mad so in fact it was a “good deed” in to free the maddened spirit through scalping.

While these practices seem barbaric today, actually many of the psychiatric drugs simply put to sleep or muffle areas of the brain in a similar way to that of a lobotomy, and a lobotomy is nothing if not similar to the practices that went on in pre-history.

For some reason the human knows something is going on up in the head which isn't quite right and we focus there to cathartically remove something in order for us to feel at peace. Later on, or emerging later on in history, different approaches came. Instead of catharsis, there were processes of attempting to draw the energy downwards into the legs and feet with meditations and the like. All the while and behind all these processes was the "me", the "self" seeking something, it was/is trying to find a sense of peace and stability due to this natural phenomenon of being driven mad. The "self" came from nowhere, it just occurred, there was no blame, no "original sin" was committed, it was simply a natural phenomenon. The human began believing himself to be separate and superior and so religious-medicine become the focus of tribal life and the ideology spread, until today where we still have beliefs which are now often in money or power, or spiritual-capitalism or some other idol. However, all are focused on appeasing the tension of the "self", all are forms of "medicine" and none of them do the job they were supposed to do.

The point is that healing and the ideology of healing comes from an idea that something is wrong and needs to be fixed. It also comes from the idea that there needs to be a person who knows what's right or is essentially the healer and a person who is confused and needs healing. There are many people who feel that they are "taken over" or are channelling healing through forces other than them and that healing is coming through them, but this does not happen to any other aspect of nature. Why would humans be "healers" or "facilitators" or even "conduits" to universal energy in the form of "healing"? Why, if this was truly the case, would we not all just play with cardboard boxes or eat ice-cream or do something spontaneous, like a child or animal expression might? Even for those of us who naturally are open to a kind of interaction where we are in connection with a person with whom we are in a "healing mode", the whole idea of one person engaging in such a practice is considered to be wholly unnatural, which is an expression of how far we have come from our instinctive sense, from health *instinct*. If we were truly there, there would be no such thing as healing, no such thing as religious thought or any other such abstractions.

We often talk about healing as a profession that is a "calling" or something similar, something that is not a duty but which is done because one is "called" (presumably from above!) to do. But actually while the human animal has the natural senses of smell and touch and taste and so on, there is no natural sense of healing, this is illusory. There is no sense within us that makes us suddenly go and want to heal a person. The only thing that is there is actually a situation where the "other" person is not seen as "another" but seen as one-with, but in this case the response is like that of a dog or a cat, when we are feeling sick or tired or we are hurt, they come straight up and stay close to us in a protective stance or in a mode of still connection which makes no attempt to "do" anything as such but is really just "being", the animal responds as you are part of it, that is all.

In healing the confusion is that one needs to "do" something, but in fact the key is in being able to do absolutely nothing, to do less and less, in fact to simply be able to just "be" around a person, in the same way a child or a cat or dog would. This

connection has a healing effect because it has no intention, it's purely innocent, moreover it is not meant to do anything and as a result it is the most powerful. This is why a person who is set up as with healing as her/his focus very often cannot make contact with a person and the simplicity of a long-lost cousin turning up at the door-step who in fact "always was themselves" is a much stronger connection than anything a healer can muster in intention.

Everything we see around us in the world today is constructed by the mind of the human and thus has the human's warped ideology. Medicine and caring is no different. The true nature of "caring" is about allowing things to happen naturally, to literally do nothing, in fact not to engage with an ideology of "care" or "medicine". So it's all backwards, what seems like care and treatment often isn't and what seems like absolutely nothing at all is actually the essential nature of connectedness. There is no fear of death in the process of the natural sense of connection, with the fear of death everything becomes about survival and about pushing forward and getting better. At whatever level a healer/carer engages with this, by the nature of their being in this role they are colluding with it, whether knowingly or unknowingly.

U.G Krishnamurti pointed out the nature of connectedness in a situation where his eldest son was dying of cancer:

"Recently my eldest son was dying of cancer in a hospital nearby. I was in the area and visited him often. Friends said that I was in intense pain during the whole time, until he died. I cannot do anything. It (pain) is an expression of life. They wanted me to attempt some kind of healing for his cancer. If I touch that tumour it will grow, for I am adding life to it. Cancer is a multiplication of cells, another expression of life, and anything I might do only strengthens it." - from collected interviews with U.G in "Mind is a Myth", Chapter 1.

When we think about caring and healing we often believe it either has some kind of altruism behind it, some duty-bound expression of what it is that we should do, or some ideal that we are "healers" of some kind or other. While it is clear that some people are by nature much more suited to the ideology of being a healer simply due to their temperament, this doesn't negate the fact that the whole ideology of being a healer is absolutely mad.

The ideology of being a healer is a form of egoism, it is either an externalized egoism of being a powerful master and controller of people and having the power to cure, or it is an internalized egoism of feeling broken and needing to find the cure and therefore treating others as a means to verify oneself or to find a way of "fixing" oneself. There is no other reason one would have the drive to heal, or the drive and the process to become any form of healer. Even an interest in the process of healing is a process that has its inherent limitation. Why is it that you want to "be better"... from what? In the end it is the death of "me" that is feared beyond anything else. Having formed within the body as a kind of internally-generated mutated state, the "self" needs to perpetuate its process, needs to find an absolute ground upon which to stand and form itself. Whether this is a formation which is big and strong or a formation which is weak and small, in either case the energy is exactly the same, simply that one has gone in and the other has gone outwards, other than in appearance there is no difference.

It is true that some of us have the innate ability to be patient or tolerant, to be able to deal with things in a way that is calm or grounded, and while this is “helpful” in the general use of the word, but is this real? Actually it is just fitting in with a societal norm, it is fitting into a system of service, being seen as “doing your bit” and so on. They say healing is an “art” but it is not simply an expression of something, it is based around intent to heal otherwise the situation would not arise. Generally it is quite clear that healers are often the most sick within society, why, because when there are people clinging to a position of power or to a position of being needed, neither of these ideologies is part of the natural-human, they are part of the warped human ideology of “self”.

So what’s the alternative? What am I suggesting to “do” about this? I’m not. Really this is just to investigate the reality of the illusion of being a carer, being someone involved in medicine. If we break out of that illusion and we ask the question “what do I want to do?”, what is the reality of it? How many nurses would go back to work, how many doctors? Without the duty-call or the guilt or the perception of doing something that will inflate the ego, or allowing myself to feel “important” to many when I feel so small, when all this falls away, what is left of medicine? As our civilization begins to falter and fall, so too will all the ideologies of our culture. The things that we feel are “selfish” acts will be seen as self-less acts and the aspects that we thought were self-less will be seen as being full of “self”. How a person “should” or “should not” behave is really not the point, it is only what is felt.

U.G exposes the myth of “caring” and “healing” in one fell swoop when he points out the situation he was in with his son where it was simply a draw, a magnetic draw to be around his son, and all he felt was pain. Is it possible for us to respond to a situation without ideologies of what should or could be, or what another person wants you to be? Can it be simply a draw from within to connect with a person for an unknown reason, or is it possible for us to see that *not* being with a person who is suffering and in pain is just as appropriate a response as the one who sits by? Is it possible to really and truly see that Love is unconditional? When we place conditions on how we care and what we should or should not feel, we place conditions on Love/ Oneness, and so split it from reality and turn it into pure suffering.

David Nassim
28/ 4/ 2013

The fragility of self-confidence: Why confidence is a state of mind, which inevitably falls back to the natural reality.

The world of the human is a world of imagined beliefs. We constantly form “possible” or “probable” worlds of beliefs in a vain attempt to “stabilize”, “control” or “justify” the existence of the dis-ease state of the human called “self”. This constant formation of beliefs is totally illusionary, it is just a theory founded on a partial view of reality, which to coin Wittgenstein’s metaphor, is like a fly looking out of a fly-bottle, a green fly-bottle. To the human-fly the world looks green and therefore all this human-fly’s theories about the world are based on that. However this man-made world view of the bottle is a distortion of the full spectrum of nature. As such we see the world through this distortion and never break open the bottle and contact the reality of nature, we always observe it from within the emerald-city of our imaginations.

Our society is infiltrated by radical theories of the “global society” or of altruism, or of ideal bodily health perfection. For thousands of years we have been fed on ideology which has no relevance to the actual sensual expression of the human-animal. We focus on an altruism of perfection, enlightenment, ideological order and all manner of different ideas which result in our total confidence in these kind of illusory processes, upon which we base “life”. It is no wonder we are in a state of sickness. And let’s be clear, this sickness is not something that can be dealt with by doing yoga or by meditating in a cave, these too are part and parcel of an approach that is a learned methodology. No animal or young child ever considers sitting and meditating or of doing yoga... There is nothing natural about *any* of human culture, this is the problem, we are so convinced and confident about our fly-bottles that this is all we ever see.

A human being cannot be a global citizen, except conceptually. In actual fact we desperately crave to localize everything: from the global, to the national, to the city, to the home, right down to personal sensitivity, in order to really get to the actual. There are no “real” environmentalists, nor can the human being consider anything other than what is felt via the senses, unaided by “tools” of science. Our senses of hearing, sight smell, touch and taste are all we are and all we require, there is no more to life and no less. Yet the exponential “self” imagination desperately needs to own and order, to “fix” and to strategize and then becomes very confident that its belief system is “correct”. Challengers to any belief system are usually met with great fear and anger when they suggest how narrow the view is, but the nature of all forms of self-confidence is a belief that needs to be constantly reinstated in order that the ideology of “me” is kept alive, as it so strongly fears its own dissolution and falling away.

For many people their theory of how the world works has become synonymous with themselves, they identify so strongly with a set of values contained in a book or a method of living that they become that. Then anything that threatens this is threatening the inner “self”, any challenge becomes an act of war, even if it is about healing! As an example in the healing profession there are numerous “healers”, who all have their own theoretical goggles through which they analyze patients. Without these goggles they are blind as they are not using natural sensitivity to feel and as a result the patient is seen through a set of ideals rather than seen as they are. This makes for very complex treatment approaches and processes that the patient cannot understand

and connect to, there is a formation of hierarchy and power of a student-teacher dynamic which ensues and then it becomes entirely about dualism.

The basis of healing is very simple, it is not something that is learned but is innate, therefore it cannot be taught. Secondly it is sensory and not theoretical, in fact the theoretical hampers the connection, so unless the theory leads to a letting go of all theory then it is a red herring as an approach. However, there is constant conflict that occurs between different therapists who compete about the “best method” rather than seeing the connection that allows all methods to be seen as one, thereby eradicating all theoretical positions that do not allow for unity. If a theoretical stance is “true” it will exist even without thought and then it is not a theory but reality, the fly is out of the fly-bottle.

The human mind has formed a superstructure of idealism about everything in order to make the “self” feel bolstered, strong and constant when it is actually fragile, superficial and impermanent. The belief is that the world is “known” and that we really do understand the workings of the cycles of planets and can divine the future, or in other belief systems that we can eliminate all “nonsense” using the razor blade of “rational scientific” belief. All of this is of the same ilk, all different belief systems, none of it coming from truly natural sense.

Animals and young children do not displace any notion of “self” and so it is an impossibility for them to be confident. Confidence is a concept that is about “*knowing what you are about and what you are doing*”, which is nothing to do with the way a child or animal expresses itself. Their expression simply comes out of nothing, there is no “me”. As a result the actions and directions of children and animals come from a sheer expression of nature, they are like the wind or the sea, the energy does not come from intention, it simply comes out without thought. There is no yoga, there is just movement, there is no diet, there is just eating, there is no altruism there is just an unquestioned connection to everything. Fundamentally there is no differentiation of “me” and “you”, there is just action from this body that has direction of its own, it's an automatic functioning without cause or purpose.

The adult human's perspective is so far detached from this, although this child state lives constantly within. We hold onto ideas of how we should exercise and we teach others the same, saying this is “the way”. We learn about diet or healing in a particular theoretical system and end up teaching this, this becomes our ideology and becomes the “self”, it formulates how we see the world and the “bottle” to which we have become accustomed. But then eventually the world smashes this and we feel lost and helpless. This feeling of loss and helplessness, when our belief is broken for some reason, when we do yoga every day of our lives and eat a healthy diet and yet get cancer....this situation, which occurs time and time again, is all about the parameters of the fly-bottle. It's about the energy of “self” in its held contraction, which may be very confident and have an ideal that it wants to keep, but nature reveals at every angle that it is not interested in furthering this illusion by delivering the fly-bottle-“self” separate from everything else. Cancer or another illness can be the way that nature finally breaks out of a state of perpetual tension and holding of the body in an altruistic belief system. It is really interesting how many of the great gurus and teachers of meditation and “health” contract cancer... very often the approach of

contraction and belief that they hold onto for dear life is the very thing that becomes the weak point and eventually buckles under the pressure.

People who are without strong belief and so are often hopeless or without clear purpose, without confidence and so have an openness without idealism and altruism and so are in a situation of questioning, are in a state that is deeply authentic to the real situation of the human condition. This is not depressed state, which is usually about unfulfilled idealism and usually and strongly-held belief, instead this is a kind of big question-mark in the world. If a person suggests that they “know” and they are proficient in anything other than an arbitrary skill they have acquired simply because they have done something for a long time, then something is awry. Actually the implication of being “confident” suggests a person is actually missing a great deal of reality, it implies they are religious zealots in their idealism and fantasy and want to hold onto that. This is an expression of sickness and through their confidence it is passed on to the next generation who too become confident in their own obscurity. This is called the blind leading the blind. It is the foundation of every hierarchical relationship.

The natural expression of the child and the animal and the innate quality of the female archetype is empty of knowledge and ideas. Any action comes from a “righteous action”. This is not to do with right and wrong but is a felt sense, here what seems selfish is actually self-less and what seems confident actually has no centre to it and is simply the movement of nature without intention.

For those who would follow the path of self-development, self-confidence and “improvement” it is inevitable that there will always be a falling of this in the end, as what life really is has to break open at some time from within. The “key” is always what is already there; one never needs to add anything on to the sheer nakedness of what was at our origin. In the revealing of the true nature of what we are there is a constant shedding of theory and ideology. In the end we die as we were born, we came from nothing and we go back to nothing and all processes of trying to affect things in our lives in the way we hoped for are utterly in vain. Blissfully nature was never deficient in anything and the processes of seeking are quite simply a misperception. Oneness is already complete, already everything.

David Nassim
24/4/2013

Causes of cancer: The loaded gun and stopping the bullet.

Cancer is among the most complex of dis-ease patterns that health practitioners see, to find its origin or the key to its formation is often a very intricate pattern.

Fundamentally, focusing on causality is a red herring and distracts attention from the core issue because basically the cause of everything is a domino effect of millions of years of humans suffering the indignity of being “self-conscious”. This had nothing to do with the individual’s so-called “choice”, just as the death of “self” has nothing to do with our approaches to “fix” it. But in order to bring cancer to its senses, so to speak, it is useful to have a tack on which of the many “roots” a cancer may have, is the main or central-core one, which if changed can change the whole pattern.

Cancer is like a loaded gun, sorry for the aggressive metaphor, but it is very much like this when you see how the spread of cancer affects the body. Of course this is just a metaphor, all symptoms of dis-ease are a call to the senses to do something differently but until we get a sense of what this is, the nature of the dis-ease is very threatening and feels not like a “nice conversation with the body” but far more like a time-bomb, and yes, this is from the current state of societal ideology. If we say that the “gun” itself is the constitutional propensity, meaning in modern scientific terms the “genetic propensity”, this is the foundation. Some people will have more of a constitutional tendency to create the formation of tumors within their system than others, this is simply a natural expression. The loading of the gun is simply about the senses of a person not being able to detect the dangers of particular substances for the body or being subtly “poisoned” from a young age by particular patterns of behaviour or the use of tactics in order to survive that I will discuss below. This loads the constitution, simply creating a readiness for the body to move into a cancerous process at any given moment. The trigger and firing of the gun usually occurs with some large crisis or shock to the system or it can just be something that builds up like the gradual squeezing of a trigger. Then you have a bullet and that's the effect of cancer. This bullet is the problem, once it's moving it is hard to stop. It has momentum to it, so even after you've cleared out all the other bullets and the gun is clean and shiny and empty and can't hurt anyone, that bullet is already flying and as such at the very least it creates damage, or at the most it kills. The gun of course is backfiring.

Ideally we are treating before the bullet goes off, but often we are treating long after this once some of the damage has already set in. But if we can identify the bullet's propulsion, or which chamber of the gun it came from, we at least have a way of being about to deal with the wounds and in understanding the type of bullet we can help the body recover and prevent further damage, i.e. we can attempt to stop or slow the bullet down.

Many people assert that cancer is “telling you something” and of course it does make a particular point that one is not responding to the senses. However there is no “message” that cancer has for the individual other than that, which is the same as any other dis-ease. The expression of cancer is the same for anyone with any dis-ease, it's a mechanism of accumulated tension and then release. The problem comes when a person with cancer is told that the “message” of cancer has to do with them being to “blame” for what's going on in their body. There is no blame attached to any of this, even if it's smoking and lung cancer that seem so easily tied. If everyone who smoked got lung cancer then the population of the world would be considerably

smaller. The point about cancer is one cannot focus on one thing and say it's all about "that". If a gun doesn't have the propensity to take these kind of bullets, there is no cancer, if there is a gun without bullets then there is no cancer, if the bullets don't fit the gun they are lost quickly and there is no cancer, if the bullets are right and the gun is right but no-one pulls the trigger then there is no cancer. You need all sets of circumstances to be in alignment for cancer to form. So what are the potential causes and how do they occur in tandem?

Cancer has several influences... firstly there is constitution. The blood groups A and AB, which in ancient Chinese medicine are concerned mainly with the constitutions of the Metal and Water types are by far the ones with the greatest propensity to accumulation of tissues that form tumours and have a tendency to stagnation. Of course this is not to say that other constitutions do not get cancer, I am just focusing on the highest numbers that can be seen overall. The second factor is environmental considerations. While the constitution is basically determined by the parental constitution, the environment is inclusive of food and many other factors that "load" the system in a way that is damaging. In modern medicine this is genetic (constitution) and epi-genetic (environment) which are the 2 factors that hold propensity and then load a system in readiness of a dis-ease process breaking out. Let's look at the loading factors...

One key consideration is food. If these constitutional types have foods that are irritants to the body or drugs that the body cannot absorb, this forms accumulations of toxins that the body cannot use. That which cannot be used by the body usually forms accumulations, especially in the constitutions above, and this will encourage temporization. Usually food has been provided at a very young age so the innate senses of what a child likes have been masked by what is provided, which can in fact be totally opposite to what a child actually needs instinctively. So there can be feeding meat to a child who can't tolerate it or feeding dairy to a child who is sensitive to it. This is a form of poisoning, but it's slow and insidious, plus the parents are often not sensitive themselves and may also have cancerous problem going on. So it's a pattern that keeps on going on because diet is ingrained and doesn't change from generation to generation. It's never just genetics that create cancer but both inside and outside at once.

Containment of emotional responses is another key loading factor, if a person doesn't express themselves and is used to holding-in natural urges and responses to things this will form accumulation patterns within the body and also a controlling of the energetics to implode rather than externalize, again this is associated with cancer. This is usually due to responses to close family members when young which have got stuck and are continuing to hamper the person's behaviour and choice of partner, so perpetuating a pattern in everyday life, again all this is totally unknown to the infant and so too to the adult with cancer.

Environmental pollutants are another key, if one is living in a highly toxic environment with many human or natural pollutants it is hard for the body to survive. Also there will be a numbing of the senses so that a person will be unable to decipher what feels right and what doesn't and this can create a Catch-22 of staying in situations of high toxicity especially at a young age. Also involved in this category is the possibility of parasitic organisms of many kinds that have been linked directly

with cancer, this in ancient medicine would be associated with “pernicious” climatic influences, meaning that they have the quality of being natural sourced energy which encroaches or feeds from the human body, these are obviously signs of a weakened or decaying energetic system.

The fourth and final aspect is about the physical movement of the body, if there is a tendency to stagnation constitutionally and the body continually doesn't move then a person will gradually accumulate and this in itself can form depression and long-term cancerous processes. The body's outputs need to match the inputs, even if the food quality is good for that particular constitution.

So these 5 factors all in all form cancers. The original constitution can come “pre-loaded” in some of the inborn cancers like leukemia where a person can be born with this condition, in which case this is to do with the state of the parents. The infant is a way that the mother's body has discharged her toxic load, which is nature's way of protecting the mother, something again which is no-one's fault and neither is it recognized, cancer in the infant child IS an extension of the state of the mother's energetics.

In clinic the key thing is to point out all of the factors and to figure out which one or several of these are the key factors for the growth of cancer. This means assessment of the emotional status of a patient, their way of expression is very important, whether they are “all out of the box” or “inside”. Those cancers which don't seem to have a physiological factor or are not affected by what modern medicine calls “hormonal changes” are most likely to be those that come from a psychological root and so there needs to be a way a person opens this out and expands their expression, simply talking and opening out about what they feel and changing their life accordingly can be key to resolution of the cancer.

If a person is expressive of their issues, interested in engaging with this and open to exploration of this, it is likely that they are actually quite emotionally open or responsive, ***this is not then the key root!*** This is important because it means one can focus attention on other areas and leave this one alone, it means the body somehow has been poisoned either by environmental pollutants which can be of the air, water, soil and environment, including things such as electromagnetic fields which are obvious and others such as living next to a railway line or a radioactive dump but usually there will be an obvious factor here that needs to be removed or for the person to be removed from them in order for there to be recovery. The other poisons come from diet so finding the correct diet for the constitution can be vital. Diets aimed at destroying cancer are two a penny and have very limited effect. True long-term change is really about diet that allows the whole of the constitution to function effectively, helping a person become stronger and as a result be able to clear their body of the toxic tissues. ***The root is always the sufferer's blind-spot***, it is the very thing that the conscious processing is numb to... so for example a person who is deeply focused on food preparation and makes everything “right” associated with food, is likely to have a deep sense of control and fear at the root of there problem and often this can be a stuck mental-emotional contraction at the root, nothing to do with food! And too the refers is true when emotions become the focus and food “isn't important”.

The job of the practitioner here is to decipher the chronicity of the condition and its origin and if a person's loading of the cancer is more from a food or has a more environmental-pollutant or psychological bent. It will likely of course be several of these together **but usually there is one that has the most longevity** and which is constantly overlooked, it is in the area where there is least interest of a patient and least sense that is most often where the problem lies. The basis of cancer is accumulation and stagnation and holding inwards. Sometimes this has a "voice", as in the **lack** of emotional expression of a person, which obviously has to change, but often there is no "voice" such as with the various pollutant substances where a person can be living a very open, emotionally expressive life yet cancer is formed from the aspect they are least aware of.

We have spoken about the constitution and then the loading of this, but the firing of the bullet of cancer or the match-strike of the spread of cancer is something that can often occur with a very severe emotional holding which suddenly increases, such as with the death of a parent or the like, or it can be the effect of another trauma such as a physical injury of some kind. This can be enough to "push it over the edge". However for most people cancer "creeps up" and instead of the gun firing off immediately it's a gradual progression of symptoms that lead to a diagnosis, or a situation that is "left alone" until a person gets to the situation of needing attention.

Food-based toxins or other environmental toxins can build up so slowly that it is only when critical mass is reached that it forms tumours. After this even a small amount of this same toxin can create a worsening of the process but its "discharge" as cancer cells is really a way the body has of expressing its inability to cope with the load/demand upon it. This is why for those who are diet-orientated root i.e. cancer in which the psychology is not the main base, then there needs to be a clear recognition of those foods that create the toxic load on the system; rather than isolating specific foods, the best way is to recognize the "tribe" or constitution that a person is from and attempt to match this. This also goes for climate, especially if a person feels very cold much of the time, this can also be a trigger for cancer in those people who need to be in a warm dry environment as opposed to the cold and damp environments of stagnation in countries where cancer is prolific. These cancers are the ones that are often hormonally associated cancers or those which have definite physiological reactions and are associated with particular tissues such as breast and uterine regions etc.

All of this is to say that the process of discovery of the fundamental root of the individual's collection of constitution and loading factors allows the possibility of being able to reduce the power of the already flying bullet of cancer, it enables us to reduce the damage caused and to help repair the tissues. Also in some cases which are pre-existing it allows us to dis-arm the gun if cancer before it is fired and hopefully even before the gun is loaded, as it is far easier to calm a bullet that has not yet been shot.

Basically the several-pronged approach of instinct-diet, expressive natural movement/exercise, open emotional expression and reduced pollutants are all key in forming a cancer free body. Fundamentally if we can isolate the key factors involved then in individual cases of cancer the most significant issues are not overlooked and we can identify how best to help treat people clinically. When a person is in the pre-

cancerous stage, which can be anyone, then we are treating a situation before it arises which means that there is more time. However, when the bullet is flying there is only a limited amount of time in which a person may be able to change their situation. When this is the case then the identification of the pattern is vitally important because there is so much information around about cancer and so many theories of ways in which to “help”. But if one is spending a lot of time “over-killing” problems that do not exist and not seeing the wood for the trees then the time one has to change things around is very limited. Surgery and treatments that work directly on the cancer tissue itself are very limited and crude but are absolutely necessary in the process of treatment of some cancers as they can reduce the toxic load on the body and allow for more time. But these are not curative processes, without the cancer root changing at the causative base there will always be an undetected thread that can pop up again at another date even though the “whole tumour” has been removed. Cancer is systemic by nature, it is fundamentally about accumulation, and so to this end finding the causative factors of this illness and reducing the process of encouragement for its further formation is key in its resolution.

For more information please see my other article called “Energetically understanding Cancer”.

David Nassim
8/ 3/ 2013

Part 3 - Life on the edge, in a box: Depression derived from hyper-tense states of anxiety.

Previously I wrote two articles about the nature of the spectrum of mental-emotional dis-ease patterns, one I called a state of living “life on the edge” and the other is described as “life in a box”... respectively expressing the ancient qualities of fire and water but in pathological states of the human-condition. These are a spectrum of course and so the mid-point sees a state of internalization or depression that occurs from a situation of tremendous chronic anxiety.

The “life in a box” state is a situation of internalization, essentially this is about a kind of numbness and a situation of being “the Observer” from behind glass. This is why there is a potential for this state to create depression. It is unlikely to form the more manic and very anxious situations. However with the “life on the edge” state which feels like a much more exposed position, if this is chronic or has gone on for a long period of time of being in a hyper anxious/ traumatic/ “over the limit” state of tension, then it can cause a person to block out the emotional tension. This creates a kind of internal world which is often still very anxious but also forms an external block which acts like a shield or protection against the world. This is why I’m describing it as “life on the edge” but “in a box”, this therefore isn’t a “true” state of depression it is actually a state of anxiety that has formed what looks like depression from the outside.

Very often this pattern is mis-diagnosed within psychology to be a state of depression and treatment is given to deal with that accordingly. This actually can result in a worsening of the condition. If there is a depressive process going on, very often the energetic idea would be to expand and open a person outwards, to help them “expose”, however if this encouragement is give to a person in an anxiety state that merely looks like depression then this will actually encourage the depression because it worsens the state of anxiety that forms the depression in the first place. In the anxiety-based depression one actually has to calm and cool a person down, even though it looks like this is how they already are. In ancient medicine the nature of this pattern would be a situation of “true heat false cold” which means it looks like it's a cooler state but actually it's hot and fiery inside.

As with the previous two articles, I will try to represent the world view of a person who exhibits this kind of condition, we might call this pattern a mix of water and fire but it is really water within fire*.

*(Conversely “fire within water” would be a state of anxiety and tension that happens *within* “life in a box” type depression. While this is possible it is less likely, because depression states are so stable and “life in a box” state (very yin = stable) rarely encounter situations that take them into a state of supreme anxiety, though for some this may occur.)

“I really feel so stuck at the moment. I can't find a solution to my problems. My mind is always whirring with fears and tensions and it makes me so exhausted that all I want to do is sleep. I wish someone would give me a pill or something so that I could just feel calmer, more in control and then I could go about my daily life and not worry about

the future. I would say that I am not externally anxious, people even think I'm pretty calm and confident and I've got most things sorted but it isn't how I feel, on the inside I feel like I'm going crazy and I want to find a way out. God I wish there was a way I could be calm. At the moment I seem really indecisive about things but it's not that I don't feel, I know what I want to do and I know what I like and I used to be expressive of it but as time has gone on I feel more and more paralyzed by anxiety ...it's like a big wall, I get up to the edges of the wall and I want to break straight through, but the anxiety just doesn't let me, I feel like I'm stuck behind this wall of fear, it's a prison. It's been years since traumatic events stopped me feeling like I could at least express my fears easily, now I don't feel I can do that, somehow I've learned to hold them in and keep everyone else at bay.... It's like I'm living a double life, I've got a façade and people tell me I'm a bit of a recluse but on the other hand I never used to be like that...why am I caught in this depression, it's not me, ...I'm not like this. I wish when I was anxious I could talk about it, at the moment I seem to be traveling ever inwards....I don't want this any more, I need some help, I need someone to get me ...I feel so complicated”

This is the kind of expression that may be associated with a person who is a “life on the edge” expression but due to certain reasons there has been an internalization. People will generally display naturally either a more “life on the edge” or “life in a box” personality so the situation above is one of either a particularly complex individual's expression or can be where trauma has blocked a naturally expressive person from doing this and so they internalize and form a shell.

In either case the situation is difficult to sense. It exhibits both tendencies of the life in a box exterior calmness, yet an inner world that is anything but. This pattern tends to occur more in personalities with the yang type expression and less of the yin expression, so this means more in males (and females) who are *yang by nature*. The approach to begin to open this out is to actually see through the façade of the depression to the foundational anxiety beneath. As such one really needs to respond to this person like any other “life-on-the edge” type and actually ignore the ideology that they seem to be “ok” or calm as can be; in this case, the box-like expression is actually a “false” exterior it's not really believable other than superficially, which is actually how most people engage with one another!

The “life on the edge” type expression needs to be calmed down outside-in and so again everything on the exterior counts a great deal, the way of interacting with others to a meditative environment and a stress-free approach will allow a person to open up in their own way and they will gradually let down the guard of the depression state on the surface and start to express what they feel. The ice on the surface of their exterior quickly melts, whereas in a true “life in the box” person it doesn't really get affected by what you do externally, for them change only really ever comes from deep within them and so this is ultimately the more difficult pattern to effect. The “life on the edge, in a box” pattern is a nuance on the “life on the edge” pattern and so as a result one can simply understand this as something that needs to feel safe enough to resolve. The feeling needed is a calm and safe and “held” quality, which is something that allows this pattern to gradually resolve itself. In situations of trauma where this

pattern has been formed it can last many years, sometimes most of a person's life until they find a situation in which they feel comfortable. This is why in situations of very acute anxiety or short periods where anxiety goes through the roof it is sometimes useful for a person to have some tranquilizing calming herbs or in the very short term, drugs, to stabilize them. The nature of this pattern long-term however is something that needs to be dealt with from the outside-in, a calm environment and connections that are about feeling secure will always be at root to be able to allow these people nature's to express the true light that they are.

David Nassim
7/ 5/ 2013

Scientific-moralism and the “selfish” gene: How the human mind so easily interprets nature, when nature is beyond interpretation.

In a very interesting interview (<http://www.thinkingallowed.com/2krishnamurti.html>), U.G Krishnamurti explains that it is really very difficult for human beings to come into contact with the actuality of the natural expression within human relating. He points out that while we want to express a “fancy label” of “loving relationship” to particular people or situations in our lives we are unable or unwilling to look behind this to see what that is actually all about. He explains that what we call a “loving relationship” can so easily turn into a hateful or violent situation when that which we want for ourselves is denied. When there is a denial of particular situations or specific “rules” whether tacit or spoken that are “broken”, a relationship that was deemed “loving” and “complete” is seen as being “unfulfilled” and “broken”.

Very often in looking at the true nature of humans there is a duality in what we wish the human to be like, based on “good” or altruistic ideology, and what we see as “bad”/ “sordid reality” of a natural “beast” which is ultimately set on destruction of that which is “good” in society. However this is a misconception of the reality of the nature of the human being.

While Richard Dawkins’ book “The Selfish Gene” described the nature of innate “selfishness”, what is not seen is the broader picture of this expression. We are told of course that “selfish” is a metaphor in this context, but how can it really be possible to free ourselves from the drive to use these words, these words meant what Dawkins felt when he saw the genes and here in lies the beginning of bias. Dawkins makes the point which is undoubtedly true that the gene, which interestingly could be another word for “energy” or even “spirit” in ancient terms, is basically the direction of nature and so the human body has no other direction than to follow the genetic process of life. However, Dawkins goes further and describes that the organism is driven to Darwinian “success”, meaning the crushing of those weaker than oneself, and also of selfish focus upon those who maintain or exemplify its genetic material. In other words this kills the ideology of altruism that is innate, there seems to be no possibility of a “loving” world. However this view of the human being is unpalatable for Dawkins and for everyone else, for them it seems that the human mind has evolved beyond the mere functionality of the bodily genetics and so in a way the human mind can now fight its own genetics. In the BBC’s “Beautiful Minds” series (here: <http://www.youtube.com/watch?v=C2I8f4lpBLU>), Dawkins states that he would not want to live in a world based in purely what he published in “The Selfish Gene” because to his mind that would be a hellish world of political havoc, in fact a kind of animalistic anarchy. He asserts that...

“While I am a passionate Darwinian who believes that it’s Darwinian natural selection that’s given us our bodies and our brains, I also believe that our brains have become big enough that we can rebel against that.”

This statement is perhaps one of the best explanations of how deluded the process of the modern human mind can be at the height of so-called scientific integrity. The first bias is in the process of instigating and observing nature, in Dawkins’ case that he sees something he does not like about the nature of the human being. This is because it is viewed through a securitization, not just observed. His view of nature is so

limited that what he can see in the genetics and behaviours arising from them, seem to him to be “selfish”. He applies a moralism without really seeing it. To him the human is in the “glorious” position of being able to “go beyond this”, that in fact the human mind is something that now attempts to rebel against its own genetics...! This “mind” that essentially has created the entire human-delusion and all the suffering in the world is not a position of cure, it is the dis-ease.

Could it possibly be that we can't see the whole picture? What if we get rid of the idea of “selfishness” altogether and instead look at the situation whereby the human organism is a “puppet” of nature, a body animated by nature. In order to understand one finger on the hand of nature and its direction, one would need to get a sense of the whole thing. If all we can do is judge behaviour via a moral code of conduct that fights against nature then is it possible that it is our moral code is an aberration of nature rather than the natural process? Dawkins is a person who sees only through a narrow window and as a result all his ideology is biased due to the fact that he hasn't got the whole-view of reality. The nature of reality has no-self at work, there is no “ghost” in the machine, not even if we describe the “ghost” as “genetics”. The organism of nature is not fathomable by the mind. By calling it “genes” it is another label for “genie” or anything at all that is mysterious and of unknown intent can go in the slot of “genes”. As there is no ownership of any genetic material from any animal then nature has no knowledge of the lineage that supposedly is “successful” or not... how can there be “selfishness” without a “self”? There is no attempt to be successful in nature, this is all a Darwinian-Dawkins misconception, nature has no intention, no known parameter, it is just response, pure and simple. The direction is unknown. If we imagine that instead of “genes” we call these expressions within our cells “pockets of heat”, as the heat bubbles naturally expand from inside to the outside in a particular pattern, Richard Dawkins et al will all consider this as “natural selection”. Whereas in fact there is no selection taking place it is just things occurring without reason, with no particular direction to them. It seems both genes and God work in exactly the same way...mysteriously.

The point is that what Dawkins becomes afraid of is his own narrow nightmarish dualistic view of nature through the door-frame of his own moral belief system (borne of a Christian social upbringing, deeply and unconsciously embedded), something that isn't actually there, only imagined. Nature has no intention and Dawkins' depiction is that nature that does have intent. Nature has neither altruism nor does it have selfishness it just responds like a magnetic field. The problem is that in Dawkins' view organisms as separate structures, and as a result his world of everything being separate from each other, means that the whole world appears as a process of transactional relationships, every relationship being about the upholding of “myself” based on genetics. However without an actual “self” to uphold, without the genes actually having a “want to survive” the whole argument falls flat. If the genes don't actually want anything but are just responding to life then they have no “selfishness” at all, neither do they have any altruism. They are just responding in a way that human beings cannot fathom because they are not seeing them in the context of “human culture” which is totally dualist and all about a right-wrong of altruism vs. selfishness. The mere fact a scientist can call a gene selfish or altruistic, or not, means that science as a pure observation of nature is thrown out of the window. Instead what we get is moralism plain and simple. Far from being what he considers himself to be, a “rational scientist”, actually the expression is a pure dogmatism of viewing nature

anthropometrically and thereby not seeing the wood for the trees. This is exactly the same as other scientists from the Physics of Richard Feynman to the beautifully media presented poster boys of David Attenborough and Brian Cox...all of them have in common that they are explaining their fraternity's skewed vision of the universe through the cultural conditions they were born into and suggesting that science is "objective"! These are not our eyes and ears of nature, these people are the representation of the total dissection and misperception of nature, and yet we constantly take their word for it.

So the supposed innate "selfishness of the genetics strands" and also rampant attempts to destroy the other strands with malicious intent are all a human perception. There is no intent at all, life and death occurs without a separated-off gene, genie or god as their foundational direction. "Selfish" does not stand for amoral! Also there is no altruism, every time we see one animal attempting to "save" another from the jaws of death, "self-sacrifice" and the like we are witnessing something which is not an altruistic act at all, for there is no innate morality in nature based on "altruism". In the book "The Selfish Gene" we get the impression that the genes are selfish in innate intent so there is no real altruism possible genetically, i.e. this is suggesting nature is innately immoral whether Dawkins intends this or not, this presents to us his state of mind. This is why Dawkins is so happy to deconstruct religious practice, which of course is very easy. But in his deconstruction of dogma he must also realize his own, in that his disdain for what he has found and the ideology that one needs to "rebel" against the forces of nature (that are currently underpinning all of life) via the madness of the human mind is a totally ridiculous notion. This means that Dawkins' "selfish" ideology is indeed deeply unscientific and laced with his own morality, he sees selfishness as opposed to what is "right" being "altruistic goals".

Surely nature is more intelligent than that....? This is what brings us to faith and God...the true naturalist can get a sense that life is bigger than we know and then we are able to realize that we haven't got a clue and the human mind sees only through a deeply narrow window of expectation.

"When we try to pick out anything by itself, we find it hitched to everything else in the universe." - John Muir, Naturalist

The reality of genetics and why something happens the way it does, is an absolutely unknowable question and on that Dawkins' postulations actually don't add up... Darwin's "natural selection" is a secular term for "God", especially as the natural section issue is looked at through selfish vs. altruistic terms. This is the very language of religion, not of observational pure-science. In order to really see we have to have no question in the mind building an intent towards a specific goal, no looking to find something. When nature impresses on us then we get a taste of it.

U.G is such an expression, he points out the madness of both religion and science as being part of the same continuum. When there is no judgmental language being used and if we are going to say there is no creator or personalized "God" as Dawkins wishes to, then we also must understand that nature cannot be called a God in these terms either and we must realize that natural phenomena have no innate intent whatsoever, there is no direction or process that nature needs to follow or wants to achieve, no success or failure.

In society and in relating to one another we see all kinds of things that could be judged as being selfish, bad, dirty or just plain “wrong”, but when we stop the judgment about nature and are just part of it then we are vehicles of an energy we can never know the whole of, as we are fingers of a much larger hand. What is killing the human off is the intent to find out and to judge and securitize and unravel, for in this process the whole content of nature is made a mockery. There is no divine plan but neither is there a divine scientist observer, they are both biased by the contracted-mind through which they look at the world. There is no success or failure in nature, no right and wrong or up or down. This is something that is missing from every level of understanding human behaviour. What we see as self-serving or transactional relationships, of us doing something because of what we slimily are “getting” from it, it’s not “me” getting, it’s nature that’s doing the whole thing. There is no responsibility held by a “self”, there is just a response of nature that lives through us. If we deny and contract up these natural desires and senses the pressure and pain will build up until it finally breaks out in a form of violence, a manifest freedom, not of “me” but of life busting out of fiction.

Our focus is on the human brain which we consider to be an “interpreter” of sensory information, just as we consider genes to be “selfish”. It is this very language which is the error and the foundational misperception with which we constantly engage. When we look at nature we look at it as if it is human society, be it in the behaviour of animals and plants or in the behaviour of the inner workings of the cells of our body. This language, all language in fact, is something that misses the point entirely. Dawkins uses just the same moralism as the priests he condemns to express the nature of genes, which is actually a verification and upholding of religious not pure-observational scientific processes. The nature of the natural human brain is actually like a brick wall. A sense or stimulus is affected like a tennis ball, this hits the wall and the response is the ball bouncing off the wall the way it does. The brain is no more than this, it is not interpretation it is completely responsive, there is no intent. Interpretation requires intent or is biased. However the human condition means that mind and body *seem* separated. In Dawkins’ statement above we see that “selfish” is the description of the genetics of the body and “altruistic” is the process of the “mind”, so Dawkins bathes in the so-called glory of the dualism of body vs. mind, something that is a Cartesian and followed-on Victorian ideology set up in Darwin’s work.

The problem is actually that in science the mind is still seen as the greatest tool, the great interpreter of information, but in fact it sees merely a crack of light through a doorway and is dazzled by it and is then interpreting the world through this dazzledness. While it is so easy to identify the problems of religious dogma, the fact is that most religions have a point of “Unknown” that is usually the core of their tradition. If we take out all the pomp and circumstance of traditions and religious dogma in the end there is “faith” and this “faith” is a realization that the mind cannot go further. Sure, Dawkins can tear down religion all he wants but he will find he is losing his own religion at the same time if he digs deep enough. Inevitably there has to be a realization that the human mind is warped and forms a warped society that cannot be the judge of something as completely impossible to capture as life itself. This would be like trying to pour the sea into a glass jar, you will always be left with the contents of the jar no matter how much you pour in. These “beautiful minds” are

actually limited minds and one cannot enter the limitless through the limited. This therefore forms many of the core realizations of religions all over the world as well as of people without religion or science who sense that the end point of intellectual process and the process of intending to “become” or “do” is worthless. Underneath this there is a realization that there is a greater force at work from which there is no separation.

The last word is from the farmer, Masanobu Fukuoka...

“The eyes of children looking at pictures see true beauty, but the teacher points to the crayons and paint set and teaches them, “These are the colours.” From that moment on, they lose sight of the true colours. The moment that the grade school teacher tells the children, “This is green and this is yellow,” the children are made to believe that the pigments in front of them, rather than actual colours yellow and green, are the true colours. They think that trees must be drawn with the colour “green.” The light that flows from the green leaves changes from instant to instant so that one wonders whether to depict the green of these leaves in which true God dwells as red, green, or perhaps yellow. Nature moves with such speed that there is no time to capture and draw it. The leaves sing a song and the drops of dew falling from them play music. The moment that teachers tear down the green of nature that is a single fabric of art and music - a harmonious whole of beauty and truth and virtue, and teach it to their students in bits and pieces, the minds of the children are split asunder. They break time up into teaching slots, saying, “Today we will have a poetry hour, a music hour, and a social studies hour.” That is when the eyes, ears, and voices of the children fall apart. The birds seen at first by the children were sacred birds, a harmonious unity of truth, virtue, and beauty. But once the instructor taught the children to look at the birds as biological objects, the moment he showed them how to depict and listen to birds as the subject of paintings and music, the moment that he pointed animals out as objects or moral lessons and taught the children to love the little birds and hate snakes, from that moment, the minds of the children were ripped apart into a thousand pieces. When the mind of a child is dissected, the sacred birds within the child’s mind are dissected and cease to be. Children originally, left as they are, have a true eye for beauty and a heart that resonates with true music. They have conscience that is a morality complete in itself without being taught morality; they follow the will of God and never violate the natural order.

But from the moment that children are taught to at school, the birds become mere animals, outsiders. And the self becomes an existence forsaken by God and the birds. The voices of the birds can no longer be heard and the beauty drawn. By explaining love, adults teach children hate. It is doubtful that the teacher is deliberately aiming to broaden knowledge and wisdom useful in separating man from God and nature, in discriminating between and dissecting all things, and in deepening confusion. The mission of the teacher should be to try to unify and integrate nature, God and man; to get rid of the

knowledge that drove man from Eden. The proper way is to acquire learning directly from nature that requires no formal studies.” - Masanobu Fukuoka, from “The Road Back to Nature”, p.299

David Nassim
11/5/2013

The poverty of the 1st world: Why the poverty of western individualism needs to recognize the so-called “3rd world” as a resource, not a charitable cause.

“Human beings are the only animals who have to work and I think that is the most ridiculous thing in the world. Other animals make their livings by living, but people work like crazy, thinking that they have to in order to stay alive. The bigger the job, the greater the challenge, the more wonderful they think it is. It would be good to give up that way of thinking and live an easy, comfortable life with plenty of free time. I think that the way animals live in the tropics, stepping outside in the morning and evening to see if there is something to eat, and taking a long nap in the afternoon, must be a wonderful life. For human beings, a life of such simplicity would be possible if one worked to produce directly his daily necessities. In such a life, work is not work as people generally think of it, but simply doing what needs to be done.”

- Masanobu Fukuoka

There is a magnificent illusion in the idea that the western or 1st world countries are “developed” and everyone else is “developing” (another word for “destroyed”). However to suggest that this be otherwise, that in fact the westernized society is actually deeply poverty-ridden and sick and is moving headlong towards essentially deepening all of this with added “development”, this realisation is absolute anarchic to the status quo. We are taught and trained to believe that the lives we lead, everything we do which is full of ambition and torturous tension on the back of an industrialized economically developed affair is in fact a “normal” approach to life. We have even sold this ideal abroad, colonialising the world and forcing the countries we come across to submit to the sheer power and might of military control and the short-term victory of antibiotics.

However this says nothing about what life is really like within the developed country. For all the wealth technology and power, the poverty stems from the intense movement brought about by the modern and industrialized societies of the process of individualism and separation. There is a direct proportionality between the amount of capitalistic idealism there is in a country and the increase in the sense of separation and isolation. There is a direct proportion in the attempt to educate and “learn” and the increase of so-called “intelligent” ideology and the situation of depression and internal illness. There is a direct proportion in the movement towards city life and disease increasing as a whole. The point is that everything borne out of the western ideology no matter what it is: the industrialization, the individualism or even the process of medicine that comes from this background, all are tainted with the same messy contraction that moves people into a highly technical and hygienic hell of inorganic madness.

The term “3rd world” is often an accurate one in terms of devastation to land and life because it was raped and destroyed by an invading population and now it is turned into a desert. However, the 3rd world is seen as being in “3rd place” because it is deemed to be “in development” in order to become closer to the western world, which is seen as an arbitrary “1st place prize” by its own ridiculous standards. But why the hell would you want someone to “be like us”, why would we send a message out to the world suggesting we are the happy masters of the globe when in fact all we are, to

echo the brilliant Johnny Cash, is holders of an “[empire of dirt](#)”. Soon there will be nothing left of our land other than deserts. Sure it all looks green at the moment, but this is only because we are importing from all around the world. When food production is based entirely on our own lands but focused on industrial agriculture, which is the only way we know, “England’s green and pleasant lands” (for example) will be washed away even faster than they are at the moment.

The problem is not the land, it is never the land, the problem lies in the ideology of the people. It always lies in the actuality of the modern west being a root-less culture where there is no connection to land and community and the meaning of this. We have an idea that we can form communes and build new cultures, even “transitional cultures” but from within the modern western way of thinking this is absolutely impossible because it is no longer in our lineage to know what community and land actually means, we have lost the “plot”. We take our separatist-individualism/city mentality with us into the country and form the same thing there, just on a green plot with the idea of “being more natural” in our heads.

There are almost no countries in the world that still retain their native peoples who are still connected to their land and have a lineage of more than 100 generations, but within those that remain there is a true sense of community and connection with the land. These people are one with the land and so there is no separation between them and it, or to each other. The problem for us is that we believe it is our birthright to independently set up communities and to form nations, however this cannot be further from the truth. The native peoples of the world have no choice about who they are, there’s no such thing as being “proud” of a heritage because actually they did nothing to form it, there are simply living, nothing more nothing less.

At this time many of us are realizing the predicament of the westerner, we find ourselves without a home and without a family, without a root and with a culture and we all yearn for “home”. We want to find a place where it feels okay to be part of something larger than our intense, internal, individual lives, while at the same time hating the prospect of being forced into submission by a dictatorship or controlled by a traditional belief system that we can’t adhere to. Mostly we hate the idea that our independence is taken away and we will need to rely utterly on each other, or to literally move as one animal!...how can anyone trust to this degree?

All of these questions are lived through and answered by the so-called “3rd world person” . Far from these people needing or being worthy of our charity they often just need help repairing the damage originally done by the invading population. Why is it not said to these peoples “don't do it the way we did it, it leads to the heart of hell!” Very often it is too late. The innocence and peace of a culture without the power, struggle and tension of modern capitalist warfare is now a rarity. Everyone wants to be involved in “helping educate” these “poor” people, bringing them our idol of mind-filled money grabbing to replace their sensitivity and connection to nature....and not only is this legal but its deemed “a righteous cause”.

There is another possibility, which is that the peoples of the 3rd world (and the 4th world which are those indigenous tribes who are the rarest groups on earth) need to be listened to, need to be seen as people who have a connection that we have lost. Instead of being seen as “poor” people in need of education, we might ask them point

us us back to the natural way of life they know and help us out of our own dis-ease. It is not us that needs to go to them with the ideology of mad education and arrogant suggestions on how to live, but rather if we go to them it would be better for us to find out how they live, how to integrate and emulate their ways and let go of our own as they do us no good.

From our ivory towers many say that we are “lucky”, but the ivory towers are hell, they are not towers we build with passion but towers of protection from our own minds. We imprison ourselves within them and say that these are our “castles” and yet suggest that we are in communities of other “castles”! Why do there need to be walls to protect ourselves from one another if we live in community? These protections are simply the expression of separation.

The modern western culture is extending, with the exception of a few pockets it has ravaged all of Europe and Russia and much of the Mediterranean. It is grabbing hold of every main city worldwide and expanding like a cancer across the earth’s surface flaunting the same separatist message and leaving the same destruction of nature in its wake. Northern Asia has been almost entirely engulfed in this, including Japan and China,. There are still some parts of India and Indonesia that are freer from this pattern and also parts of south America and Brazil and areas of Africa which are not part of the devastation of western culture and still retain some connection to their roots but gradually the wave of tension will come upon even the most remote places.

There are native peoples of numerous cultures and a few western people who realize that the unravelling of the westerner’s tension is of considerable value to the rest of the planet. In the James Cameron film “Avatar” there is a recognition of the modern West’s total misunderstanding of nature and natural balance. This message was a key insight into the reality of what we feel globally as the response to the film was so unanimous in its agreement. There is a deep and growing undercurrent that instead of going to countries to “suck-up” the culture on holiday, or going to help the “poor Africans” we should instead visit without the colonial motivation. Then when we tread on the soil of another land whose people belong to it, we might see it as a new possibility, as a refuge to heal our wounds and a realization that being amongst these people of the earth can actually sometimes allow us to live simply without needing the ambition of modern life to be our master.

The movement into communities by the west is a want to find ourselves but without inner forgotten instinctive guidance it is very difficult for us to do. The guidance comes from those who live without asking for hand-outs or education, but like a child who has been knocked down by a violent adult, simply ask to be helped up so they can continue living as they were before, so that the trauma can be healed and that nature can return to balance with the human living as an intricate strand in the web of nature. This is essentially now the role of the westerner in connection to the so-called “3rd world”. As Christ points out: *“Blessed be the meek, for they shall inherit the earth.”* In this case “meek” means those with the nature of children and the clarity and simplicity of the natural human being for this is true intelligence, it is not the stupidity of the “knowledge” of the well-read intellectual.

In this context we re-activate the instinctive sensory process of our body, how to heal without medicine, how to live based on our hands and feet, not on mind. We need not

live by the processes of commerce and ambition but by the simplicity of what the body produces. Women can be women, men can be men, each oblivious of the nature of any ideology about sexuality or even of “role”. There is no evaluation but simply an acceptance of what we truly are. Those native peoples who are still in touch with nature have an understanding that we are just children of mother earth, that we have no power and that it is nature that lives through us, there is no centre to power, no centre to “myself”. The formation of culture is very different when it is not based in “what I have to teach it” or “what they have to learn from me”, or even that “I have to be subservient to a culture and be something that I am not”. Then there is the realization that outside of the student-teacher, right-wrong duality there is a connection which is about simply being and knowing nature. There is no unlearning or learning, for this too is a duality, there is just simply being. Native/natural cultures don't learn or unlearn or help us to do that, they simply are what they are and being around them invokes this in us, it unravels our constraint, without any “doing” on our part.

David Nassim
22/ 5/ 2013

The rarity of natural sexuality: In direct accordance with the rarity of the natural human.

The nature of sexual freedom is often seen out of context with everything else. There is a belief that for some the ideal of sexual freedom that was explored in the 1960's was a way of realising that the human being is not about the monogamous relationship and the ties of identity to a nuclear family model of life, but was actually a broader expression. It is true that this realization had relevance but this in itself is just the same as any other specific strand of humanity being singled out as the overall issue.

For some it is all about sexual freedom, for others it's political freedom, for others it's environmental freedom and for yet others it's freedom from economics... all of these are about the same thing but split up into many different aspects. The problem about true sexual connectedness and relationship is that fundamentally it is not broken away from anything else. Real relationship and natural expression is tied to the natural world and the expression of nature, it is not obstructed by any ideology or attempt to control or master it, it is simply a part of natural expression unhampered by rules and regulations of any kind. This is also the same for society.

When we speak of leadership and political freedom in essence we are talking about a situation where humans no longer attempt to control or regulate others. Instead nature is the regulating factor, it is a true communism which is actually a naturally-induced non-intended situation. The attempt to regulate and protect our environment is really an expression of a realization that the human is destructive to its own habitat. We no longer have any notion of a real connection with nature. Each time we tamper with it, be it in our outright destruction of it or in attempts to protect it, we are losing sight of the fact that we do not have "dominion over the earth" but are in fact a child of it. A letting go of the attempt to organize nature is at the very seat of our issues. We need not focus on any specific corner of our society but it all has to live together for there to really and truly be anything called a natural human.

The farmer Fukuoka Masanobu pointed out the key problem that he found with any form of attempting to create a natural form of agriculture:

"Unless people become natural-people, there can neither be natural farming, nor natural food."

This is the same with all facets of the human experience including relationship and sexuality. The naturalist John Muir points out the same thing:

"When we try to pick out anything by itself, we find it hitched to everything else in the universe."

These are key points when considering a "change" for society and also why any human-idealized or authorized attempts to "change" will always fall flat. The problem is that our limited viewpoint through the very narrow window of the dualistic human mindset cannot capture all of nature, therefore when we fiddle with it we corrupt its natural flow or at least superficially do so. We augment human sexuality and relationship to be monoculture, we do the same with farming and create a "good" and

a “bad” in everything. This forms society and society therefore has to completely crumble before a true universal change occurs.

The point is that when we speak of sexual freedom, or a society which is free of a “single-track mind” of monogamous interaction, then we are only looking at one aspect of the picture connected with all the others. This is why there really is no such thing as a personal freedom or a personal change, it’s never personal. The process of change for human beings back to nature is not going to be a choice or any kind of idealized process of interaction, it is going to be something outside of the human mind-set. From within it there is very little that we can see other than the apparitions of our own imagination.

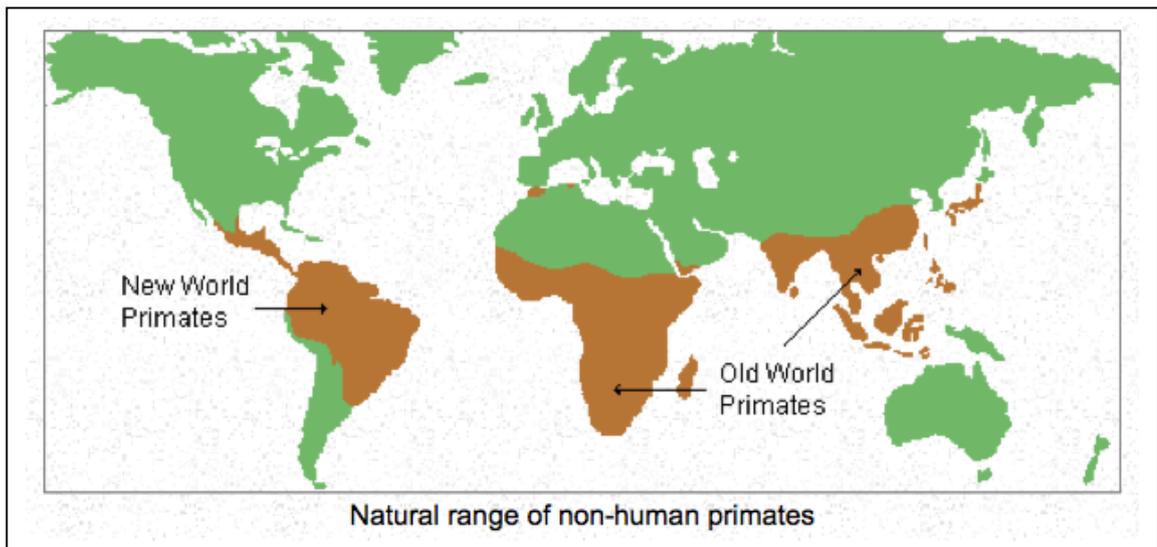
There is an extreme rarity now in the nature of human sexual interaction or relationships that is natural. It can only really be found in cultures totally cut off from modern society living as hunter-gathers, an ancient lineage in deep forest regions away from modern humans (please see the book “[Sex At Dawn](#)”. There are such people still alive but in very few numbers, now being protected by organizations such as “[Survival International](#)”. The point is that these are the few natural humans who are left and their culture has been less tainted by the dis-ease process of the human mind. So it is likely that in some cases real tribal connections do still exist but it is the last of their line in the world.

The natural human is almost extinct and as such the expression of a natural instinctive sexuality and formation of tribal society and natural instinct eating etcetera are also dying out. There is now a total rarity of real interactions, mostly human interaction occurs within the egoistic bubble of the mind and theory, not on any real plain of existence. Sure, there can be snippets of connection, moments in a vaster sea of mind-swirl but for the most part our connections to nature are passing away. Possibly there will be a crescendo of this broken off-ness and a movement back to the nature again, who knows? It is not in human control.

The rarity of human sexuality is simply a rarity of the natural human. We crave something, we want connection and non-separation, we want a society free from all of this tension and yet we are afraid of dropping all our rules and regulations and letting go enough for nature to be unimpeded. However this time in history is only the beginning of a change, as we move away from nature so there is a stronger pull back in and this is the natural way it needs to be. We believe we can colonize the stars but each one of us is so attached to this earth that if we are taken far enough away from it we will die. This will be seen in the future exploration of Mars etc., there will be an attempt to adapt to something that the human body and expression simply cannot do.

This sickness, this human-condition is a storm before the calm, it is a tension before the reprieve but the time is not ripe yet and so in our madness we believe we are the masters of our own destiny and that our natural expressions such as sex and relationship and finding food and shelter are all about our own motives and our own choices, yet it is absolutely not. The naked ape needs to listen to the naked body and if it cannot survive the cold naked, then it needs to move to the warmth. We forget that we are primates and we also forget that our adaptation to the climates of the various colder climates of the world has been through force and come at a huge price. It has drawn us to need more fuel, to be more insulated from each other and from the

environment. It has also created the internalization of energy and the furthering of the ideology of an inner and outer world that seems so different and separate, something that doesn't happen in the tropics of our origins where our skin pores are constantly responding to the (seeming) “exterior” and our bodies breathing naturally through the skin as well as the nose. Why is it that we feel we need the sun on our bodies if we don't have it, it is rarely that a person craves the cold, other than for a little while. My feeling is actually that the natural human needs to live near its cousin primates. These animals are closest to us. If we look at the map below we can see the distribution of non-human primates in the world:



(http://anthro.palomar.edu/primate/prim_1.htm)

Notice how all the brown regions of primate-populated areas are warm and allow the naked ape to actually be naked! It also shows the countries where primates do not thrive naturally. Our moving and spreading to all corners of the world, for whatever environmental-adaptation reasons, possibly due to the ice-age, has nonetheless separated some of us off from our cousins. The nature of the human is a social animal and so primates associate with other primates. To be closer to our natural state would mean a closer interaction with some of the countries and continents expressed on the map above...most of which are commonly associated with the “3rd world” (please see my article called “the poverty of the 1st world”).

This brings us to the question what is the natural human and how far we have come from it? Is it ever possible for us to see the reality of connection to one another and to nature that would bring about the conditions of natural tribal formations and so the re-emergence of natural relationship/sexuality? Other than nature creating this without human mental intention, but forming it through pure child-like instinct, this is nothing other than a colonial pipe-dream.

The oasis of human society today lives in the mental hospitals of our inner cities and in the kindergarten, anywhere where the adult human does not have dominion and where the ideas and ideals of the adult human are no longer the “rules to live by”. For animals, children and those deemed by society to be “mentally unwell” there are no

rules and as a result there are only the senses to act as an instinct guide. To find the true nature of ourselves again is to find oneself as a child in nature.

David Nassim
24/5/2013

The permaculturalist, the natural farmer and the hunter-gatherer: The transition to reconnection with the land.

Larry Korn, the translator and student/friend of the Natural farmer Fukuoka Masanobu was once asked about the difference between permaculture and Natural farming, he gave this insightful answer:

“OK, let's tackle the question of the relationship between natural farming and permaculture and my relationship to both. The two methods look similar in many respects. Fukuoka's orchard is a perfect example of what an edible food forest is like. Both emphasize no-tillage and the interconnectedness of things. Both look to nature as a guide. But they are quite different in their approach.

With permaculture, the practitioner spends a good deal of time considering and observing the site. He or she checks out the plants and animals that are living there, the soil and water conditions, the climate, solar aspect, and so forth. All of this information is gathered together and the permaculturist sits down at a desk and draws up a comprehensive design. The design is human created...a product of the intellect. It is the designer's best shot at deciding what will work best and serve the objective of the overall project.

Natural farming, on the other hand, begins with the understanding that people can never understand nature. When people make the decisions in an attempt to mimic or improve upon nature unexpected and unwelcome side-effects are certain to occur because the human intellect is limited. In natural farming people never take the lead...it is always following nature's direction. When Fukuoka-san set out to develop a natural farming system he had no idea where it would lead or what the creation would look like in the end. He experimented, but only to get practical feedback on which way to go...never for its own sake. Sometimes his experiments lead to a disappointingly low yield, but if he gained a clearer idea of the direction he needed to follow, he considered that year's activity a success.

Another difference is that permaculture has a certain "what can I get from this land?" undercurrent. If we build better compost or apply aerated compost tea, for example, we will get more yield faster than if we did not use these techniques. Instead of "How about trying this and how about trying that," Fukuoka-san asked, "How about if I didn't do this, or didn't do that." He was aiming for a simplicity in which human decision-making eventually was completely out of the picture. Fukuoka approached the land by first asking, "What does nature need here...how can I be of service." In One-Straw he says, "Simply serve nature and all is well." In the end, of course, the natural farmer reaps far greater rewards by following this approach both in yields and in personal growth.

I am definitely a student of Fukuoka first and a permaculture teacher secondarily, but when I teach permaculture at least I know that 25 energetic people will be out in the world planting trees. That's a good thing, of course. I understand that the world view of Fukuoka's natural farming is foreign to most people at first, mainly because people are used to living in the world created by the human intellect and are comfortable there. Permaculture exists within that world. It is very teachable. You can create a two-week curriculum and teach the fundamentals of permaculture in a way that

makes sense to most students. It is largely a how-to-do-it sort of thing which is appealing, especially to Westerners. It is also the reason permaculture has caught on so easily around the world. Natural farming cannot be taught in that way. There is no institute, no curriculum, and no certificates indicating understanding. Practitioners of natural farming are generally happy to peacefully go about their work far below the radar. Again, natural farming has caught on in India more quickly than in any other part of the world. I believe there is a reason for that.

As for the question about whether or not I feel I have been successful in explaining natural farming and what I would have done differently... Many of the concepts expressed by Fukuoka-san are quite simple, but sometimes his way of explaining them actually obscures their simplicity. It doesn't help that he uses Asian expressions like "do nothing" and "no mind" to explain them which mean nothing to most Westerners. There's not much I can do about that except perhaps to write my own book someday with that in mind. One thing I would have definitely changed is the emphasis on the technique over the world view. The world view is the heart of natural farming and the farming is only an example of how this understanding would be expressed in Japan, where he lived with his conditions and so forth. Each person must work out the techniques for themselves. It will be unique to where they are living."
(Quote from: <http://www.permies.com/t/17886/fukuoka/Questions-Fukuoka-Natural-Farming>)

In Larry's introduction to Fukuoka's "[The One Straw Revolution](#)" he also points out:

"If the newcomer expected "natural farming" to mean that nature would farm while he sat and watched, Mr. Fukuoka soon taught him that there was a great deal he had to know and do. Strictly speaking, the only "natural" farming is hunting and gathering. Raising agricultural crops is a cultural innovation which requires knowledge and persistent effort. The fundamental distinction is that Mr. Fukuoka farms by cooperating with nature rather than trying to "improve" upon nature by conquest."

In his book "The Natural Way of Farming" Fukuoka also explains 3 different approaches to farming, metaphorically using Buddhist concepts of the various outlooks of the world. He explains the most narrow methodology being the dualism and materialism of modern farming methods which seemingly are separated from nature aggressively, seeing nature as something separate and to be feared or forced. Then next is the "Hinayana" farming which is about a kind of seeking for nature. Nature is still seen as separate from the farmer so he tries to rectify this separation and using all different forms or ways of being able to connect with this. In a way the most obvious of these methods is organic agriculture, a further refinement to this is permaculture and a further refinement still might be Natural farming.

The last of Fukuoka's 3 expressions of farming is what he calls "Mahayana" which is the broadest plain of all. In this expression it is unclear as to whether the person is farming or if simply they are living off the land in the way of a hunter-gatherer, this tends to concur with Larry's point that the only "real farming" is that of the hunter-gatherer.

So considering the above it is clear to say that in a way we can have a range of letting go of “doing” and striving in farming and in our connection to nature...it goes:-

5. Scientific agriculture
4. Organic agriculture
3. Permaculture
2. Natural farming
-
1. At one with nature (hunter-gatherer)

Of course this is all concentric circles, the foundational “1” energy of nature is constantly at the background. However interestingly there is actually very little difference between 2,3,4 and 5 ...all of these have the mind-set of being separate from nature and so even though one may be a little less obvious than the other it is all a form of separation until it isn’t any longer. Even modern day foraging or learning “how to be a hunter-gather” which is offered in numerous courses is really a mental process as it isn’t coming instinctually but through learned behaviours and ideas. True connection to nature comes only via the senses like children...this kind of connection cannot be taught and there is no course. There is no better or worse in nature. Everything is contrived until it isn’t any longer, and then we are wild men and women.

There is no way to be a hunter-gather, there is no set of skills to learn to be this, it just come instinctively and is in us already, dormant. If we engage with the mental to bring us to nature there will always be a divide between it and us, therefore it doesn’t matter if you are a scientist or on a course to be a permaculturalist or on a course to be hunter-gather, it’s all the same until the “self” drops out. However hunter-gathering is not a hobby or something that is merely done at the weekends, it’s actually a situation of *eating to live*...it's the natural human way of eating. It is impossible for this to come to pass now, with natural environments existing only in small conservation zones. There is simply not enough food available for the modern society to turn to hunter-gathering sustainably, or perhaps very few people can actually do this, for the vast majority this is simply idealistic. However Natural-farming, is a process of returning to nature, something that at this point in human civilization which is still full of “mind” is an actual, albeit a long shot, possibility. It is perhaps the clearest foundation that is as vague as possible not to be too discriminating and analytical in order to allow nature to come through without too much human augmentation.

Permaculture starts to clamp down more on natural processes and organize them around human ideals and organic farming simply follows the demands of the consumer in an industrial process, as of course do scientific farming practices. Organic agriculture is the easiest to transition to but in fact changes very little. Bio-dynamic agriculture as based on the ideas of Rudolph Steiner is a form of organic agriculture and so has the same problems as organics. Also it is only one man’s philosophy, which is narrowed and obscured by its own “religion”. Again Natural farming has no such process and is purely a connection to the unknown of nature.

Natural farming is of course about producing food, but allowing food to be produced the way it needs to be and also making use of wild-foods, so it innately incorporates learning about and using wild-foraged foods and herbs in the area where food

production will also take place. However it also recognizes that wild foraged foods are simply not possible to live from day to day. While nature itself is in such scarcity and land has been overtaken by modern agriculture and cities, so natural farming is deeply practical in its realization that for humans to live in the environment that is no longer the Eden of the hunter-gathers' world, there has to be a transitional process that allows for farmed food that is as natural as possible food supplemented by foraged wild foods...it is a transition to conserve the land and make it like the original Eden we were from. This will take thousands of years....so in the meantime natural farming is a transitional process that draws the human back to nature....it works where we are at the moment and is less demanding of the earth than permaculture.

Community has also been destroyed and so farming-based communities bring back this tribal process that would be innate within the original hunter-gatherer societies but again would be contrived if we tried to simply "create tribes". There is no point trying to be a hunter-gatherer in a world and situation where it is only possible to go to wild lands that are protected by governments and in which one cannot live. We have to first reclaim the land, the people have to draw the land back to them and away from the power focus of governments and then gradually towards a situation of connection with nature again.

The point is that everyone needs to conserve the environment and bring back life to the soil, "to serve the land" as Fukuoka puts it. When this process occurs then there is going to be an abundance rather than a shortage of wild plants and vegetation. At the moment use of foraged foods is akin to stripping away the last remaining food supplies in the wild. But when the land is reclaimed by nature and this food is growing naturally, then it is in good supply and can be used more easily without fear of shortage. When monoculture is king the land quickly forms deserts and this then causes massive food shortage.

The abundance of nature is truly potential, but only if we allow it to bloom again. Natural farming is the one method that allows for a return to nature the way nature wants it to be. One can see permaculture as also following this in a more contrived way and so is more transitional; organic agriculture is even less transitional as it still focuses on a process that is commercial whereas permaculture is about self-sustainability.

As a general population we have to focus on what actually works practically for food supply as well as what allows for a radical end to systems that no longer have benefit to the human. Permaculture and particularly the more yin approach of Natural farming are the key solutions to this. Permaculture might be thought of as the more yang version of natural farming and natural farming as the more yin. The more yang the approach the more "mind" is in it.

For us to move into a true hunter-gatherer society again first there has to be a total letting go of the "self" state, which is out of human hands. When nature is ripe this too will occur and for some of us there will be a possible return back to Nature the way it intended, then even the idea of "farming" will be farcical.

“Unless people become natural-people, there can neither be natural farming, nor natural food.”

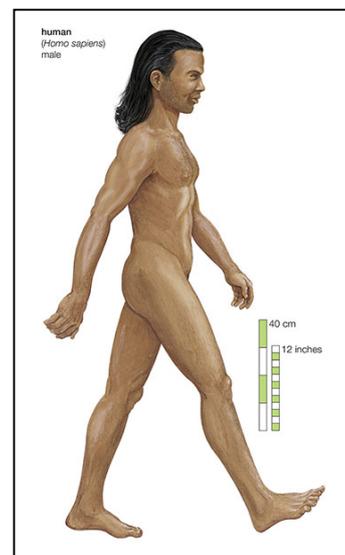
- Masanobu Fukuoka

David Nassim

3/7/2013

The beauty of “stupidity” in cold climates: how the Neanderthals were the only humans ever to be adapted to cold and how Homo Sapiens are tropical primates and mal-adapted.

What we recognise as the “modern” human is actually a version of “Homo Sapien”. Upright human has 2 main groups associated with it, Homo neanderthals and Homo Sapiens. While it is not clear it is highly likely that both groups intermixed to create the diversity of humans on the planet today, however the Neanderthal lineage is less than the Homo Sapien. Neanderthals go back much further than Homo Sapiens as cold climate dwellers, much longer. Whereas the Neanderthals are obviously different looking, the key difference in our groups is that the Neanderthal is much better adapted to the cold. If we look at the differences between a woolly mammoth and a standard African or Indian elephant it is clear the type of difference that we find also with our cold-climate cousins.



The Neanderthals are likely the first peoples to have moved directly out of Africa and moved north, this must have happened over very long periods of time. As a result the Neanderthal was well adapted to its climate until it became even colder and food scarce, which is when the Neanderthals and many of the animals of the Ice Age all died out together.

After the Ice Age or at the end of it, the second wave of primates from Africa emerged and went north, these new populations of humans were the Homo Sapiens. The movement from south to north or from heat to cold was very fast for this group,

very different to the hundreds of thousands of years of adaptation of the Neanderthals. This meant the Homo Sapiens had to rely not on the actual ability of the body to deal with the cold but had to invent a lot of other tools that allowed the humans to deal with the cold, something that the Neanderthals had not done. The main difference was the Homo Sapiens' processes of the mind: their ability to be sophisticated and complex in their thinking allowed them to make clothing and shelters and tools that the Neanderthals did not have the mental-abstraction to engage with.

We see the Homo Sapien as a trophy of modern times and we believe that the Neanderthal was "stupid" and so could not adapt as well as the modern human. But this overlooks the key question.... has the modern human really adapted? Or are they playing games with tools? Actual natural adaptation is of the body, it is the physiological mutation to deal with an environment. The Neanderthals had thicker skin, stronger bone structures, a considerable amount of hair still on the skin, they could deal with the cold. The Homo Sapien is truly a naked ape, without the protection of fur on the skin. They had lost all of this due to the high temperatures of their origin. The fur that covers the backs of most other tropical primates does so because the back and outer body is all exposed to the sun from above, the chest is usually naked. In Homo Sapiens this fur has become useless, only the hair on the head remains in full flourish, this being the only part exposed to the sun as we walk upright. However fur is necessary all over for cold climates. The nakedness and head-hair-only of the Homo Sapiens is due to being both in a hot climate and being upright, the two together create mainly nakedness. Because of Neanderthals' requirement of adaptation, the fur all over the skin grew stronger to protect against the cold.

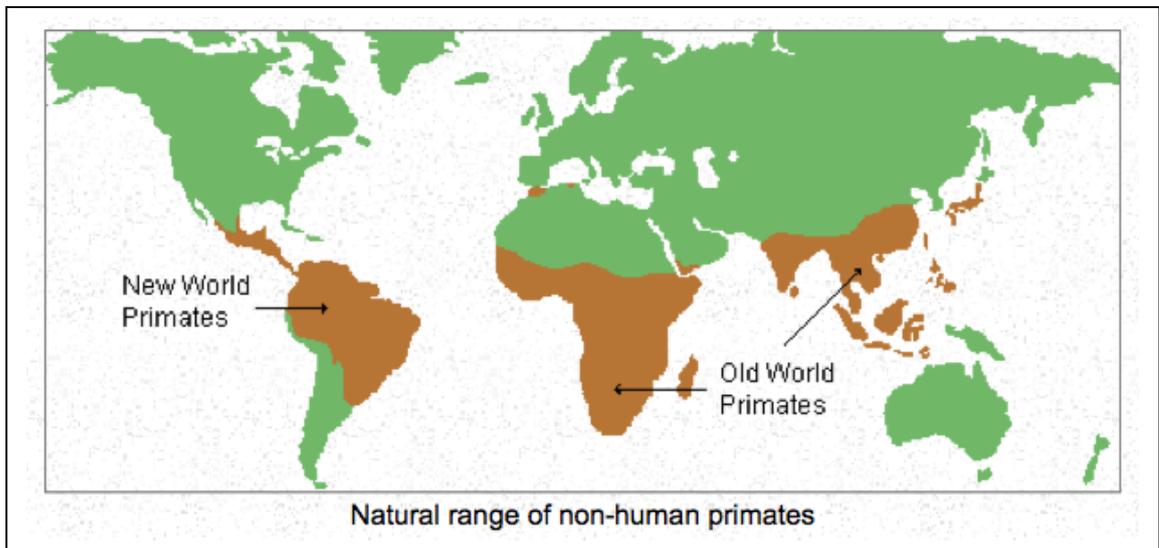
The Homo Sapiens mal-adaptation to the cold is the key problem of our times although we don't often recognise this. The modern human is so reliant on tools and so utterly connected to them that clearly without them they would die, but this is truer in cold climates than it is in the heat. If we think of what a modern human really and truly needs, it is and has always been: food, shelter and heat. We only need this heat component in cold climates, otherwise there is enough environmental heat for us to survive. In other words we need to think of what kind of environment works for the human by considering what we temperature we need to be in if we are completely naked! This is the beginning of using the senses rather than the mind to determine the true and honest expression of Homo Sapiens without "cleverness". It is one thing to "be able" to survive a harsh climate and yet another thing to flourish because it is what the body is naturally adapted to.

The Homo Sapien is a warm adapted organism that has been, over a very short time, introduced to the cold. As a result the technologies that they have produced to stay alive and shape the environment to suit themselves unlike any other animal, has actually formed a crutch without which it is impossible for the Homo Sapien to survive. We acknowledge readily that without many of our technologies we would be helpless and today's society is only a reflection of that which began with the Homo Sapiens being in a climate to which they were unsuited.

It is not true that the Homo Sapiens is a master of adaptation, actually they are masters of illusion, there is the illusion of adaptation by the use of technologies that prevent tool-less connection to the harsh environment. At least the life and death of the Neanderthal race was a matter of simple evolutionary adaptation, which was in

fact an impossibility due to the harsh environment, there is no attempt to "survive" using the brain but an acceptance of being the body. The Neanderthals were likely peoples who were very limited linguistically and technologically but this limit is the same limit as many indigenous people still have today, that of being part of the land and not impacting on the land beyond its means, the land is the controller of life and death. Therefore if it gets too cold or too hot and it is impossible to eat... life takes its course.

This isn't about giving the Homo Sapiens a raw deal but it is clear from very early on in human history that Homo Sapiens have always used brain or head first and then the body second. This is the foundation of dis-ease. The next change could be that there is a realisation that we need to return to a climate that doesn't need most of our technology/tools. If we look at the picture below it is a map of the regions of the world populated by non-human primates.



Notice that there very few populated regions which are in the northern climate and this is of key importance: the Homo Sapiens needs to be living amongst its primate cousins, these are the areas of the world where the energy of the naked ape will flourish without the need for cleverness to "overcome", a trait which eventually turned into capitalism and ambitious progress or formed the "because it's there" attitude. No other animal, nor the Neanderthal who came before us, had this attitude. It is a sickness purely of the Homo Sapiens, that of the fear of death which comes along with the ideology of identification of the mind and images. The point in human history where Homo Sapiens moved into this pattern began with cave paintings, again something the Neanderthals did not engage with producing.

In a way the difference of the Neanderthal vs. Homo Sapien is an exact replica in the modern times of the indigenous person and the colonial-industrialist that we have now become. It is also replicated in the interaction of child vs. adult or in those who consider themselves "learned" and those who are illiterate. In Homo Sapien behaviour there has always been a virtue-bestowed ideology associated with being "intelligent" and also being a "survivor", both of these are actually the sickness of the human. Cold climates have increased the problems for the already distorted mind of the Homo Sapien, it is possibly the origin of the exponential processes of technology that were

formed from the contracted mental state of being in the cold. This is because the cold climate draws heat inwards, it makes for a want for the human to be insulated from the cold. This simple fact is the process that, joined to the expansive human mind, creates an inner world which is very complex and a world "out there" which is separate from "me" and is cold and harsh. Also the pores of the skin close up in the cold meaning that heat is held within the system and there isn't a way out, which for the Homo Sapien suited to warmer climates prevents sweating and so the discharge of toxins. The Neanderthal must have been much more easily adapted, possibly with much stronger blood so not needing protection from the environment and not needing clothing.

The naked Homo Sapien is like a tropical fruit in a cool climate, without protection it will die, but clothing causes problems due to the internalization of body heat and this heat rising to the head, thereby furthering very active thought processes. When we, the tropical ape, attempt to insulate ourselves from the environment with an already increasing active mind, then this causes all kinds of confusions mainly about being separate from each other, from the earth via shoes and from the whole environment. The cooler the country, as we can see today, the less body contact we have with each other, the less procreative energy is expressed, the more internal disease and psychosis there is and the less general joie de vivre there is. This is a general theme with most temperate dwellers, it is both the foundation of modern colonial commercial culture and also of depression.

There was once a beauty of the Neanderthal which has been drowned in the modern human: the acceptance of being one with nature and so being an acceptance of its direction, not fighting to manipulate it. This is something that Homo Sapiens has forgotten during the very short time they been around and the even shorter time they have been in cold climates. As with the indigenous people of the world and our children, the Neanderthals are our roots, they are and have been living for eons before the modern adult attitude came about. Our modern dis-ease means we mix up the reality of the simple beauty of nature as being "stupid" or "old and worthless", or "young and ignorant", when in fact it is fresh because it is uncluttered by past or future. When investigating the origins of the Homo Sapiens we are investigating the origins of the human mind. There is very little difference in the modern human's and our ancient Homo Sapien ancestors' process, it's just that now high technology is not a stone axe but instead tablet computers. The war with the female quality (the Neanderthal being a champion of innate recognition of femininity) is something that still eludes the modern human which will come to an inevitable end when it is clearly shown that the modern human's mental state is at odds with natural movement.

As humans become more sensitive to the reality of life, the need to repopulate the farming lands of the tropics and the now deserts of the so-called "third world" countries of the world, to re-irrigate and form forests in the way that [Fukuoka Masanobu](#) recommends in his books, becomes our potential lifeline. The planting of seeds in deserts is the most profoundly brilliant connection and expression modern humans can make as a move back to the tropical and subtropical regions of their true home and also to undo the damage done through the madness of modern ideologies of science and other Homo Sapien ideology. The true way of the Neanderthal is without any ideology at all, it is all natural and therefore never questioned, one can be sure that the Neanderthal, if they were indeed closer to the animal state, were highly

intelligent in the most unconventional sense. They did not value the "intelligence" of the mind and of a separate "me" but would have been tribal peoples connected to the land and that was all they knew, what was there to say or paint really? The dying out of the Neanderthal was in fact the dying out of the most beautiful expression of the human animal ever to have existed. Now, within the grips of confusion of the Homo Sapien world, we only trace links with a few indigenous tribes who still live without high technology in natural surroundings and as a general rule these people are being killed off, only protected by organizations like [survival international](#) etc. When there is a rejection of natural beauty, even of what seems "stupid", then we lose the ability to discern what is actually harmful and what isn't. As a wise bear once said:

"Those who are clever, who have a brain, never understand anything."

- Winnie the Pooh.

David Nassim

6/6/2013

Mother's view: the absolute impossibility of a "better way".

In many of the ancient cultures, particularly that of the Peruvian Indians and others living intimately with nature, it was very clear that the human being is not in control of anything at all but is an inseparable and inevitable expression of nature. Also it was clear that humans had seemingly two dividing / divergent directions: there was a group that moved towards the concept of being separate from everything, and then those that did not.

These two ways are happening today. Human culture is far more on one side of this than the other, most people alive today are on the side of the group that believes in separation. This we might call a "way" or a dis-ease process but it makes no difference either way. What is clear about this way is that it inevitably leads to tremendous torturous suffering. Suffering is neither good or bad, it feels like the human wants to get away from it, but it isn't actually "bad" in a moralistic stance, it just is. Hence movement towards this trajectory of separateness is directly proportional to the amount of suffering experienced. However this whole thing is completely outside of human control. So for some reason at this time there is a frenzy in the process of the human to be transfixed on separateness, it is possibly a dis-ease but it may also be a counter response of nature in a broad view. If we look at it the sense of separateness is actually the strongest form of contraceptive, it makes humans infertile and their concepts infertile, similar to the expressions of GMO and the like. The point is that nature's limiting factor for human exponential growth could very well be this expression of "self" or the separate "me". In a similar way that the melting of the ice caps could move the planet into a new ice age, this is simply nature's counter-reaction to a stimulus, it is deeply impersonal and deeply intimate at the same time.

So there is no choice in the matter. Nature formed ego and will eventually destroy it, or in fact let it pass away, or let the humans marked with it pass away. It may be a way of clearing the genetic lineages of the world of humans who use the mind above the body because that simply isn't sustainable for life, as we can see. It is a beautiful process that has no meaning whatsoever other than how people perceive it. Nature is just functioning like a balancing magnet, always finding an entropy to a zero state.

The other way is natural humans, of which there may be a handful in the world remaining. These people have no concepts at all and are spontaneous animal beings that are simply the human before its movement into the ego state. These people are often indigenous and have had no contact with the western world, a great rarity. The point is that these people are also the last natural humans, and as a result the last potential survivors of the human race, as they are without the triggered lineages of those who use the mind and are addicted to it. These people just flow with nature and are not separate from it nor do they have any attachment to anything. They are a significant rarity in the world today, some may be within civilised society as those who have become liberated, or what some like to call enlightened which is actually simply a dying way of the conceptual process of "me" and a natural revelation of the natural human animal state.

These ways are not choices, they are simply things happening. Because there is no choice in any of this, it is impossible say that one way is better than the other, it's all necessary, even the parts we can't see are necessary, this is only a limited view. One thing is for sure, the natural persons live and die without sufferance, there is an ease to their process. This might be the only thing that is desirable, one group moves towards suffering and turmoil through no choice of their own, the other moves towards ease. Those that find life easier live longer, those that find it tougher live shorter and often with more pain.

So there are these 2 channels of human and far greater is that of the direction of suffering right now. When we speak of natural approaches to life it is often thought that this is the best way and that the other way isn't. This is just the same old channel of existence that is about separation, just in a different guise. The point is that the human being has no ability to know nature or to hold onto it, that is all still the process of separation. Hence no way within separation is the human going to move towards a non-separate state, it is still all within its own box. The original humans who were without "me" are no better than the humans within the turmoil of suffering, they are just not influenced the same, that's all.

Nature is everything, it is both nuclear waste and green peace, both the violence of fracking and the softness of green leaves. There is nothing that isn't nature. Some of nature feels easier, or flowing like a soft river, other areas feel more jarring like industrial machines. There is nothing better or worse here. For the human there is a move towards the ease and flow via the body, the least resistance, but also a strong draw towards the jarring quality of the mind. This is unique to humans, who can tell which one of these directions is the one the specific human has to go through. It seems some people are hell bent on going towards the jarring processes of life, this is nothing to do with their choice but something which is nature living through them and needing this expression to move into fruition.

It is as if the codes or maps of our lives have already been written before we embark on the journey, some might call this a fatalism, but actually none of this is happening in a linear concept of time, it's all occurring right this moment, so nothing is pre-ordained it just seems this way. The point is that nothing, no way or method or practice or attempt to do this or that or the other is any different from anything else, it's all forms of separation and what's more this is no different from the situation of being outside the concept of separation. This too is all one thing, nature, or the great Mother's view to be absolutely equal, there is nothing sacred and nothing not sacred in all of existence.

Hence whatever we do or do not do it is all the same, all one level plain; there is so much complexity and divergence but yet it is all one, every individual is totally unique but yet is not separate and not individual. Hence the point of this is to say that no way is better or worse, no possibility of any judgment is found in nature at any level. Anything and everything is "allowed", no matter how far-fetched this is or how simple and ordinary it is, they are intertwined and interspersed.

While it seems obvious and natural for humans to want to return to the ease of nature, it is only for people whose way is this, not because it was their choice. Actually it is not a "choice" thing at all because there is no one here to choose, the self doesn't exist even if it seems like it does. So those people who are the ones murdering and destroying also have equal clarity in their direction and this has no responsibility associated with it either. All of it is accepted and engulfed by nature which is the concept of unconditional love, it truly is unconditional.

Hence the difficulty we have as humans is in realising that nothing at all matters, or has weight, nothing at all makes any difference to the good or bad, and nothing is a way that is good or bad. Yes, there is more ease in one direction and more difficulty in another but then again we have no choice as to the direction that is before us, meaning we have no choice in what we believe is true, this is also an aspect of nature playing out. The reality of the nature is the underpinning unity of all of this, which lives life without wanting to make anything better.

This is why people like U.G. Krishnamurti and Tony Parsons point out that everything is "as it is", and there's nothing to do, the reason being that this is the only real thing that anyone can say without judgment. There is no better or worse in nature and as nature is us everything we create is natural phenomena playing out and changing but is not our responsibility. It will change again, of this we can be sure, but how and why it is impossible to tell. Living in the unknown is that which has clarity of all of life.

No matter how someone else does something it is always accepted on the universal level. Even to the total destruction of the universe and all life. It doesn't matter if humans accept it or not, the larger view is contained within and so everything imaginable and beyond is encompassed by nature. The "Mother's love" is impossible to comprehend, it is everything and no-thing at once.

David Nassim
19/8/2013

The paradox of life-death: the impossibility of there being a body or a spirit.

Oneness means just that. This simply is the clarity that body and spirit are not two but one expression, just as yin and yang cannot be denoted as separate from each other. Another way to put this is that life is yang and death yin, and so this can be termed everythingness and nothingness respectively. There is, as Freud pointed out, a drive towards life and death. I would say there is a drive in life and there is a collapsing of that life process which is death, but both exist at the same time. It is this paradox of yinyang, lifedeath being a single phenomena that is so hard for the human dis-ease state to accept.

We assume that we are looking after people when they die but actually the processes of life and death have constantly been active, there was never a point of life nor a point of death, we have always been at the place in between life and death, or the Oneness of the two together. Therefore what is looking after what? Is it the person dying who is moving into an acceptance of nature and thereby healing the person who is suffering in life by pointing out to them that the whole of the idea of separate life and death is impossible? For those who look after injured animals there is a key question: who is trying to preserve the animal's life... often it is the vet or person involved who is suffering when they see and imagine the suffering of the animal, but in fact the animal is never in a state of suffering. No matter what one does to an animal or to any aspect of wild nature, one cannot corrupt its energy with the madness of the human and as a result it will never be broken into a state of dis-ease. Even though humans can make an animal feel severe pain, the animal is in total acceptance of this pain and has no personal feelings about what is going on. It is only humans and the process of human projection onto nature that cause this kind of issue. So when it comes to nature, as Fukuoka Masanobu rightly points out "the human being will never understand nature". This is very important because as we cannot accept life and death as a single unity, which is therefore to accept the impersonal and yet intimate nature of all things..., then it is impossible to accept nature as it is.

We could say that the yin is the permanent still point and the yang is the changing nature of all things. There is both a drive towards change and transformation and also one for stillness and the end of movement. These two occur together, as one aspect of the body moves so another is still. The life and death process is the same, the body transforms and as it does so life and death transform their cycle, how could there be a body and a separate spirit as this would be to degrade the body as being bad and the spirit as being good. We have created division again. The end of time means the end of division of these things. In the experience of taking the Peruvian herbal medicine Ayahuasca, this process is called "a small death", but actually it is a moment where time ends for a while and in this there's the realization of always being in that place of timelessness, where there is no body, no spirit, no life, no death and no time.

The way we view the world is from the intellect that attempts to split things into parts. Within a true experience of reality there is never this split but inside the cage of the narrow dis-ease of the human there is a desperation to try to make sense of what the natural state is, to define it as something more than unknowable. However this is a road to disastrous thinking and over-analysis, as nothing can or will matter in all of existence. To try to give something meaning is like trying to put the universe into a jam jar. The process inevitably falls short but one of the clearest of things that it falls short of is to describe the separation body and spirit. What might be better is to explain that there is a world of illusion in which we live from day to day, one of separateness of things and of matter and body being all there is, but when this is broken out of there is a much broader field. This is the actuality, the actual ability to describe this field of

unity is absolutely impossible but sometimes is connected to through art and poetry when the metaphor becomes the most accurate description. When in fact we realize that metaphorical language is more accurate than intellectual analysis we realize how obscuring the mind is from our instinctual senses. This is the brilliant description of paradox by the famous poet and monk Thich Nat Han :

Please Call Me by My True Names

I have a poem for you. This poem is about three of us. The first is a twelve-year-old girl, one of the boat people crossing the Gulf of Siam. She was raped by a sea pirate, and after that she threw herself into the sea. The second person is the sea pirate, who was born in a remote village in Thailand. And the third person is me. I was very angry, of course. But I could not take sides against the sea pirate. If I could have, it would have been easier, but I couldn't. I realized that if I had been born in his village and had lived a similar life - economic, educational, and so on - it is likely that I would now be that sea pirate. So it is not easy to take sides. Out of suffering, I wrote this poem. It is called "Please Call Me by My True Names," because I have many names, and when you call me by any of them, I have to say, "Yes."

Don't say that I will depart tomorrow --
even today I am still arriving.

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

I still arrive, in order to laugh and to cry,
to fear and to hope.

The rhythm of my heart is the birth and death
of all that is alive.

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

I am the frog swimming happily
in the clear water of a pond.

And I am the grass-snake
that silently feeds itself on the frog.

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

I am the twelve-year-old girl,
refugee on a small boat,
who throws herself into the ocean
after being raped by a sea pirate.
And I am the pirate,
my heart not yet capable
of seeing and loving.

I am a member of the politburo,
with plenty of power in my hands.
And I am the man who has to pay
his "debt of blood" to my people
dying slowly in a forced-labour camp.

My joy is like Spring, so warm
it makes flowers bloom all over the Earth.
My pain is like a river of tears,
so vast it fills the four oceans.

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

Please call me by my true names,
so I can wake up,
and so the door of my heart
can be left open,
the door of compassion.

~Thich Nhat Hanh

David Nassim
6/9/2013

Science, “divisive” treatment and the instinct to heal: when tools, analysis and equipment override natural sensitivity.

What is healing? Often we fall into the technicalities but forget the root. In fact healing is the sense of not being separate, simply that connection with another person or the connection with something for a short period that allows us for a moment or longer to forget that we believe we are separate. In that time something changes, and the qualities of rest and calm occur and as a result nature returns health to the previously tense body.

In today’s world analysis has taken over from senses. Doctors and practitioners of many kinds will very easily forego and forget the natural sensitivity of the body and instead use machines and equipment... from the primitive acupuncture needle to the complex scanners and implements of modern medicine. As time has gone on we have distanced ourselves ever further from actual person to person contact.

The most pure situations of healing are actually not about healing at all, they are healing without intention, healing that occurs in the moment unintended when a person just naturally feels drawn to do or say something or connect to someone and something just “happens”, where for some reason there is a ripeness of moment for healing to occur. As soon as human intention comes in, firstly we move to a patient and practitioner dualism, then from there tools are added on to seemingly “aid” the practitioner. Even the most primitive of tools from the natural medicines of the ancient world such as acupuncture were essentially aids to the practitioner rather than the patient, they were to help move the energy of the body, so the energy of the patient was the focus, not the tool. In today’s world we believe that acupuncture “does something” that massage cannot not, we believe there is a difference between qi gong and reiki, and a difference between all the different medical tools and scanners and bio-energetic machines and methodologies of using them. Of course there are differences, but these are like those between the different shapes of chisels or hammers, disparate forms of subtlety or coarseness for different jobs. The problem is that reliance on these items means the practitioner associates him or herself with the tools, they become synonymous with the tools and so become stuck at the point of forcing their natural energy through the funnel of different tools, rather than using them as an extension of the effect they know needs to happen through a felt response.

The most basic form of treatment of just the hands and the sense is very often the most vital base for practitioners to return to and recognize. When you let go of all the tools and just feel what you feel, or even without touching the body you just sense what you sense and respond to these instincts, this is actually the foundation of the use of specific tools. Then when there is a job that requires a specific tool, you know what to add. From this perspective it is a patient-practitioner-energetic responsiveness that is the foundation of treatment, not that you are focusing on one tool or another.

Inevitably this leads to the practitioner’s own energetic field being the basis of treatment and so some people will benefit or gravitate towards this, others will not. Referral should also be based on the practitioner’s energy and marrying it with the specific patient’s energetics. This was the very old way of the Shamans which is now a forgotten expression. In today’s society if the practitioner has become adhered to their tools, it is all too often down to what a person “does” and to their “qualifications”, not what a practitioner is energetically that can be the basis of referral and of treatment.

It is very often a good practice from time to time to let go of all the tools of your trade and start from scratch again, to see what you actually feel, not what you thought you felt, to be minimal with the use of tools and not to use as many devices in treatment, to analyse less and feel more. This is a way into the instinctual sensing of the body, which is way beyond any form of device or external tool devised by the mind. No machine can be beyond the diagnostic ability of the practitioner's sense, but if the practitioner is unwilling or afraid of getting it "wrong" through using his or her natural senses then the machine will always be a limited crutch that they are tied to and that way it is often hard to see the bigger picture of a patient's life.

In society today we are taught to let go of our bodily sense and told that machines know more and are more sensitive, this can be "proved" too it seems, but it only *seems* this way. When a person truly accepts their own limitation the natural sense of the body and their way of being is inherently more accurate. When there is acceptance, what radiates from the open practitioner will simply be what they can do in that moment, no more and no less. This is the basis for treatment and for working in a way that is the reality of what a person can do, not what they imagine they can do. Also they will find that this does not go beyond their own way of being and therefore their judgment will not be distorted and diagnosis is accurate. It will allow them to be receptive to what is going on through their own feeling, not through their heady ideas. This is truly all they can do, it is an authentic response and this kind of response naturally creates resonance between patient and practitioner. Of course this also happens all the time when there are tools and devices and apparatus in the room but eventually these energetically get in the way, in the end they are seen to be the relics of the mental analysis of life via the mind and ego and the ideology of self, which too is the realm of science and all forms of medical ideas which see the world as fragments of chemical and biochemical parts.

The return to instinct has to be in the practitioner for the patient to also respond and go in this way. If the practitioner questions their own senses and distrusts nature this then is also passed on to patients. The exploration of the mind to understand the body, to get a set of beliefs about the body and how it works is only the mind. In fact as the brilliant farmer Fukuoka Masanobu states "humans can never know nature". This is true because "knowing" is really the tool attempting to take over the instinct. The point is that when the head is given prowess over the body, and when science therefore is given prowess over the instinct, then we start to move away from the reality of treatment and we enter into a dot-to-dot approach of engaging with the body that looks at the parts and does not see the whole.

The ancient medicines are energetic based, they see all of life as a continuum of experienced and sensed energy, there is no duality, no different levels of life and nothing separate from anything else. Their theories are not actually theory but simply ways of expressing what is felt instinctively. Actually there is no theory, it is all reality. This is very different to the ideologies of science and the modern day ways of placing machines in front of instinct and of replacing sense-based traditions with scientific rigour.

The day we can let go of the complexity of analysis and of attempting to understand the world is the day there is actually no requirement for healing, for it is the very act of moving into the observatory separate state that is the opposite of the healing response. When we do this we are encouraging the dis-ease and the nature of humans to be separate from one another. Thus it is for the practitioner to be "courageous", to listen to their own senses and to be "honest", to recognize they have limits that other people are far better adjusted to respond to specific situations or certain people.

Moving from “divisive” treatments to ones that are instinctually expressed is a sure way to bring about change to whatever extent it can be changed in the ripening process of a patient’s movement to health, even if this means having a smooth and easily freeing death. The practitioner is not the person who judges that health and tranquility are “better” than tension and strife, they are simply the extension of nature that moves things towards tranquility as this is their way. There is nothing more to it than this, a practitioner is simply what they are, being this is not a choice but a response from within.

For more on this topic please read my book "Medical Oneness: the way to unite all forms of medicine" .

(...and for a recent insight into the impossibility of differentiating science from so called “pseudo-science” please read this article: [NYT article](#))

David Nassim
11/9/2013

Styles of soft, styles of hard: being able to see the full spectrum of healing, and how natural style always has its natural limits.

In the world of “alternative medicine” there is a war going on. While on the surface it often appears to be all “love and light”, actually inside the world of medicine there are a whole load of people with large egos pretending that they haven’t got one, hence increasing this energy several-fold! The main stance of the war is between different styles of treatment and particularly the division between those who are “sensitive” and work “energetically” and those who are considered “insensitive” and so work more “physically”. There is a seeming fight between those who believe the world is purely energetic or ethereal-energetic and those materialists who believe it’s all form-based and “reality”-based in absolute form.

Unfortunately this is the foundation of dualism which is dis-ease itself. There is no way that is better or worse, no good or bad. Also there is no foundation to the belief that if there is an energetic shift which occurs with a light and gentle touch then this is the way for everyone and so we should all be treating in this way. There seems to be an one-upmanship in alternative medicine which is the more “off the body” the better, the more so-called “spiritual” the more powerful the practitioner (and very often the larger the ego). Unfortunately what often happens is that as there is a move to come off the body and away from the patient, even doing “distance” healing etc, there is a belief that somehow this is better, and “more” than those who do massage for example. However this is simply mythology brought about by those who need to verify their approach as the only way.

There are 2 parameters which are key for understanding how a treatment connection will go. One is the nature of the patient and the dis-ease state of their body, the other is the nature of the practitioner and the dis-ease state of their body!

In ancient medicine both the hard and soft principles are used in conjunction with each other. The softer or more gentle approach is most often used for those patients with a frail or more energetically weak expression and for those who naturally have a high sensitivity (whether they know this or not). These people will respond much better to situations of gentle approaches. This might be half of the people who come for treatment. The other half will have more robust body conditions and will have patterns of more blocked energy and as a result the softer methods are not felt and have very little result. The harder approaches to treatment work better for them.

There is of course a spectrum of people and so the above is simply a spectrum rather than two poles. The practitioner’s energy will also be somewhere in this process, either more to the softer side or harder. Often there can also be a person who is bodily very powerful but by nature very gentle and vice-versa, so this creates a specific mix which in turn will draw a specific resonant mix of patient to them.

Essentially what we have to get used to is a much less critical approach to each other’s way of working. If instead of looking at each other’s way as being something which is a cure-all and we understand the limitation of what each one of us is, then we can see the reality of appropriate patient-practitioner combinations, much like match-making. We also need to get out of the ridiculous ideology that medicine which is in the ethereal-energy, visionary side of the spectrum of the body, i.e. head and neck-

based, is somehow “better” than affecting the rest of the body, for this is simply placing a hierarchy that does not exist on nature. The practitioner who treats only the feet is just as important as the one who sees visions and can tell a person about their life and what to “do next” or not. Why do we all have to be oracles, why is it that people’s past lives always make them the Queen of Sheba, or the Emperor of China, why not the former boxing and stacking guy at the Co-op. The point is that all of the processes in which people focus only on the ethereal energetic tend to move to ungrounded states and the quality of it has a rising effect which very often goes into the head and makes a person believe they are all-powerful and all-knowing, or at the least it breeds an arrogance which is hard to shift when they want to show the world that they can “do this!”. In the end healing is just like breathing, it simply occurs for no reason and without intention. Why then do we need to place all these ideologies of better or worse into the mix? Quite simply people find what they need. It is often very interesting to me how many healers who are involved in very energetic “off the body” healing need very physical treatments themselves as quite simply they are not experiencing their own body’s requirements at all, for them most of the treatment approach is happening in the mind. When one is fully involved in healing the bodyspirit is one and so one is entirely involved, not just the head.

If we saw each other as fingers of the same hand, rather than potential threats to our catchments of patients, if we saw that working as one healing body could allow for greater change than one person purely out for themselves needing to prove themselves in the world, then healing would actually mean something real... i.e. wholeness.

If a person finds their natural, as opposed to idealized limits, meaning they return to their natural state and acknowledge where they fit into the scheme of things then the ideologies of personal style let go and we become part of a larger expression. This is when healing would no longer be called that any longer.

As a general rule the harder forms of treatment are for stagnation illnesses and situations of body types which have this type of format. There is a prevalence of this body type within Caucasian populations. The harder styles go from surgery at the extreme all the way to massage and some forms of acupuncture and herbs and many other forms that can be used in both a harder way of softer way. Hard does not mean without feeling, it means that what you’re feeling in the stuck-ness of energy in the patient’s state is very powerful stuck-ness and so the appropriate response is to meet this power with something as powerful in the opposite so great blocked heat requires great movement and cooling for its resolution. And yes, all one is doing is triggering this response in the body but to attempt to trigger a blocked dam using a feather is as useless as trying to get a stone to float on water. The point is the appropriateness and recognition of this through diagnosis is vital.

It is also true that when the body is open then energy can flow through easily, so the harder expressions which have no feeling are not hard but dead, just like the softer expressions that are not sensitive to the patient but are enamored by it’s own mental world are cut-off and ineffectual. The further off the body one becomes the further grounding power energetically one needs and the more physical density/ anchoring the practitioner’s body needs to have to be able to embark on the same power of movement through pure ethereal energy that would otherwise have done via touch. There is also no “better” to this approach, often times it is just about the practitioner

showing off rather than actually results in anything different to a simple hands-on practitioner. The practitioner's body is merely a vessel for the energy of life to pass through but this vessel needs to be very powerful for *a lot* of energy to pass through it naturally and easily, everyone is limited by their own constitution in this regard. Of course one can do everything off the body, but often if the energy of the patient is stuck this is just not enough, or less effective an approach than other methods.

The softer approaches range from off the body qi gong and reiki type energy medicine to subtle touch-based styles etc. These are by no means better than those just described, they just affect the body in a more ethereal-energetic way and treat the condition of the yang energy which is on the surface of the body more than the yin energy which is in the depth of the body. Of course there are effects both ends, the yin style (more physical) affects the yang energy on the surface and the yang style (more energetic) affects the yin energy inside, but the foundational plain of the type of treatment shows the place it is going to have most effect. As a result these softer style practitioners can deal very well with conditions that are about yang-deficiency or depleted energy, while at the same time are able to deal with yin deficiency or over excited energy, but they are less able to cope with energy that is stagnated, this type of treatment is simply ineffectual or much less effectual here. This is nothing to do with spirituality. It is not a more spiritual treatment to do "off the body" or light-touch healing than it is to do surgery. A person who clearly understands this is the well known healer João de Deus/ John of God, who perhaps is one of the clearest examples of a healer who can transition a very large range of the spectrums from off the body healing to surgical procedure.

In the end everyone find the thing that suits them. Instead of blaming the patient and saying "they just aren't sensitive enough to feel what I do" or conversely "they just want something airy-fairy and I do *real* medicine", rather than being focused on either the yin or the yang and so polarizing the other side and creating division, other possibilities of inclusiveness are always available.

When this kind of judgment drops out of medicine there will be a total revolution not only in how we see patients but in how we are able to view each other.

For more about understanding the context of medicine and seeing the wood for the trees via the ancient background energy medicine please see my book "Medical Oneness: The way to unite all forms of medicine.".... there is nothing new or original in the work it is simply exposing the myth that medicine is progressing and becoming better. In fact it has all been done before but today humans have lost touch with the reality of the spectrum of yinyang and instead as with everything else polarize their own ideology and make it king in their world-view, rather than viewing it within a larger context.

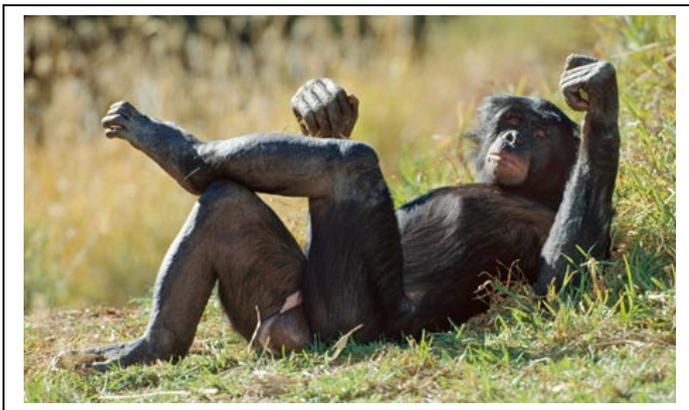
David Nassim
2/10/2013

Possibilities of our dietary and climatic origins: the possible links between Neanderthals, our primate cousins, and modern human agricultural society.

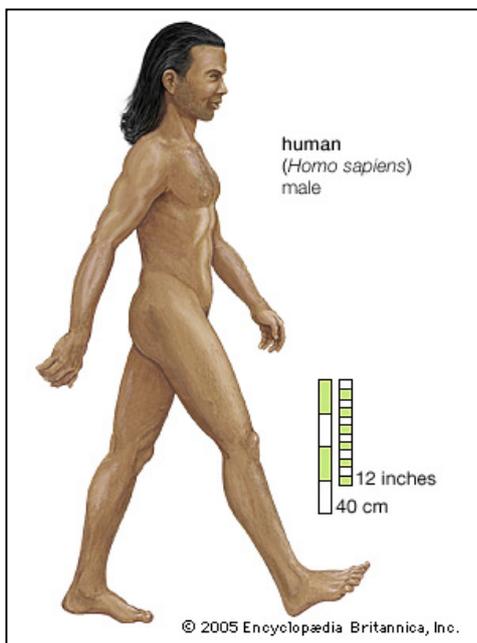
It is very interesting looking at our instinctive eating patterns through finding clues to our ancestral lineage as far back as is possible. Below I have put together some of these clues that could possibly trace some of the reasons why there are such significant differences in human tribal-dietary lineages which illustrate how reconnecting today to our own lineage and roots can draw us towards more instinctive eating.

As I have spoken about in other articles, the basis of diet comes from our most ancient of cousins. The chimpanzee and bonobo give us a basis for looking at two forms of our possible origins. I feel that through simply looking at the form and shape of the different physical structures of the bonobo versus the chimp, it is clear that two lineages of humans could have formed parallel. The bonobo is actually an off-shoot of the much older chimpanzee lineage as is the human and the bonobo actually is a lineage that occurs *after* humans come into there own. However it is my feeling is that the homo sapien is a parallel version of the bonobo off-shoot and the neanderthal is parallel to the older chimpanzee background. I feel the chimpanzee is more in lineage with the Neanderthal body shape whereas the Homo Sapiens is more in lineage with the bonobo body shape. This is not based on scientific data but simply on visual sense and imagination....

Bonobo - homo sapiens lineage



Chimpanzee - Neanderthal lineage



The point is that it looks possible that lineages of humans could have been forged from these two groups, or at least the bonobo and homo sapiens are akin and the chimp and neanderthal are also akin. The neanderthals are said to be a lost species but actually we find their body shape all over the world especially in more indigenous populations. My feeling is that neanderthal and homo sapiens at times crossed in some places more than others. It therefore may have been that the first group to exit the African peninsula were the more rugged-looking neanderthal with possibly a more chimpanzee lineage. These peoples moved up into the northern regions and over many thousands of years adapted to this environment, as was necessary they became much more carnivorous than in the southern tropics from which they had originated. The longevity of the transition from heat to cold and the fact of the more rugged body type of the neanderthal meant that there was a transition from the vegetarianism of the tropics to the necessity to eat much more meat due to the cold environment and also because in the winter there was a scarcity of anything else. This created the hunter-gather and the blood group of these original peoples was likely to be O group.

The second wave from the African peninsula came much later, from the much less rugged and much more bonobo-like homo sapiens. These peoples could not survive the cold climate, they could not adapt in time the way the neanderthals had done many thousands of years before. They had to use the neo-cortex and mental processes, so instead of adapting to the environment physiologically they attempted to get the environment to suit them. This "cleverness" became the basis of homo sapien society ever since. The harsh environment needed to be tempered because the homo sapiens body could not withstand it. The use of fire and shelter, food storage and the formation of much more refined ways of living than the simplicity and natural adaptation of the neanderthals was something the world had never seen before. The homo sapien lineage managed to restructure the environment around them to suit them, but this came at a significant cost.

Although the cleverness of the homo sapiens meant a possibility for "survival", this was never the feeling of animals prior to this time. There were no animals that saw themselves as separate from their environment or that that environment was something from which it needed protection. Prior to the "cleverness" of the human, when an animal found that the environment was too cold it attempted to move away from the cold, if it couldn't it would die, or find physiological ways to adapt over millions of years in a process of change we describe as "evolution". This significant difference meant that homo sapiens had the problem of seeing the world as a potential threat and seeing the environment as something it needed insulation against and thus began the road to separation from nature. Also, while the neanderthals transformed over long periods to become more carnivorous the homo sapiens stayed in their original state as they were in the jungle, which was as a vegetarian and so the original blood group ancestry of all primates/ humans is likely to be blood group A, as this is the foundational vegetarian lineage.

So the natural vegetarian homo sapien finds itself maladapted and unable to survive on the meager amounts of vegetarian food in this new cold environment. This leads it over many thousands more years to stay closeted in the warmth of clothes and in different forms of shelter but this also begins the formation of homo sapiens' farming processes and attempting to change the environment to grow or culture vegetables and plants to suit the needs of the group. To begin with these methods were ways of tending the wild areas to increase the foods most useful for human consumption but later this led to there being varieties of crops that were grown for their strength and so the formation of farming culture and agriculture arose from this. This tied the culture to the land, it formed land rights and eventually wars, so interestingly

vegetarians outside of the tropics are the basis for conflicts and land ownership. The hunter-gather was never in this kind of process and the vegetation in the rainforest is like a fish in water.

From these two original blood lineages of A and secondarily O, there formed very different bodies. The mix of the neanderthal and the Homo Sapiens is a combination of these energetics and as time went on and people become animal-reliant, nomadic types, this formed blood group B and AB was simply a continuation of the mixing of blood genetics. (This information is based on the research of Peter D'Adamo, which has a generality and overview of the possibility of human migration based on constitution, which I feel is a vital link.)

When we look to our most ancient of ancestors in the chimpanzee and the bonobo we are looking perhaps at the very split in genetic expression that is alongside our history. There may have been many movements out to the north and returns to the tropics throughout human history, therefore the indigenous people of today's world are a mixture. However the original lines of the vegetarian can only be the basis of food when it is in a tropical environment for there to be sustainability on the planet. For those who are natural vegetarians, the tropics is the place to be, as it supports this diet through the nature of it being cooling and due to environmental heat being plentiful. Northern and remote climate regions are suited to the O blood of the carnivorous more neanderthal being, and as a result these people will thrive in these areas. The point is that vegetarianism is an energetic expression and when taken out of context it forms agriculture and farming mentalities that are simply not necessary in a tropical environment where food is plentiful and one can be a vegetarian gatherer type being, much like the chimpanzees and the bonobos. Outside of this, the human has to be significantly adapted to transform the body into the carnivore which is what happened with the neanderthals. The act of storing food and keeping it for the winter is something a vegetarian does, a person who doesn't want to hunt. The hunting energy and the meat-based existence always comes from humans in the colder climates, it does not suit a vegetarian constitution. Holding onto food is actually an act of "survival", not living, it is what a maladapted person does in order to deal with a climate that is not suitable to their body.

Ultimately the above is only an image of how these changes could have come about historically, but the end result is that we need to recognize how we fit into the environment rather than make the mistake of attempting to make it fit us. The power of the mind only believes itself to be the ruler, actually for the health of all. The movement towards the instinct of when you eat the food that's right for you will also draw you to lands and back on the ancient track of your own lineage, by which I mean ancient origin. The ideal of eating the right food born of the soil of your ancestry may be an impossibility for many of us due to distance, while for some of us this is actually occurring day to day, although for many ancient cultures the further encroachment of devastating industry constantly threatens their natural existence (please see <http://www.survivalinternational.org>).

For some time we have believed that those with heavy brains dominate but actually this is a hidden maladaptation that we have yet to understand. Our belief in the head over the heart, or mind over matter, has meant that we have lost the connection to the instinctive which lives on within this. This is our animal expression within that has deep "intelligence" of a real kind, not something that is a process of false idolatry and a fearfulness of its own death. The nature of human animals, as with all other animals, is at peace, without fear and eternal. We eventually have to come to terms with this now, or at the end of our lives when we return to the animal state again. It is interesting how religion agrees with science that either the human is a "super

spiritual” being who has dominion over all the earth spiritually or for science it is a “super intelligent” being who has dominion over all the earth via the knowledge of the intellect. However neither of these is the root, the truth is that both try to move away from the animal expression we truly are and as a result they lose themselves within ideology which is illusory. (please see the genius of Daniel Quinn’s books starting with “Ishmael”.)

When Plato pointed out that "the unexamined life is not worth living" his idea of “examination” was different to the way science and religion use it today. It is likely that Plato’s examination was much more to do with instinctive sensory involvement with the world, the immersing of oneself within bodily sense, not denying it for the sake of the intellect. It is actually that "the isolated life is not worth living" and this ideology of isolation is born of the egoic madness that is the human dis-ease, the end of which comes when nature calls and at no other time. It is true that all of human culture is a complex mess of trying to find a way back to non-separateness with nature, which is a part of the process of unraveling, but in the end the actual point at which there is a total breakdown of ego means a total dropping away of the process of “me” and any intention “I” have to change. The neanderthals eventually died out because the winters got too cold for them, as well as for all the other animals they fed from during the last ice age, but the dignity of these wild human animals was that they had their lack of intellectual disturbance allowed them to go with nature and not resist. Modern humans need to find ways back home to themselves, their bodies and their sensation, diet and hot/cold climate being two of the most obvious, which once again bring us back to our senses.

David Nassim
6/9/2013

The remembrance of Oneness: the impossibility of right or wrong, the sufferance that leads to instinct and the instinct that transmutes to suffering.

Nature is absolutely everything. From all the things we consider “natural” to all the things we consider “unnatural”, all are under the larger picture of “Mother Nature”. It is actually impossible for anything to be outside of nature, even those we believe are not. We can look at a landscape and very easily recognize that the trees and plants are the "natural" aspects and the buildings and skyscrapers and telegraph pylons are all "unnatural" but actually all of this, everything that is born from the human mind and outside of the human mind, all are the Oneness of nature.

Therefore how can we differentiate one part from another? Isn't it impossible to say that organic processes are "right" and human processes are "wrong"? This of course is the stance of the environmentalist or altruist who wants to make a belief system out of nature, however this is still only seeing things through the human mindscape.

Nature has no requirement of ideologies of right and wrong, these are judgments made by humans based on the subjective viewpoint of feeling like a separate organism that is in observation of the world, not one with nature. Of course our whole body and being is totally at One with nature but this is of no consequence to the egoic energetic hallucination of “self” that goes on in the neo-cortex of the brain. This forms the mad picture of the world as utterly separate from the "me", it is an illusion and one that essentially is an acute death-spiral of humanity... it simply forms intense suffering.

So there is a process of suffering going on each time the “self” engages, it increases the feeling of loss, of separateness, of grief and of despair, it forms the emotions (meaning “disturbances” from the Latin) of humans, the anger, the hatred, the anxiety, the depression, all of it. At the same time there is another sense within humans, the instinctual sense which is an animal instinct, which moves away from the human processes of egoic states towards the natural environment, wherein there is no state of tension as is experienced when the human is within the ideology of "self".

These two forces, one towards sufferance and the other towards ease are both within us all the time. Nature has formed these two directions, one towards acute life-death the other towards longevity or easy life-death. There is always death, in fact one might say death and life are synonymous, the point is that the nature of life and death can be a very smooth and easy cycle just like the seasons, like the movements of wild nature which are totally in acceptance of everything, or can be full of sufferance based on the central focus of "me". Even if we take the situation of an animal eating another animal, or death which seems very violent from the human perspective, in fact the cycles of nature and the way of wild nature is very different from human processes. There is a big difference between being killed in a car crash and being eaten by a crocodile. The car and its whole expression, its driver, its metal, the road it's on, are all formed from a panic state of the colonial "self", all born from an energy that believes it has a separateness. Dying in a hospital ward is the same, in fact all of the deaths and lives that occur in so-called civilization are traumatic by nature, they are all about living life as a separate entity, instead of allowing life to direct the movements through the body. The crocodile however is innocent, the death is often fast and painless, and it is also the part of another life process. Natural death is always without malice, without mental agitation, it is without cause and without blame and also without “self” involved.

In the brilliant 2012 film "Beasts of the Southern Wild" (<http://www.imdb.com/title/tt2125435/>) there is a great clarity of expression of the difference between tribal culture and modern society: a man is dying and modern doctors want to treat him, but he refuses treatment as he wishes not to die "connected up to a wall"! This expression is a clear indication of the instinctual sense over the mental sense. Humans have both these two qualities of egoic separate "me" and the instinctual Oneness within them. In the process of living and dying we actually have no choice as to which of these paths we will walk down, it seems as though we have, it seems as if there is a person that is moving along, in fact nature is doing all of this. In a way nature is forming the direction of clearing itself of many humans from the planet and forming new growth, a direction that is not towards civilization but away from it. Basically most humans feel the draw towards wild nature but today many also have the draw towards movements which are about living a life that is separate from it. When the draw is so strong that one would do anything to be close to the trees and in the natural environment then this quality of energy is very instinctive. For many of us the draw is not yet that strong, it is between worlds, transitioning.

So many times we hear that it is a "choice" to move towards the wild natural approach which is expressed by the Buddha or Christ or Lao Tao in different terms. We hear it as the "middle way", or the "narrow path", or the "path of least resistance", all these mean the same thing. But actually there is no choice involved. It is only the human that believes they are making choices as to the outcome of events. Actually nature is always forming cycles of life and death based on instinctual feeling. The ego has to feel the pain of the body before it can reconnect to it and then move closer to natural processes. For some this requires a big disease process or for others a sudden shock or loss, but this is the feeling that triggers movement back into the senses and so back to instinct. No one can choose these events and sometimes they occur in the midst of a deep feeling of love or gratefulness or other expression of energy, there is no way one can identify or instigate an event that is right to draw a person to move away from the addictive state of ego towards the simplicity of wild nature, it simply happens when it is ripe to do so.

Therefore the difficulty we have is in recognizing that we are never in control, never in a situation of doing anything as individuals. The movement towards wild nature is an instinct, not a thought-out process, it is a process of sufferance and difficulty leading us to a peacefulness, it is a movement from chaos to seeming order which may well create another situation of chaos and a return to order again in an unending spiral. As we are part of the ordered aspect as well a part of the chaos we are always connected to each other and the whole cycle of life. There is nothing to do. There is no requirement to go towards wild nature, this occurs naturally when it is time within the human body, there is no attempt to push this to the max, it just occurs when it is needed and it is no "better" to do this than to become an industrialist or warlord. This is the non-judgmental way of nature, it has no right or wrong, no good or bad, no better and stronger, or lesser and weaker. There is no weak or strong in nature there are just transformations of life. If a tree has a billion seeds and many of these die before they grow we consider these to be weaker, but actually they are not, they are material that is re-used by nature in order for the others to grow. This is very important, it is not a process that has hierarchy of power or control, it is just a process of natural change that is all connected, all one and as a whole is utterly perfect, it just looks awful when we see one part in isolation.

The only difference between life as an indigenous person who is based in nature and the city-dwelling person is simply that one group has been affected by nature to form chaos and sufferance and the other group forms peaceful tranquility in both life and death cycles. This is all, it is no one's fault and there is no blame. However, the movement *away* from the processes

of ease and least resistance have gathered huge momentum in recent times and the movement back to tranquility is still in the minority of the human energy field. This is how it is at the moment, but it is bound to change again.

Instead of looking at human energy as a kind of linear evolution process that is “going somewhere”, it is far more accurate to describe it as something that is transforming and changing in cycles, as the universe does. There are no higher plains of existence, no owned lives past or future, no transcended masters who are better or more, no right and no wrong, all of it is one thing happening at once. We have no control over being able to feel or to find the path of least resistance, it simply comes to us. For those who need to follow and express the path of greatest resistance in the form of disease and early death, these processes are actually also nature performing an expression of Oneness. We are not individuals, we are one organism with many cells, some cells die away so that others may live on. In many ways those who die of incurable illnesses of addictions and of suicide, or of the pain and sufferance of the world in which they are caught up, these people die in order to maintain some kind of larger homeostatic balance and often their messages are to return to simple things and they trigger the whole mechanism to forfeit the mind, to let go of the “self” and draw back to the simplicity and tranquility of natural processes, not because it’s better, but simply because chaos transpires to tranquility, or mind goes to body, or yang is transforming to yin, or sufferance moves to instinct.

At the same time there is the urge to form the individual, to go into the state of absolute horror, to be destructive, to completely break open and blast things, to ruin. This is also a natural expression and so that which is tranquil is often drawn into this energy field, this is the egoic quality of the mind and it is most prevalent in the world today. Just like the Hindu god Kali, the destroyer is the energy of chaos and the quality of destruction of all that is at peace. Hence the most difficult thing, which is actually the end of the egoic state, it to be in acceptance of both sides, to see that nature is forming all things, the egoic mind and the tranquility at the same time.

Tony Parsons (<http://www.theopensecret.com>) often points out that everything in the universe is energy, this energy forms different expressions, one of which being the state of “self” and that this expression is particular to humans, the rest of the universal energy doesn’t feel separate from anything else. However the nature of the energy of “self” is a madness, it’s like the boiling point of water when water transforms into a gas. This is why the human being is at a state of transition, some will move back to tranquility, others will die, others still may continue the state of chaos until the fuel is burned out and then it will gradually die away. The point is that all this is no more or less than energy and so there is no choice in any of this, in fact no problem in being any part of this whole expression. Therefore everything “as it is” which is the only truth that can be told about it.

Therefore there are those who need to live now, those who need to die now, those who are the life-givers, those who are the destroyers, those who are clear and those who are muddied, those who are tired and those who are full of life, those who are “mad” and those who are “sane” or “mad” in another way! All these make up the energy of human life, they cannot be separated as it is one organism, they cannot be blamed and no one part is better than another.

This is the big picture, but for the person living life they will simply do whatever they do, they will be transformed in one way or the other, towards the yin or towards the yang, towards the destruction or the total creation. There is no better or worse way, in a sense everything is

authentic, *already* authentic, even “lies” and hidden expressions are all authentic, nothing is wrong with any of it.

I recognize therefore that my work and expression here on this website is very limited to the expression of this one human life that is moving towards an interest in the yin or the tranquility along with many others and away from sufferance and civilization and egoic tension. But I also recognize that this is just one life, and for all the other aspects of this one life there is a connection to total sufferance and a destruction, of which I too am a part but for some reason that doesn't express itself so much through this body. Living longer in tranquility is no better than living shorter in tension, they are both one and constantly moving in and out of each other.

This is my favorite poem which I have quoted before but in this lies the greatest truth that can be known, from the monk Thich Nhat Hanh:

Please Call Me By My True Names

Don't say that I will depart tomorrow --
even today I am still arriving.

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

I still arrive, in order to laugh and to cry,
to fear and to hope.

The rhythm of my heart is the birth and death
of all that is alive.

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

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

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

I am the twelve-year-old girl

refugee on a small boat,
who throws herself into the ocean
after being raped by a sea pirate.
And I am the pirate,
my heart not yet capable
of seeing and loving.

I am a member of the politburo,
with plenty of power in my hands.
And I am the man who has to pay
his "debt of blood" to my people
dying slowly in a forced-labour camp.

My joy is like Spring, so warm
it makes flowers bloom all over the Earth.
My pain is like a river of tears,
so vast it fills the four oceans.

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

Please call me by my true names,
so I can wake up,
and so the door of my heart
can be left open,
the door of compassion.

~Thich Nhat Hanh

David Nassim
11/92013

The shamans' diet: how psychoactive herbs could possibly have been part of natural diet and how this affects the nature of the human.

If we go back far enough, all of the original medical traditions of the world converge in ancient shamanism. When based in warped masculine ideals and dominated by “leaders” shamanism could and often did turn tribes against one another in warfare, however before this shamanism was associated with feminine principles of healing/ medicine and the root herbs which were considered the “mother” of all the others of the region. These herbs are now described as psychotropic herbs and were considered by the Shamans as the essence of nature or the cure for the human madness of “separate self” that was beginning to surface and hence forming a need for the idea of “healer” or “medicine”. Originally in tribal expressions of humans there was no need for healers and shamans, but as the human "self" state emerged so these herbs were considered the polar opposite to counteract the effect of this obvious sense of separation and isolation that was simply an illusion. Today we consider these herbs to be "hallucinogens" giving us images of things which are simply “unreal”, but actually for the Shaman and for those who know these medicines from the inside, they are actually the total reverse, they take the human back to their natural state to some degree and "home" into the reality of the body. The distortions and difficulties and strangeness of the images and processes that occur with the taking of these medicines are in fact the mind's own attempts to take control of the process and to try to hold onto its identity which is slowly broken down by these herbs. But we have become so used to the experience of being an egoic being, a sick and starving being, that we are deeply afraid of losing the identity of "myself" forged in the conscious mind.

It is quite likely that originally, before humans had any idea of healing and shamanism, they were eating a diet that consisted of many psychotropic plants. Instinctively the body knew to eat these plants along with all the others as in a sense they were naturally required by the body, as something that stopped the mind going into the hallucination of "self". This was not a “known” or “thought out” thing at the time, but as the disease of "me" took off or we metaphorically left the “garden of Eden” state, then the human being tried to compensate by claiming these particular plants as medicine.

As people moved further and further from the reality of the forest and into the surreal ideology of civilization, what was occurring was that the two hemispheres of the brain became more apart. The left or masculine-influenced and dis-ease side became dominating and took over the soft and sensual, calm and open side of the right brain or feminine principle. This happened over hundreds of thousands of years but still in the end the process was a move into the hallucination of "separate me" and so the destructive behaviours that killed off the habitats humans and other animals live in drive ahead more and more, constantly trying to get back to Eden but not letting go of the very thing preventing one from seeing that one is already in its midst.

As this happened so the ancient people were forgotten. Shamanism was converted almost the world over, into the cleaner and clearer religious processes, such as in China shamanism become Confucianism and in England the ancient Druid culture was disbanded by the Romans and their ideas and eventually turned into idealistic forms of Christianity. The point is that colonialisation of Medicine then meant that these herbs were seen as potential destroyers of political power and potential anarchic substances, they were considered illegal and associated with witchcraft, or irrelevant and old and forgotten as relics not worth risking one's livelihood for.

The ending of Shamanism slowly created a huge divide between the human and the earth and universe, or seemingly so. When medicine, agriculture, education and many other aspects of this new civilization were corrupted by the same hallucination of "self" there was a total loss of connection to nature. Recently however there has begun a resurgence in Shamanism and the use of the psychoactive herbs, because it is clear that these still hold the truth of the return of the human to nature.

Interestingly some of those in civilization simply lost the "self" naturally and this was so strange to the people around them that they were considered gods or gurus, such as Christ, Buddha and others but simply all that had happened was they had naturally returned to the state of the forest people of their origin. It is just that in a world gone mad by ideas, nature seems radical, when in fact it is the ideas of "me" that are extremely radical in relation to the rest of nature. The idea of separation is the most radical idea of all. All that happened in the liberated state of these famous people and others was that the "self" broke away and they turned to the natural state or to the state before the contracted energy of "me" came along and added itself to the energy field. For many or most of us this does not occur so readily and so the use of herbs that break down this tension for a while without the use of any intention on the part of the user are key. All intention comes from the same problem of "me" and therefore makes these herbs still the most unique resource of human healing on the planet.

The shamans' diet however is really the diet of the natural people of the world who eat instinctively, based only on the senses. It is my feeling that these herbs are not just vital for the human organism, as are all the other food stuffs we consume on a regular basis, but that they are also key ingredients in our health that have long since been denied. Just as we have small amounts of gold, copper and silver in our blood and many other trace elements and nutrients from all manner of different natural sources, so too we need the psychotropic ingredients regularly in small amounts in our bodies. Just as the regular consumption of medical herbs in small quantities builds and powers the body's energy and strengthens or clears away potential dangers and reduces damage to the body, so it is important to realize that the psychotropic herbs actually prevent and heal the brain so it does not take over and stays connected to the rest of the organism. Even modern science is beginning to open its eyes as to the effects of these herbs, please see:

http://www.naturalnews.com/041393_psilocybin_psychological_disorders_magic_mushrooms.html

Ayahuasca has for many years been used in many cases of healing the mental sickness of the human condition, especially when for the many who now seek it out, there is no other help at all. The healing properties of this plant and others that are similar in different parts of the world are second to none at releasing the state of the human ego even for a short time. This is enough to unlock patterns that have gone on for many years and bring about a state of calmness. In the body sense that is truly what it means to be a human animal.

While the Shamans' diet is not accessible to many of us, the use of psychotropic herbs is about a movement into reality not into a hallucination. They need to be taken with clarity about this and as a result probably wouldn't be used recreationally unless this means a realization of the celebration of both life and death together. The nature of these medicines is not dependent on the person taking them, they are simply going to show you reality, no matter what intention you have, intention is in fact irrelevant, and what a relief that is. These herbs inevitably move a person to instinctual sense which essentiality is a move away from the ideas of medicine

happening “to you” from the exterior but actually bring you to “being medicine”, or in other words medicine losing its value as in the end there is nothing or no-one to cure. The resolution of "me" or the beginning of disbelief in the absolute reality of "me", is actually very healthy for the human being, although we are taught the opposite, that self identity is paramount to "success". However when we analyse what “success” actually stands for we begin to see how corrupt the whole of society is or how it mirrors the sense of intolerable separations and suffering that comprise most of our waking existence.

As a friend pointed out, often nature provides these herbs at the time that they are necessary. In the temperate climate mushrooms are the key ingredient that nature provides at the very end of summer and beginning of autumn, so about the time of writing this. At this time it is the end of the peak of summer and the movement towards the ending of a cycle, the mushrooms aid this process in humans and bring them back down to earth into the senses after the summer madness. In the tropics where the constant heat or height of energy is constant these plants grow constantly all year around, so are more naturally part of the diet all the time. The point is that nature provides these herbs/foods at the right time in the seasons or responds to the human body along with all the cycles of nature. In the shamans’ diet there is no medicine, these plants are taken in small quantities or dietary amounts where the taste is pleasant to the palette. But having been so long departed from nature we now do need the strength of “medicine” or larger doses that do taste foul and very bitter in order to rectify the balance after thousands of years of being out of touch with natural processes. For the natural person, however, all forms of medicine are coarse and unsubtle in relation to the perfect working or Oneness of the human bond to nature.

Our way back to nature is in the following of the instinctual sense and this can be triggered by the use of these plants and a reintroduction of these shamanistic herbs into our diet, yes initially as medicine, but eventually to follow this medicine back to its source, back to Eden again, following the scent of our old forgotten lore.

David Nassim
6/9/2013

The Masked Ball: The front of fear and how life events cause us to attempt to transform into our opposite... forming dis-ease.

“The bigger the front, the bigger the back.”
- Chinese proverb

“Society is a masked ball, where everyone hides his real character, thereby revealing it by hiding.”
- Ralph Waldo Emerson

The bigger the front or the appearance of something that is intended to be “shown off” for effect, very often the bigger is the aspect that is being hidden in its wake, this is the nature of the human social-game.

Energetically we can group people into aspects of the spectrum of yin to yang. If we take the whole of the population of males and females there would be an innate quality that some would have is quite polar energetic; so a female with quite yin qualities of personality, or a male with quite yang qualities of personality, these would be the poles. Then there is male energy with a yin quality of personality and female energy with a yang quality of personality. These four qualities are constitutional, they can obviously adjust through life’s process but they stay pretty much similar through the course of a lifetime. However very few people in society actually show their true nature for numerous reasons but fundamentally because society is pressured on all sides to be more fearful and more individualistic and as a result what a person seems like, they very rarely are.

If we take a look at the four different qualities of male and female:

- Yin-female
- Yang-female
- Yin-male
- Yang-male

When in a pathological state these people can attempt to behave utterly opposite to their nature, hence what we see are the follow reversions:-

- Yin-female ----- attempts becoming-----Yang-female
- Yang-female----- attempts becoming----- Yin-female
- Yin-male----- attempts becoming----- Yang-male
- Yang-male----- attempts becoming----- Yin-male

Why does this tend to happen? I will go through each one of these groups and have a look to see why the nature of life can lead people to form a protective shell in the above way:

Yin-female to yang female:

The yin-female energy is the energetic vitality of society but also the most gentle and so potentially vulnerable quality by nature. She is naturally soft and so has very little natural defensive quality. However this quality in the world today which is dominated by the yang is completely dismissed and it is suggested from very early on in the female's life, through abuse or through directly being taught, that to be soft and gentle or to be meek and mild is something that is not going to "help you get on in the world", hence the yin female often has to prove herself and presents quite an aggressive or forceful front to the world. Then the belief in her is set that she needs to be tougher than the next woman and get what she wants this way. Unfortunately this use of the soft and gentle energy of the yin for aggressive defense simply creates a very pathological state because the yin cannot naturally deal with this level of velocity of energy running through her system. This inevitably causes a highly stressed-out person who is constantly on edge, often angry, but this anger is raw and strung-out and without actual force behind it. Hence it is a front, hiding a truth that this woman is very often under a great deal of stress and needs someone to protect her and allow her to feel safe. Until she lets down her defences and allows a person in whom she trusts she is masked behind a wall of her own tension. This can happen after aggressive abuse in childhood or similar incident.

Yang-female to yin-female:

The yang female energy is naturally inquisitive and expressive and open. From an early age she will move outwards and explore and be excited and vivacious. This is her nature. But society, and especially the core of modern society namely the masculated energy, whether it be taught via other women or via the male, shames the yang-female for being her particular way. The idea is felt at a deep level that she has to hide her expression internally and be a "good girl" or to essentially toe the line, very often of a male-dominated situation or role of being the polarized yin or archetypical female. This is internally rebelled against and creates intense fire within the person, but eventually this kind of sublimation can cause a person to take on the role of "yin-female" and play this game with men. In this kind of situation creative energy/ sexuality becomes constrained too and this can lead to an association with violence within sexuality, or a feeling of a need to be dominated aggressively in order to release tension. The tension of course is built up because she has not been allowed the freedom to be in the expressive being that is natural for her which is often quite dominant. Hence she has to feel she is completely helpless in order to be forcibly "made yin" by the dominant partner. It is about submission, imprisonment and essentially sufferance that leads eventually to release in a fetishistic manner. Otherwise this creative and expressive energy stagnates inside the body and can manifest as all kinds of aggressive diseases, especially cancers, as they cannot hold themselves in without bursting and exploding. The attempt to do this is still very common in society, where even though there is a supposed emancipation of this quarter of society still the basic rules are founded on the polarization of the sexes. As a result it still goes on, in that unlike their yin counter-parts they still feel ashamed and embarrassed to take their positions in society, because many express displeasure at their expression, particularly the older generations.

Yin-male to yang-male:

This is a very typical situation where a feeling of inadequacy at not being “tough enough” again expresses itself. The yin-male is naturally not outwardly forceful and also not particularly externally interested, they have a similar approach to the yin-female but in a more male expression. However this is considered “weak” or “soft” and thus associated with lack of male vigour, which it is of course nothing to do with. The vigour of physical masculinity can still be present but the nature is very different in this type of energetic. Whereas the yang-male naturally has a direction to push forward and dominate, the yin-male just simply is not set up for this and has a different direction within society. This way and expression is again rejected by male-dominated polarized society and males who have a more gentle demeanour are told to “pull themselves into shape” or to “man up”, meaning to become like yang masculine. In doing this what forms is actually very aggressive male energy which is much more openly aggressive or “ready to fight” than yang-male energy. They are ready to push forward and take control at a moment’s notice and to rise to the challenge and often push far more aggressively at this than any yang-male would do. They also constantly need to show physically that they dominate and need to prove themselves all the time, something that puts them into situations in all aspects of life that they can’t actually internally cope with. As a result they can be stricken with anxiety and tension and their pushing forward can cause severe strain and burn-out of their physical systems.

Yang-male to yin-male:

Whereas the other forms are about the yang-males’ dominance in society, this last expression is to do with a more recent occurrence of the yang-females’ dominance and the equal rights movement. In some ways this did give women increased ability for their more yang expressions to express themselves more easily but instead of there being a celebration of the feminine, very often the yang-female has attempted to forcibly “get her own back” on the dominant male oppressor population. This has formed the dominating masculated-female and the identification of the yin-masculine as being more “ideal” than the yang. As a result the yang masculine have in some cases attempted to curb their natural expression in order to seem more attractive to women of the modern era. This causes again an internal locking of the true wild and powerful expression the yang-male and therefore can lead to outbursts of usually physical anger and aggression either to their own selves or to others, while most of the time holding onto the pretence of being very “soft”. Michael Jackson was an example of this, a strong masculine energy who was abused early on and so formed a yin personality on top of his natural dominant expression. So this pattern of “yin-ification” also can occur when the yang masculine is abused by either the yang-female or the yang-male to submit and become more yin. This causes irreparable psychological damage in most cases, because for the yang male expression (which is hard and brittle naturally) to be affected at such an early age can completely undermine natural confidence.

The nature of the patterns above can be seen throughout our culture. Society is a place that is fundamentally full of dualism and hence full of judgment. As a result the process of defence or retraction that occurs counter to a person’s natural state also affects their inner mechanisms in the same way, there is a counter-flow of energy internally and this is simply disease. While the above is a broad brush approach to

personality and to identifying the problem, the resolutions of these issues only come about when a person is in an open enough state to be able to see the amount of energy being used up to support the super-structure of these front-patterns. Once seen, there is a recognition that “this” is not what “I” is, even though what “I” is is never really to be identified...at least it is certainly not the expression of being counter to one’s natural state. In the end, gradually a person healing feels the relief of not needing to be anything other than what they are naturally. And finally the “self” dies away utterly, fundamentally leaving the natural human-animal state which is no longer with the question of “what am I?”, for this question has simply fallen away too.

While the above seems like a process, it isn’t, at any point the natural state can emerge and the identified “me” can fall away. It is rare at this time in the world today, though perhaps more common than it has been in the past, but relative to the population size it is still a rarity.

The moment at which a person can see something unreal or non-absolute about the persona that they have been powering and focused in, then much of this energy can be allowed to go back to its root and nourish life and thereby judgment ends within them. This is how nature will eventually reclaim the natural human body whether in life or at the point of death.

David Nassim
15/10/2013

What do we really mean by conscious and unconscious/ sub-conscious?

This is a very good question, possibly one of the key questions that is not looked into deeply enough in the study of psychology and psychotherapy because if it were then these subject areas would otherwise evaporate in the wake of the findings. Before we go on, this article is not attempting to show understanding of psychoanalytic definitions but to present an alternative expression of these things. Consciousness is impossible to define and so many of the words associated with it are ambiguous. The nature of being awake we call conscious as opposed to knocked out or asleep, but we also call conscious actions are those with intension or mental focus/ “awareness” and unconscious as both psychologically reactionary but also (amazingly!) instinctive responses or response without mental focus or “awareness”. There are so many forms of this word it is extremely difficult to pin it down so in this article I am challenging all forms of the use of the word conscious and unconscious/ sub-conscious (including variations on this like super-conscious). The point is there is a way of view all this from a broader perspective so please bear with my use of terms.

Let’s look at this and clearly identify the nature of these two seemingly very complex aspects. Actually they aren’t, yet have become something very problematic and weighty. They need not be.

The conscious aspect of the human is the aspect that is the entirety of human knowledge and human culture. It might be called the analytic and abstract mental processes, meaning having to do with everything other than the immediate senses. It is everything that can be and is called “known” or “knowable” as far as the modern human being is concerned. This is basically a very small or narrow field. Even in scientific experimentation it is widely known that we actually know very little of what is going on in our day to day existence, what becomes “known” almost instantly drifts into the unknown and vice-versa. In fact all the time we believe we “know what we are doing”, the processes of “me” are being organized on top of a turbulent sea of total unknown or unconscious processes of the body mechanism.

What this means is that whenever we are dealing with the “known”, say for example “body physiology” we are actually using a microscopic part of the brain to grasp fragments of information about something so vast we cannot understand it. Basically what this means is that outside of analytic thought there is absolutely everything else in the universe all connected together. The unconscious/ sub-conscious isn’t a small box of goodies that we don’t understand, it is in fact everything that is Unknown in the whole of the universe and not only that it is also unknowable.

The ideology of science is to bring consciousness or the known to the unknown areas of the universe, be that of our own bodies or the vaster universe, in either case the Unknown is so vast that it is absolutely impossible to be known because it is a functional unit which is one thing occurring. Therefore not only is it not known, but far worse for the scientist, it is unknowable, now and forever more.

The impossibility and absolute infinite quality of things means that what is known is actually a trap. Even in religious fields there is the ideology that we can bring “awareness to things” or “shed light” on things, all this is the same language of something knowing something else. But to really live life instinctively as animals do,

the self-conscious process actually has to die, so consciousness actually has to give way and the ego or “self” has to die before there is a peace or natural return of the human animal. Simply viewing yourself as one thing being aware of something else is duality. When there is just one thing happening there can be no separate part viewing it. The duality state is based in fear, for it is us being unable to let go of viewing ourselves doing or acting, we have to be the audience as well as the participant of what we are doing as two separate things. This doesn't work and as a result the reality underpinning this contracted energy state is Oneness.

The deep sense is that the conscious mind is actually something that is the dis-ease of the human and is something that is so hard for people to grasp because the “me” is the consciousness...hence we don't want to be without this for it would literally be the end of our worlds. UG Krishnamurti pointed out to a questioner once *“There is nothing outside of yourself!”* This may seem baffling, but outside of “self” there literally is nothing that can be known or identified as there is no longer a conscious process to be aware of itself.

It's a bit like what happens when one is inebriated! Many unconscious processes happen in this state, a person is unaware of things occur. Often violence or aggression cathartically ejects itself out of the body, or there is a sexual expression of this, or one may do things one would never have done when in a conscious state. Very often the things people do when “under the influence” are because that energy is hidden internally and when the alcohol or other substance lifts the lid on this all hell breaks loose. This of course is the basis of the Dr. Jekyll and Mr. Hyde paradox of the human or the “normal schizophrenia” in which we live.

The point is that when released from the conscious a person doesn't know what they are doing, in this state they are often called “animals” by passers by, but this is because it is seen as being wrong or bad to be unconscious of actions and to simply follow natural drives and expressions. In fact it is totally destructive to society to do just this, which is why there are so many laws associated with all forms of drugs. The point is that the unconscious processes of the human are the actuality of the human being, the honest truth of their expression, not necessarily in an alcohol-induced state but still in a state where the “self” is no longer functioning.

While we believe in and so strongly uphold the conscious mind, it is in fact consciousnesses that is the main problem. Gradually people are letting go of these ideologies and moving to a more natural state. This draw of the wild pulls people back to natural connection and back to the sub-consciousness which is the vast sea they were missing the sense of, the one sense behind all the others. It is not so much bringing something to the light or forming something extra, but rather allowing that which is not necessary to die, in order for the human to go on, the additional consciousness which has blocked natural flow for many thousands of years in human existence. Consciousness has to give way to the unconscious beneath it for there to be a resolution or peace.

In the taking of the shamanistic-psychoactive medicinals this is fundamentally always the background feeling, that of something vast and impossible to explain which holds the whole experience For a moment these herbs block the dis-ease structure of the conscious mind and stop it from functioning as normal, thereby letting in the “light”

that was already constantly there. These functions of feeling and seeing this are always with us, but as we move into adulthood and away from childhood much of the mechanism of the natural body stops functioning in order to focus all energy into the dis-ease process of the body which is the conscious mind and head-focused state.

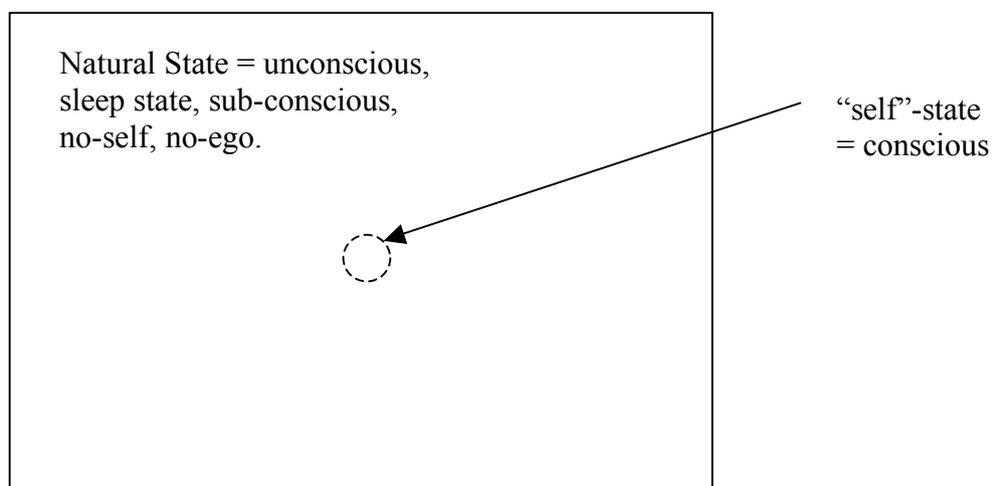
We very rarely get to experience the unconscious process of the body's expression, possibly during sex, childbirth and sometimes urination and defecation but rarely anything else. These things are all hidden by society and so the conscious mind of the ego hides the reality of the unconscious/ sub-conscious human-animal expression which lurks just below the surface. It is a masked ball of superficiality that blocks the reality of life from coming through. A bit like diplomacy built on anarchy, or a house built on sand!

The point is that this cannot survive and does not when aggression is roused, then this underbelly of society can almost instantly erupt into mass violence. Why? Simply because it is there. The same is true of other ways of expressing the creative energy, such as through sexuality. The reason people are so hidden with regards to sexuality is that if people were truly free with this it would create a totally different world, one which is totally unrecognizable from the one we see.

Ricky Gervais's 2009 film "The Invention of Lying" makes some brilliant points about a world that cannot tell lies or essentially constantly expresses the sub-conscious. Though the film takes place in a still contracted modern arena, the world is a totally different place without the "lie". In a way the "self" is a lie that we all know at a deep level hides something else. We all truly know that the persona of "me" isn't all there is if we really consider it...but it is impossible to really and truly see this, as "self" cannot see itself. It is either there or it isn't. We have lived since childhood in a dream of the known, a dream of the idea that the unconscious is to be feared, rejected, overcome, brought to light, but actually it is of far more use than we know. As a result, as Freud found out, we are stagnated peoples who are unconscious that they have a heap of energy that has never been expressed hidden, thereby internally destroying our senses and making a mockery of life.

The reality of when the unconscious comes to the fore is when the human lets go and has the trust in life that comes only through nature's process through us, for it is not the human who invented "self" but nature. Through its unravelling it is seen that all things have been perfect, however tyrannical and awful they seem to our known ideology. The saying that seems most appropriate is that "God moves in mysterious ways". In a sense, the conscious is akin to a droplet of ice in the sea, it is melting very quickly, while all the while believing for that moment that it is separate from the sea.

We will never overcome the unconscious for it is everything that is outside of "self" and in fact includes the "self" itself! The contraction of energy that makes up the identified "me" is really the dis-ease not the cure.



"Psychoanalysis is that mental illness for which regards itself as therapy."
- Karl Krauss

"You do not have to be good.
You do not have to walk on your knees for a hundred miles through the desert
repenting.
You only have to let the soft animal of your body love what it loves"
- Mary Oliver

David Nassim
17/10/2013

Head on Body

What's he doing down there?
I don't know why
He has to rumble
Has to sign,
Has to breath, and for god's sake why?
Doesn't he get that we're late
For Janet's birthday surprise?

He won't understand time
Coz he doesn't mind!
Gets up ruffled, late and lazy
I mean it's really driving me crazy
I've got to get her flowers and wine
But he wants "pee pee" so he's lagging behind.

When does it end?
When does it finish?
This overweight blob of a body beneath me
I've had it with his inconsiderate airs,
His repugnant laziness
His hairy features, his urges,
Oh god the affairs!

I am a stand up citizen,
Stressed but right,
Socialist, tight
But he is a monster that is beyond Mr. Hide
He's up to no good
And just not on my side.

Sure, there's some charm in his innocent ways,
The way he sniffs out what's "healthy",
He loves what he craves
That "organic" rubbish,
But without manners or class
I've got no time for him,
He just needs a kick up the

Why is it that he can't keep that stomach in control?
Or the nastiest odors that burst from that sewage hole
He's just so awkward, so low to the ground,
Up here in the highs ... I can only look down.

Of course I'm a sexual being but I'm not obscene
I feel it should be hygienic, uncommonly clean
I like what I like but there's always a plan,
Sex from "sensations".... isn't it bland!!,
I want some money interest, or some powerful reason

I'm not into whips and chains and all that,.. this season,
But for me stilettos and stockings aren't half-bad
I make him wear them on Sundays,
But he just looks so sad!

He's a hippy at heart, "just wants to be free"
Well what about the taxes, the insurance policy?
Yes I do it all! All day and all night!!
Keep him in linens and
Keep him fed alright

And the reward at the end of the day...?
Not even a word,... not a "thank you", nothing to say!
He uses no words and never has, never will,
He just eats, drinks and sleepsetc.
And I take the pills.

Why do I live my life this way?
He's just a vehicle to me
Just a taxi I'd say.
A hired hand, stupid fool of a lout
He won't mind the insults
He wont know who its about!

I'd walk by myself but without him I'm flat.
Damn all the gods for making it that,
If only I could find a way to divorce him that's sane
I'd swap positions with someone but it'd be just the same...
Bob said to me just yesterday too,
That his ones got fever,
And Ann's ones got gastric flu....
They are all subordinates; none do what there told
Most are not healthy or just lethargic or old!

And the worst thing of all is they live in the past
My one thinks he's back in old Christmas past
When the oven exploded and killed uncle Jim
He's not forgotten it, he shakes when he hears the "Bing"!

All that old trauma, he's got it inside,
I've told him "stiff upper lip man!"
"You wimp! You won't die!"
But no he's got to tremor,
To let it hang out!
And I just wont have it
Just what's it about!

I think the thing that's scariest of all
Is not that I hate him and I think he's a bore,
But he's bigger than me, so much bigger and strong

That if he were ever to start thinking he'd like me gone,
Then id have to fly,
Id have to run,
And there's no where to go
Oh what can be done!!

I wish I could stop this gnawing fear,
This thought he'll get old and decrepit, leave me stranded here,
But I've been looking into the Hindus, who weren't all bad
They have great plan of re-incarnation to bag
I'm looking through models at the moment you see,
I'm getting the "executive" next time, with upholstery!

Oh how I hate his shape, his flatulent ways
I despise that he lives on how his genitals behave,
How crude and how rough
What an animal, pig!
He had to be trained, so that's what I did
I will be listened to, I will be heard,
I will make him suffer and eventually cured
I'll keep him my slave, so he can't even surmise
All that power he's got, without knowing why.

I love I can read "Of Mice and Men" while below is old
Larry with not a clue his end,
I can get him to tight rope or jump up and down,
Or work long hours and make special frowns
I can do all of this and do it I must
Why you might ask....
Well ...why not...for "in God we trust"

For wasn't it God that made me king of this rock
Dominion over animals and all that trot
And Mr. Below's no exception, he's mine too,
This whole planet's my own, it's my veritable zoo.

He's so uninterested in art galleries,
He doesn't like fine wine and is sick when at sea
He doesn't like flying and he doesn't even like trains
Its like dragging a full grown child around
God damn! What a pain!

I've told him to toughen up every time
When me and the boys after work start downing the wine,
But he can't hold a 4th glass and no way a 5th
Without puking his guts out, boy what a stiff,
He just likes all his hippy stuff like "birds on the tree",
The sun in the sky and bloody herbal teas,

Entertainment for him is mostly being alone....

What a terrible loner, what a fool on the hill
I'm popular and pleasant and he just wants to be still.
I try harder than anyone about,
I'm where am today by not letting him give out!!!
It's been a hard thing to do but I teach my kids just the same...
"Tough love isn't easy,.. till there's someone to blame".

So back to my poor life, to this insistent story board
Where I have to look out for this huge lump of lard
He won't listen to diets and craves all the time
I just keep feeding him to stop his terrible grind,
I hear his heart thudding away like an animal in chains,
"Pacify him with chocolate" is my plan for his "pains"
As if he's got somewhere better to go
Some hippy plan "without strings" don't you know!
Me, I'm a master of this civilization
Him; a maggot at the end of all reason.

How desperate the sound as he starts to snore himself out
I wake him up again but he falls back down
Wake him again!!!, I don't want to go too!
He's falling asleep Oh god No... What to DO!
I might die if he does that fully again,
Even if its just till morning, I'm not sure I'll be ok then,
I need to keep him as awake as long as I can
What about a coffee? Or make a new plan?

I know I need not worry, I'm in his dreams too,
I'll find a way in through his ridiculous ruse
Of being an Indian in old Idaho,
I'll be the cowboy who keeps him in toe
And that good old flying dream is back just the same
I'll make him fall back "down to earth" once again.

I've been told I'm not terribly kind, not kind to this body,
Paying him no mind,
But I just told "Health shop" Jackie and the other Eco-fools that I'm not in the
business of teaching him rules
If he doesn't understand "no-pain-means-no-gain"
Then he won't understand me and we need not be friends
I can go my way and he can go his and we can work side by side but not meet at both
ends!

Jackie says I "cut my nose to spite my face"
But that's just because she's a Buddhist and
In any case
She goes down to the offy each Friday night
And drinks herself silly with vodka and lime.

We're all in it together body and me,
And it seems we are in a huge company
We humans are all bound to be without peace,
Having to suffer this body-disease

One day we'll be free, free of the land, we'll journey to space and beyond... that's the plan.

Yes I heard Brain Cox say just last night that "science had made it!" and it was "alright!"

And I guess those scientists just like me, will want to be rid of these bodies, these enemies,

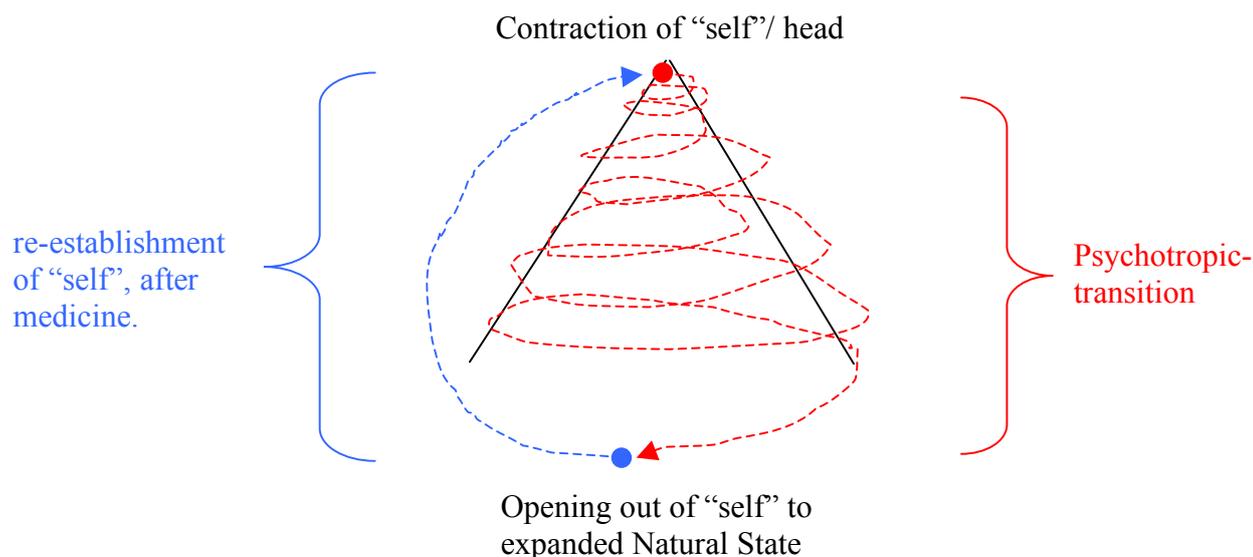
Who don't talk and don't laugh and don't want and don't cry but robotically eat, shit and f...or who knows why.

Yes we'll all be free, not today, but so soon,
And we don't even need to fly to the moon,
We just need to find a way to remove,
These bodies from us,....now then we'll improve!!

David Nassim
5/10/13

Between worlds: the transitional place of the psychedelic experience, and the nature of ripeness.

The profound medicines of the ancient shamans in the form of the psychotropic herbs are extremely powerful insights into the nature of the human condition. It feels as if there is a tunnel between the human condition of narrowness out into the seas of natural life which the human transitions during the taking of the medicine, a longing to return completely to ego-less natural state but a re-surfacing back into the human-condition afterwards....



However, because of the nature of the effect of the medicine, very often we can assume that our memories and ideas of the events of the experiences are more important than anything else. There is a longing to be in the state of the herb's lore, but at the same time an equal and opposite fear and dislike for the effects....why and what is this?

There is a desperate want to be in the feeling of the herb-induced state because this is a transitional state, it is between the human world of "self" and "me", moving to the animal-plant and natural world state which is without this. This transition therefore has its significant problems. While it is blissful on the one hand to be "back home" and to feel welcomed by all of creation, it is at the same time a wrenching pain of loss and grief and a significant fear of death, for in order that one should fully and completely drop into the state of re-connection with life, the "self" simply has to die away.

The "hallucinations" as they are described are very often the strange energy of the "self" struggling against the energy of the herb which essentially rids the body of "self" in its normal state for a while, it makes the "self" porous, as though it is utterly insignificant. The struggle is what creates the distortions or hallucinations. The world of the plant or animal is without these kind of distortions/ hallucinations, but also without the contraction of "self" so a human's interaction with this drug is very specific to the human condition. As a result what we feel when involved with the

medicine is the turbulence of letting go. Through this turbulence there are enormous realizations that obliterate the “self” at every angle. The clarity that the “me” is not solid/ real and simply transitory and that there is no place to go, nothing to “do”, all this hits the “self” like waves. Each time the “me” struggles against this, forming all kinds of deep and dark hallucinations, fears and tensions in the body. This is how a “bad trip” feels, it is as though you are battered by the waves and you want to find a secure place, at the same time knowing deeply that there is no place which is secure. This is deeply frightening, in fact the deepest fear we face. Hence a “good trip” is often when there is less tension and a person can simply let go into the stream of things and allow things to pass through. As you can see “good” and “bad” are simply different states of the energy of a person at the time of ingestion of the herb.

In either case it is extremely rare that the experience actually resolves the “self”, it simply allows it to let go of it for a short while and in this there is healing. The nature of these herbs is just like any other experience in life, when there is a great struggling there is suffering as a result, when there is a feeling of opening then things can pass through easily, this is just the way it goes. No one can intend to let go or not at a particular time, this is all in nature’s hands. Hence one cannot decide if one will go through this tunnel easily or not, but either way it is just as nature intends it.

In one way there is no difference in taking the herbs or not... for in the end there is always the same conundrum: why am “I” still here, why has the “I” not perished and what can I do to let this go, these are the same questions before and after the medicine. However the processes of taking this medicine point out what it really means to lose “self” and how frightening this is, it is the end of the world of “me” and it feels as though this is a huge deal. To some degree this gives more clarity to the huge body of energy that is the human condition and the profundity of what will happen as nature shifts and either the “self” begins to die off within the human or if, as it seems to be doing, the madness of it takes over and annihilates the whole species. It is clear that this doesn't matter in the big scheme of things, as we know nature will always return, a million years to the world is like a blink of an eye and modern humans have been around for a tenth of this time...(please see this excellent animation by Blu for a perspective of chronological time of life on earth <http://www.youtube.com/watch?v=sMoKcsN8wM8>)

Again, however, for the “self” it is a great tragedy that humans may not continue. As we go through the experience of the Shamanistic herbs we see that there is no free will, no choice, no right or wrong, no good or bad. We also see the helplessness of the human condition and the clarity with which every emotion that is experienced in these states, be they of bliss and virtue, of gladness and sadness, of grief or anger or anything that we call “emotion”, is literally heightened to explosion in these states. These are true to their original meaning, “disturbances” no more no less, they are old disturbances that are held in the natural animal body which itself simply isn't interested in, or is being dragged around by it all, and we are completely tired out by it.

The nature of our movement through the herbal-Shaman is actually something which opens out the state of what we are, it puts into context all these expressions and for a moment sees them for the reality that they are. Then we return to the place we were in before but something has been dropped, an old emotion has been seen through or an

old pattern broken. While this is a healing, it is by no means the “magic bullet”. The process of the medicine does gradually change a person, allowing them to be more accepting of what nature is and to become more clearly what they are, but the process of complete breaking down of the ‘self’ only actually occurs when nature intends. Even finding the right moment for healing to happen is a result of something larger occurring to shift this. In some ways when taken at a time that is forced, taking the medicine can reinforce and amplify what a person believes himself or herself to be as they come out of the experience, because they desperately cling to what they know in order to stabilize themselves...even so this also part of a larger process.

Taken at the “right” time, when there is a “pregnancy” of feeling, one wants something about one to die, or when one has deeply dark suicidal tendencies coming from depression and a drowning in this, this herb is beyond any other to help this. In some situations of depression brought about by anxiety and tension again this herb can be used because it opens outwards and expands. The place where this medicine isn’t useful is when a person is already manic, anxious or euphoric a lot of the time, as this can send them into a state that is too strong for their system to manage. Although the medicine does balance this too, it is said that it gives you what you need because it has both a yin and yang quality in it and therefore it can displace the aspect which is missing. However for those of a nervous disposition these herbs need to be taken with care and during the months afterwards a sensitive person needs support.

These herbs are considered to be prime herbs by the tribal cultures that use them, often referred to as the mother of all other herbs or the origin of all medicine. The quality of these herbs is pungent in general and energetically this means something that opens out and expands, it melts the barrier between the egoic processes of the egoic mind and how this holds the body in check, as a result when taking these medicines the body can use much more of its potential energy, it becomes much more efficient and the body may feel stronger if a person has been in a stagnated mental state, or the person may need to sleep deeply if the mind is agitated and has been driving the body to exhaustion ...whatever the mental process at work the herb breaks down the barrier and allows the body and its natural animal sense and expression to take over. Used most strongly in states of contracted depression and latent energy, a person can experience the power and strength of the body like never before as the narrowness of the mental state is broken and there is a realization of the power the body has naturally. The use of these herbs therefore is for dispersal of contraction of the egoic mental state, this is the prime role.

In the end while Ayahuasca and the other shamanistic herbs can open our eyes and show us ourselves beyond anything else out there, because it is not to do with an intentioned process but to do with you and the herb mixing and forming something new, because of this it is still one of the most vital connections available for the human. However, for it to bring about a new world and for “self” to evaporate will take more than this herb, it requires the timing of the whole universe and the unraveling of nature, and while this herb and its passing on from person to person is part of this process it doesn't work completely, for right at this moment in history the “self” still holds on. Until an apple is ripe to be plucked no matter how you shake the tree it will still not fall.

David Nassim

2/10/2013