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Can I help you? : The actuality of what “help” means behind the false fronts of “teachers”, “experience”, “health gurus”, “gurus” and other misnomers.

“Can I help?” is a good question...it perhaps should be the first one we actually look into deeply before embarking upon any route that will lead us to become a health practitioner or in fact a practitioner of anything in particular that will involve teaching or relaying any form of direction to someone else. However questioning this is a huge rarity. The majority of the time the teacher or practitioner in whatever field will have a very large and cumbersome egoic presence that will intertwine with their natural expression. It is for the so-called “student” or even “patient” to unpick this knot of energy and glean something truly universally relevant and this can be a confusing and difficult task.

This article is not so much about identifying the myriad traps of the egoic presence of a teacher or practitioner whom we are enticed to move towards, this inevitably will speak for itself. Those who enter into relationships with people to define themselves as teachers and believe they have the “righteous” direction will soon come to find themselves associated with students who need “direction” and want to hold onto someone. Also, just as inevitably, there will be the dissolution and fall of both teacher and student as neither can be what they believe themselves to be - the teacher cannot direct and has no real power, and the student cannot be subservient to a false god, nor can they be blind to their own true nature for long. In a perverse way and through great suffering for both, they realize their limits, so as the hierarchical relationship falls...what is left? What was actually “helpful” if one might call it that, about this relationship or those similar to it? What actually “helps? This is what this article is focused on.

Life doesn't have to be so difficult. We can of course believe it to be so and therefore find people who too agree with this and put us through the mill of “being good” or “being bad”, but actually life doesn't have to involve this kind of duality. Nature doesn't require this kind of process. If we look out at anything other than human society we can see plants and animals expressing themselves without rules, without ideologies of hierarchy, those are only human assumptions. Neither is there a teacher, no student, no right and wrong, no good or bad. And so due to its incredibly narrow perspective, human society channels all its natural energy through a very small opening, through the eye of a needle in fact. This is what makes life feel difficult... it is suffering.

However when we get to a point in our life when these things have dropped out for a moment and there is a little breath of air, as though we have been underwater and struggling and briefly, completely out of the blue there is an instance of easy breath, the senses are alive...those moments are when the body is truly free and there is none of the psychological human ideology, this is a taste of the natural reality of the human being. However within the strait-jacket of our political social structures, of teacher and student, good and bad, right and wrong, all we get is frictional energy. This frictional energy is absolutely natural, as is the life-energy meeting an illusionary situation and so building up energy behind it until it busts open. This is revolution, the energy of change, the energy that allows life to be the truly law-less and yet perfectly ordered expression that it is, without the need for human interventions.

So what does “help”...is it really possible for one human to “help” another...It *seems* as though this happens all the time, it *seems* like we are always helping each other with great intention to “do what’s right” and to “sacrifice” oneself for a cause and show “respect, strength and loyalty” etc, etc. but all this stuff just feeds the same old machine that has been churning away for thousands of years of human history and is all based on an idea of oneself as “good” or conversely of being a “lazy layabout, good for nothing” as being “bad”....but surely nature isn’t like this? There seem to be no rules out there, only within the internal process of the human mind.

The truth of the matter is that actually there is a kind of help that is “within the box” of the human mind...this means doing things on an altruistic basis, such as making sure you do what your teacher says even if it goes against your own instinct, or following instructions of a practitioner even if it feels awful for the body, or buying into a political system that is benefiting the poor, or helping the environment, all the things that are about altruism or “mind over matter”, i.e. the idea comes before the physical experiential senses that you’re experiencing now. All these ideas fortunately are rejected by the body and so also by nature and fall flat, they all inevitably break down like castles made of sand...because that's essentially what they are, ideologies that are about egoic expression of one kind or another.

One might call this *human-mind-help* as “romantic love”, it is totally conditional...it requires condition. If you don't play the master’s game, then you can’t be a student, if you don't play the practitioner’s game he or she will no longer treat you (this very often being about money, power or a combination of the two). The point is that you have to play the game, as with so many relationships that function off hidden contracts that are to do with “*I will stay with you if you don't do X, Y and Z and if you do continue to do A, B and C*”. This is all contractual, it is a business deal, either of out-and-out capitalism, or the growing field of spiritual-capitalism which has its roots in many traditional cultural activities and now has widespread commercial enterprises attached to it. All of this is the same thing, just with different book-jackets, it doesn't matter if something has an old or new book jacket attached if the content of the book is the same old theory of mad human-society.

So outside of this kind of “conditional help” what is there? IS there a possibility of unconditional help? Basically this is associated with all those moments of healing or clarity that very often occur despite what a teacher or practitioner or whoever might say.. But is there something that comes close to this? Something where humans can truly help one another?

The closest thing might be the questions posed by a young child.... “do you like this mummy?” “Why do you like this?”... “What is this for?” “Do you like working, daddy?” etc. It is interesting that when an innocent question is asked, it comes from sheer power unmatched by that of any “experienced adult”. The nature of these kind of questions, which can be posed either verbally or by non-verbal gestures such as touching the back of someone’s tight neck or stroking the face or hand of a person who is upset, a hug when someone is in hysterics.... these things are all questions...they are all asking “What do you feel?”/ “Why this tension?” etc....they are asking “What do you feel right now?” taking a person momentarily from the psychological mindset into the sensory process of the body and the truth which is that above all nature IS the body and the body’s wisdom is the only way we

truly heal, without the requirement to attach ourselves to psychological relationships of “condition” in order to be well.

The nature of true help is therefore very subtle. It isn't a situation of direction or command from one person to another....of course if this does occur it may lead eventually to disillusionment which will resolve things but this was not the intention. The point is that it isn't about “engendering awareness in someone” as this would assume that one person is aware and the other is not....hierarchy again. Hence all that can be asked is a question at the same level...a situation of speaking to someone and asking them in true and innocent terms what they actually feel deep within themselves right this moment....

This is such a powerful question that it has the potential to completely unearth the reality of instinct over and above what human society says. It has the potential to break down all laws and to return a person to their natural state and to begin to rely on the nature through them rather than them attempting to control nature. It is fundamental relief and as a result it is true healing, a gateway to the unconditional.

There is no expectation of an answer; it can even be followed by guesses...”Do you feel hot? Do you feel cold?” but it is always without an end point, it is an open-question. I can trigger a person to sense again, perhaps they don't know initially, but soon the senses return without any wilful process. It is not so much the answer that is needed but simply that there is a conversation, an interest in the way a child might be interested, an innocent engagement and a feeling that it comes from a sense of timeless union.

As one sees hierarchy come and go and teachers gain strength and then fall, and students becoming teachers and then following the same patterns as those who went before, it all becomes a tiresome whirl of move and counter-move based fundamentally on fear, which in turn is based on the sense that “I” and “you” are two things and that these things are unquestionably separate. However this body of energy is doomed to release its contraction and eventually this happens on small scales and large.

As life moves towards a passing away of this dis-eased yang state and a movement back to the yin-female quality there is also a general feeling of expansion due to the fact that borders have been broken and absolute divides between things no longer exist. Then a new way of “helping” can be explored and in this process there is no longer identification of people who dole out “help”, but actually it is recognized that as we return to the natural child-state the innocent questions we once had become the most relevant. There is recognition that health and healing is not external to the body but is found differently in each individual body while being universally inseparable from the whole. Of course lip service can be paid to this and teachers born of it, but this misses the actual reality of it. In treatment and in the actuality of unconditional help there is a situation where a person is freed by the question, where this is no condition on help such as “you need to pay me”, or “you need to respect me” or “you need anything...” It is similar to the situation of a child's view, where they ask questions that actually make their parents uncomfortable because each one hits the mark and uncovers so accurately the human condition.

If we all followed our children's questions where would we be? The world might be a very different place, similar to that expressed in the hilarious and brilliant film "La Belle Verte" (see the whole film here:

<http://www.youtube.com/watch?v=pYM6YOczIU>) ...

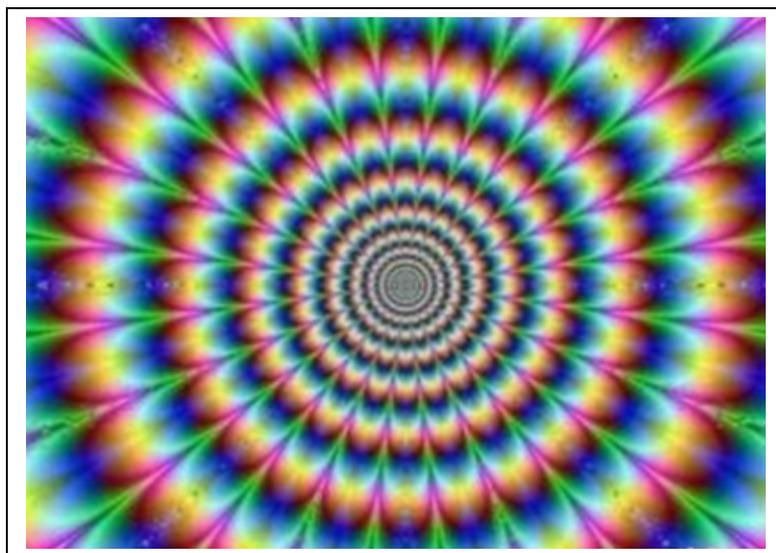
this is not our goal because as we move back to a state of Unknowing, a state where hierarchy and ideologies have no meaning, then there is a freeing of our sense and a realization that nature knows and it's fine if we don't. In fact when there is a loosening of the egoic intellectual "knowing" and resistance to nature drops by itself, then there is a Knowing that is universal and deeply satisfying as it is immediate, instinctive and complete, out of time and free. This too is an impossible goal to "get to" but as there is a dissolving back into the true sense of things then all those situations of our lives where conflicts arose and friction was formed as a result of the human madness, then all is seen as part and parcel of a picture that could never have been any different and was always utterly complete as it is.

The deep dissatisfaction with "help" we receive in the conditional format is propelling society towards its insides, it is moving people to recognize that those who say they can help very often cannot, and those who say they can teach very often are doing this due to their own psychological needs and the followers for theirs. But eventually when there is the uncovering of the truth of healing and help that it is only governed by nature and when our questions return to those of children constantly returning ourselves to our instinctual senses, this will truly be a returning Home.

Following a child's questions takes us into what we really feel and from here to what our instincts are, beyond the psychological, beyond the "trained" or "imprinted" because *there was never anything to improve on*. When we let go of the styles of our teachers and rely on our own senses, when we give up on "respect and reverence" for individuals and instead realize our unity with all things, as we return to being human-animals rather than humans pretending to be anxious gods, peace will return. As time goes on these things will come to light and as they do so the planet will return to bountiful Eden.

David Nassim
29/12/2013

Shapes in the flow: The sea of energy and the patterns of sacred geometry.



When we look out at the world and try to figure it out, however we do that, it doesn't make sense at all. The human world is full of contradictions, situations where we ask “why?” and find no conclusive answer.

Perhaps one of the most fundamental questions that can never be fully answered is why on earth humans, of all the animals on the planet, came to be the way they are? What does the metaphorical explanation of Adam and Eve eating from the “Fruit of Knowledge” actually mean.....was it a real fruit that became prevalent at some time in our formation which somehow corrupted our brain patterns so we became hallucinated and believed that the whole world was separate from a thing called “myself”? Could it have really have been a situation of alien beings coming down and somehow messing with our constitutions and then of us becoming like them: children of unearthly ancestors? Could it have been a simple mutation that occurs when a mammal stands on two legs for too long a time, magnifying the blood and heat in the upper body and head causing all sorts of malfunctions with the brain, just before evolution eats us up and recycles our bodies?

All these and more are possible explanationsbut all of them see that the situation of the “self” state was an event that “happened to” us humans. As such it is still a very “personal” story that happened to “me”. This original “sin” as some people have called it (“sin” meaning in the ancient texts, “off-centre” or “without-senses”) means that it is all about a burden carried by the human people, “our history” and the origin of the suffering of all of us is pre-birth, one might say.

The main difficulty is that our view is from within the prism of the mind, the hall of mirrors of the “self”. From this perspective “the world” and “I” are always separate. Every event and eventuality from this perspective will always be a “personal issue”. When the scene before our eyes is for example “an elderly woman stroking a dog” then this scenario is actually something separate and broken away from everything else in the universe and to us is an isolated event which is in our own private cinema that we call “life”. This is just the same as the “human condition” and its possible

causes and so its solutions, all these also seem as though they are personal journeys. However in fact this is not the case.

In other states of the human, those we might call “natural” or at least without the same mental format of “self” being primarily functional, such as when shamanic herbs are ingested, these herbs actually show the human being what life is really like and how different it is from the state of “normalcy” they are used to. For thousands of years herbs from mushrooms and ayahuasca have been a re-connection to the natural way of living acting as a bridge between the real world and the one we constantly live in. The same scene is then seen very differently when in this “state” or reality. “The elderly woman stroking a dog” is now connected to all of life and it is known to be the way things are naturally, everything is deeply perfect and cannot be identified as the “elderly woman” or “me” or the “dog”...the subject and object vanish.

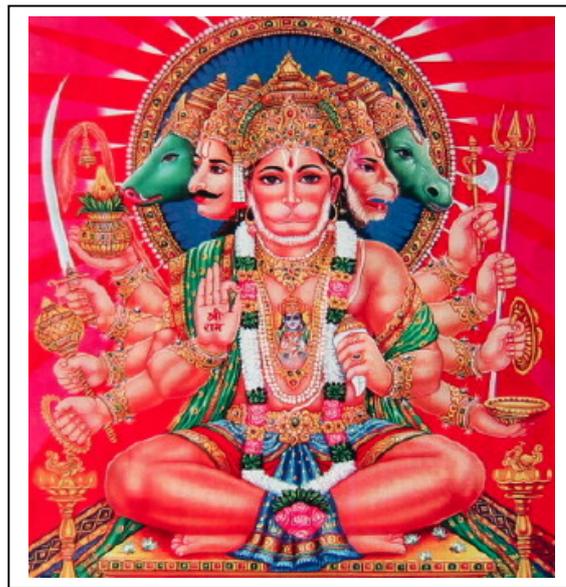
How can everything actually be perfect as it is with so much war and violence and terror happening each day? Surely this can't be the way it's “supposed to be”. However, the realization is not that it is “supposed to be” anyway, it is more that what is seen is no longer “the woman a stroking a dog”, or in fact “the widow who kills herself and many others with her on a platform in a Russian station as she detonates a suicide bomb”. None of these things are what they look like from the “self” perspective...what is seen in fact is that these things are all shapes of energy, they are simply waves of energy expressing as they do, connected to a greater picture. It is like a grand pool of water and these occurrences, like ripples on this pool creating shimmering patterns and intersections and shapes, turn into other shapes and into other shapes, all perfectly formed, much like the expression of the sacred geometry, but far more fluid and intangible than the humans' attempt to capture these images.

The shamanic herbs are an antidote to the human condition which “tries” to do things, such as meditation, exercises and all types of processes that “try” to get somewhere. The ancient medicines are much older than these practices and as a result have a realization that the human cannot create something that will resolve their problems out of their own mind or method, it must come from nature spontaneously. As the movement or the geometry of planets and stars shift, so does the energy on this planet and this affects all the humans on it. Whether we like it or not we are deeply affected by all these movements, we are not autonomous beings but are constantly being lived through by nature. There is no centre to “me” and as a result there can never be any known way of connecting to life, meaning that “I” never gets to understand it. As a friend helped to point out

“...in fact ,the mind can never understand nature, but the heart never forgets it.”

Essentially this article focuses on several themes that are recurrent points made over the centuries, the key being that the human is not what it thinks it is and is also not in control. Therefore those who point out that “God’s plan” is beyond the human, or that we are all in “God’s hands” or even that “ it’s all as it is meant to be” or “God moves in mysterious ways”... all these point to the same expression and are not so far from the clearer point where god and human and nature are one thing, inseparable, and as such there is nothing which is outside of that Oneness.

Hence the separation we experience in the human condition and the feeling of separation only seems separate from the point view of the human mind. Outside this all there is, is energy transforming and reforming, moving like waves, a music with no conductor, nor rhyme nor reason, it is a pattern that has no end for it is already what it was and has never been anything different. It is impossible for there to be a reincarnation of an individual but in fact all carnations are of One thing, One energy, a dance of light and sound, like the depiction of Brahma the Hindu god of creation, like a fish with billions of heads, or a being with a billion faces and hands...all manifesting the different expressions of nature.



This view of nature can only be recognized when the normal state of the mind is let go and something else opens. The eventual shift that happens to humans will occur as all eventualities come to a point where there is a change in nature and the human as a part of this. The human cannot bust open the doors of perception, even taking Shamanic herbs the doors often close after the effects wear off and why is this, because the situation of change is *not ripe yet*, the opening that stays open has not come to a point of letting go yet. Nor does being a monk or sitting in meditation all your life work, as this is even more of a crude and obvious “attempt” and so is doomed to fail. However it is by no act of the human that such events will occur. Like the formation of a square as it moves into a circle or a circle into a square, the shape of life is moving. So the point at which it is moving now is the place of transition and so the human lives now in an age of transition from one state to another, completely without control or governance over their own nature, for it does not exist in terms of being separate.

Everything that is happening in today’s human world is the friction of change, the energy of wanting to break through but being unable to, thus forming heat and friction which is the fuel that shifts the balance from one thing to another thing. The Bigger Picture is why all things come to pass they way they do, this is not about destiny but about an acceptance of the reality that no-one is in control or pulling the strings. So all attempts of the human to resist the movement are simply frictional heat which needs

to be burnt off, it is itself part and parcel of the whole thing, nothing can be outside of Oneness, the whole of nature turns like a magnificent wheel.

Whatever one does or does not do is therefore not right or wrong good or bad. Neither is it what you think it is, what you do, spontaneously or with the believed-in “intention”, it is in fact *all unintentional and nothing to do with you* because if there was a choice between intentional and without intention then this too would be a *choice* and impossible. Therefore everything is unintentional but some things come from the illusory sense of separation and other things come without this addition. What you do is being done through you, it is inevitable but not predetermined. However there is absolutely no choice in the matter, all the believed-in choice is another piece of resistance to be burned up, it is fuel for the fire of the new movement of life. Life is much bigger than the narrowness of the mind can see, for the mind is a narrow energy and the heart/body is boundless. There is only one body, only one lifetime, only one expression happening and its temporary transition from one shape to another causes the illusion of separation we live through and only one moment in which all of life occurs.

In the end when the body and mind sense their unity then the narrow view will be seen within Boundlessness, therefore displacing it. Then all there is, is fearless impersonal intimacy, the ultimate paradox.

One pool, many ripples.....



David Nassim
22/1/2014

Dissolving mental barriers: the shamanistic herbs that allow us to experience the whole human being.

<http://www.plosone.org/article/info%3Adoi%2F10.1371%2Fjournal.pone.0063972>

The use of Psychotropic medicine is now becoming something of a fascination of modern psychiatry as there becomes more and more of a realization of how powerful these herbs are at returning people to a healthy state of being. In this article I will try to explain why this is, although what I can say about these medicines pales in comparison to the actuality of their use which is beyond the verbal and intellectual.

Although it is incorrect to state that the human being only uses 10% of their mental capacity, it is clear that the individual human being may use specific pathways of the brain constantly. Specific pathways through the brain of any given individual can be the primary pathways of nerve impulses that are much more frequently used than others. This is associated with what we might call a “hard wiring” of the body’s mental activity. There is of course much talk in modern science about “brain plasticity” and the possibility of the brain “learning new pathways” and to change and adapt and it would seem obvious that being “stuck in a rut” would equate with stuck with particular activity in the brain, unable to change the pathways that are used. This may be because these pathways have been associated with a replaying of trauma and traumatic events. To adapt is to be able to live, to be static and brittle is to be unable to adapt and so most likely to die as far as nature is concerned.

What we might be able to conclude is that the personality or “egoic state” is bound to the few mental pathways that are being used by the body. They are caught in a trap. This means behaviours are inevitable and very often predictable, and this known zone of living in such a way will become a prison for them.

One might say it is a very much smaller part of the brain that is functional, which actually is possible (hence the 10% perspective). It has been found that various states of meditation and other situations of deep relaxation do allow for there to be more possibility of other connections to fire off in the brain and for a larger area being used. It has also been shown that when people dream larger regions of the brain are often functional. However these situations are always in control of the meditator or under the auspices of an overseeing practitioner that in itself forms a barrier. In fact with most practitioners the actual meditation or practice process becomes another very firm part of their ego, its “who they are”. It actually in many cases encourages the egoic contraction and forms a monastic worthiness or guilt that they are often blind to. There is always containment to some degree and as a result these are unnatural processes, i.e there is no spontaneity of this occurring without the person meditating or there being the meditation guide “being involved”. This is why for many thousands of years the shamanic herbs have been unequalled in their power as they are simply nature within the body, revealing whatever it is a person needs. However in general with all these methods, what occurs is that the edges of the arena of hard-wired neural activity i.e. the pathways that are constantly used, give way to the whole of the function of the body-brain.

When this happens various things occur to the body...yes there are visions, very often this is due to the mental activity forming pictures or feelings which are not about what

is occurring in that moment but are about past events being re-lived but this time with a huge sense of context. Most important, however, is what happens to the physical body: the body returns to its fully functional natural state. When this occurs, squeezing muscles of the body, breathing and walking, indeed everything can actually become much more powerful than before. The reason for this is that instead of the pathways which are constantly used, the whole of the neurology is involved, meaning the body can do things it couldn't normally because of the mental patterns associated with "I am" that occur. It is interesting that the victimized mentality of a person turns into the powerful and strong person and the person with a huge egoic presence and power actually goes the other way and feels smaller and meeker. The reason is that the neurology of "being a victim" or "being a dominator" is the hardwired section in constant use and when this is expanded out to use all of the brain and body together then this balances out and the person resolves the issues they have. So the person who is living too fast slows down and the person living too slow and stagnated speeds up...hence everyone gets what they require.

Psychoactive medicine is something that has a tendency to open outward and expand so it is less appropriate for people who are already in an open and expanded state (for example some of the states of schizophrenia) rather than those who are internalized and stagnated (depressional ...often). The largest changes occur with those who internalize a lot; it is for those people that these medicines literally can shift lives.

Mental illness is so wide-ranging that it is actually individual, but if we consider that many mental illnesses are about internalization of mental-emotions over long periods of time and the constant hardwired egoic processes eventually burn out, for example as in Alzheimer's. ...then one can see the potential of these medicines to resolve much of what we know about ourselves. It is my view that many neurological illnesses (not all) in which patterns in the brain keep firing but are stuck there, can very easily be resolved by shamanistic medicine as this is what would have been used in tribal cultures long ago; thus helping resolve situations where a person felt separated off from the tribe and was beginning to become hardened and paralyzed in a sense.

The reason I'm using the metaphor of "brain activity" is because it is within the brain that there has been the occurrence of short-circuiting of self-identity for the human, but obviously its effects go throughout the whole body. Digestion is made to function less effectively, tiredness increases, there is a lethargy and the muscles don't function fully and effectively. This is all to do with the power of the egoic process, or the short-circuit/ hardwiring of the brain to follow specific cycles...no one is to blame but this nevertheless is what occurs. The site of this problem, or one might say the site of all illness, is in the head, therefore the resolution of this has to be a movement into the body. But being in the head prevents us from doing that, as essentially the ego is based in the head and its effects come down into the body. However the medicine allows for this head-focus to die off for a while, so that the whole body can be united. When there is expansion, even just during the time on the medicine, then the effect is widespread, all physiological systems improve because they can now function without restriction. Also when this occurs the instinctual sense of what is "right" or "not right" for a person comes into being. Very likely it was in this same state that people were able to sense their food using simply taste and smell, in the same ways animals do. It

is also the likely origin of understanding herbs as medicine, after the human being left their natural rainforest habitat.

The open mind is connected with all things which is why there is so much feeling that arises in the body during the ingestion of these medicines, but this is much closer to what an animal experiences than anything else. The huge distortions to this occur only for humans because we are not used to being in a state where egoic tension is not the focus. As a result the use of these medicines in a way that is within nature and in a safe environment not only allows for a improved mental health but of course this means the whole body must be involved. It's like taking the brakes off the mind, then it all flows freely, or taking the prison away so there is just Oneness and this can actually be seen.

This is impossible to get to by *trying* and those who do so often find themselves in the rut of being unable to “get there” through using a particular method or skill. Inevitably this is a restriction in itself, experienced by many so-called meditation masters and those involved in martial arts, yoga, tai chi and the rest. It is not that these things are good or bad, but they still require a person to “do” something and any activity that is about attempting to “change my state” or even the utterly ridiculous notion of “improving” is all formed within that state and so is still within its own box... the box of the known. As a result these medicines are far more humbling in that they cannot be known and cannot be achieved. Rather than “hallucinogens” we need to think of them as “antidotes” to the hallucination of being separate; the human condition. They allow the person to experience beyond the limited spaces they occupy and the actuality of their fully experienced existence, as the medicine dissolves the barriers of the ego and allows the person to experience the point that is between life and death without time or space. Even if this occurs for only a moment, this moment changes a person deeply and allows for instinct to arise more readily and for the “normality” of life to let go and dissolve a little more easily.

David Nassim
29/12/2013

The innate quality of the martial and remedial arts: from Kung Fu to Qi Gong and the misperception of “trained response” within nature.

For many generations in China and in many other cultures, training in the martial arts of some kind has been the norm, especially for men. It has been considered a process of training and forming the “true” male body structure by many cultures and something that is a rite of passage by others. However in this article I want to focus on the nature of how human culture has skewed natural instinct and these art forms are a very good example of such a situation.

While all of the martial arts have a maxim in common that they are about moving towards “natural body movement and response” this is not very often what happens until someone has so-called “mastered” the art. It is considered “mastery over one’s “self””, which is impossible as what has mastered what? This is profound dualism. However the ideal is when a person has let go and simply responds naturally. In exactly the same way as with monasticism, (which is why they are so closely linked, and also male-dominated), one would think that when one has let go and is “enlightened” that the whole monk hood or martial-arts hood would drop and a person would simply return to nature. But no, there is a continuation of the “tradition”, a process of a teacher teaching a student, and so the hierarchical, masculine-dominated society is perpetuated. There is no real difference in this process than anything else, although it is sold as being something far different from the norm and there are a thousand masters and many thousands of students who would give their lives to “prove it”.

Often what happens is that a “master” has given up the previous ego of being a victim or student or whatever and has moved into another egoic position of being a “master” ...so it goes on. The real life versions of the virtuous martial artist who is at one with the universe and has “mastered himself” and so is now all-compassionate and at peace, is something of an altruist’s dreamscape and it is the same ideology that binds Buddhism to Buddha, Christianity to Christ and so many other masters to students, while forgetting the reality that nature is without intention or hierarchy and utterly innate. The problem here is that it is all for the special few, the “chosen ones” who have the “clarity and wisdom” to follow the “right” teacher to the “source”...but all of this is a misperception of the truth of nature. It looks at nature as if it was in insufficiency, that truth and reality were something of a minute speck in a world without nature and that only the truly “wise” could see through the maze. In actual fact nature is abundant and constantly expounding its bounty, it is just that we perceive through the narrowness of the “self”, blamelessly of course, but then try to find people that “know”, relying on them instead of our own senses.

The martial arts are exactly the same. The peak of the martial arts is a person who has no-form any longer, they have let go of the training and so are the “embodiment of the nature of martial arts”...*but what the hell does that mean?* If we look at the immune system of the body then we should be able to see through this ideological smoke screen. If we consider the immunity to be the martial arts of the organism then where did we “train” to be able to resolve an illness? There was no training that was “taught”, it is an innate quality. Exactly the same is true of the martial arts. All the moves of Tai Chi, Kung Fu in all its different forms, Karate and so many more, are all the immunity of the larger expression of the body. This means that it is within all of

us as these movements are innate. This means that both a person who has done absolutely no training whatsoever in the martial arts and a grand-master each have the same quality of “moves” within the body. So what makes the grand-master win the fight? Simply because he has been more exposed to the martial/ fighting energy and as a result he does not move into a panic state. It is always the shock or panic state that inevitably is the off-balancing point and if this happens then a person can no longer fight. This is why in many martial arts the “fight” is over very quickly after it begins because as soon as one or other of the fighters is off-balance psychologically then it’s all over. The training in the martial arts is therefore nothing to do with the body but is to do with the meditative stillness of the mind that can then allow out natural expression, which is formless. However as ever the mediator is going to be doing the meditation which means he or she is still “in it”. The body only becomes truly natural when there is no-one there doing the meditating. This is not something that is done.... it just happens, and you don't have to do the martial arts...you could be eating chocolate for a living.

In a sense the expression of the fight it is about a challenge of one energy over another as one would see in nature, two energies sizing each other up, but when it comes down to it, one might back off because he feels the energy of the other is stronger. There is no shame, it is just the way it is, this is the “ultimate” martial expression. The difference in the human situation and that of the animal is that the psychology or “self” state over the top of the natural disrupts the senses, so while the martial artist has had training to *control* these states often the non-martial artist hasn't and so loses not because they don't have the ability but that the “self” has got in the way of their senses. The moves and processes of fighting are all superficial and are innate expressions. So it is always the mental state, in a sense the “self” has to die in order to respond naturally.

However the important thing is that for the non-martial artist and the martial artist there is no real difference, the key thing occurs at the point of being surprised or not. If a grand-master is surprised by something, then he/she will be in exactly the same position as the non-martial artist. Hence very often the martial arts will try to make a person hyper-vigilant the whole time, be constantly ready for anything. It is a form of “awareness” training, an approach which is also exactly the same as monk-hood and the processes of mindfulness meditation which is all about “awareness”. Again with all of these there is the idea that “*I have to be aware*” and as a result this drives a tension in the body which for the martial artist usually follows a militaristic vigour by which they do everything.

The problem is that it is all intention-driven. It is all attempting to be “ready for anything” when the very thing that will surprise them they will not be ready for, as it lies outside their ideas. Inevitably this all has to let go and for a person to end the martial form and return to the natural state, which is a state where there is no longer a martial art, nor is there an opponent, nor is there anything separate from themselves, it is a return to the animal state. This does not and cannot occur because of doing a martial art or not, it just happens. For some people it just happens without doing anything at all and for some it may happen while doing a martial art or while washing the bathroom floor...there is no quality about the martial arts that makes it different to anything else that allows one to respond to things naturally, as this is outside of all forms of intention-driven training. Hence what one can do with the martial arts is to

become very good at it within its parameters, or not, just like any other skill. Those who are naturally driven to do so will like it and do it, those who don't won't, that's all. However it does not train to body to be natural as this is already innate. It is impossible to train the body to be natural, and what's more anyone who says that that is so is not only fooling you but himself or herself. It is an expression of total arrogance and lack of true understanding of nature, no matter how "grand" a master they are. There are a billion leagues between the person who can "act naturally" and the person who actually *is* natural. One will be a teacher, the other will not know the meaning of the word.

So again if we consider the immune system as the innate martial arts of the body, a stronger immune system will be when there is no resistance from the mental processes getting in the way of the body's response to an illness. Hence when there is a more natural relaxed state of the body then there is more free flow of energy and this best is seen in children. So do children train in martial art? No, yet their response to potential dis-ease is faster than all adults', their bodies are strong and yet yielding, and they have very vigorous energy and this tells us something about "training" and reality. All of us have this quality within us and it is not for the "I" that is the super-structure on top of this natural state to get involved in killing itself, as this could never happen. It will just run around in circles "trying", even though this is the last thing it is told by the "master" to do...but which the "master" is also doing.

Next let's look at the remedial arts, that of Tai Chi which is a soft martial art and Qi Gong literally "Energy cultivation". Tai Chi can be used as a martial art but its slow movements and concentration on its gentle softness makes it more of a form of Qi Gong. If we consider Qi Gong as a healing process, a process of regulating the body and absorption and going inwards and the martial arts and energy going outwards then we have a better picture of it. Actually they are one and the same thing, there is really no difference, it is just one continuum of the body, one aspect which is about storage and absorption and the other which is about movement and expression. The martial arts are the yang and the qi gong is the yin, not that one needs to do one over the other or indeed any of them, these processes are all already what the body does in its daily cycle, these exercises simply intend them.

Qi Gong certainly is not a prerequisite for training in energy medicine. Medicine is more associated with qi gong and tai chi for obvious reasons, but for some people it is better to have more martial exercise to help the body in some cases rather than the qi gong processes. It could be said that qi gong can be useful at any time as the body always requires consolidation of the energy. In a way the martial arts are representation of the activity day, the qi gong is the absorption night. Or another way of putting it is that the martial arts are an activity of the morning and the qi gong of the evening, although of course this can be contended, but should be experienced.

The point is that in just the same way as our exploration of the expressive processes of immunity, the absorptive processes such as ingestion of food and deep healing happen mostly at night when we are asleep, hence the most profound qi gong of all is deep sleep and this is in fact a form of Qi-gong! So why the great mystical ideologies of energetically throwing people with qi-energy punches and the ability to overpower opponents simply with the power of the qi and the charisma of the auric field that is tied to qi-gong? No doubt this occurs, but why bother? What is the point of this

process? Those who invest time and energy into forming their energy as a kind of fireworks display of showing off the energy they accumulate in the body is akin to urinating for public display. No animal does this, neither does any child. The absorption qualities and abilities to rest when it is needed and to eat just enough and to follow the mechanism of the body is just as it is. This IS qi gong. The intention to do standing meditation for hours and hours at a time is exactly the same asceticism of the seated meditation of the yogis and other various processes of intended self-development or self-improvement, all this same nonsense that has been going on for thousands of years. All are about the intention to change and when that is involved then there is no real foundation to what a person is doing.

If there were spontaneous situations, which do exist, when one would need to stand, then this would be the important basis of qi gong and a person would be naturally drawn to this situation. This does occur and it is because the head is full and the lower body is weak, a common situation in today's world. When this happens a person will be drawn to standing until the energy descends and then very often the legs will shake and spontaneously move until the energy is flowing down again. Sitting can also work in this way. The point is that a child's response within an adult body, this is the only real truth, doing something as a means to an end or doing something because you are told it's good for you, or is expected of you, or because of anything that you don't yourself feel is utterly ridiculous.

Several people in recent times have tried to find the innate qualities of all movements we make and reconnect the human to just an arena where spontaneous movement is possible and the allowance of the body to go through processes it needs to without intention, or very little, and with no notice of "practice". Please see the work of Haruchika Noguchi, Michizo Noguchi and David Berceci. These people had the deep sense that modern and traditional views had missed something un-teachable at the heart of all of the traditions that had been lost in the rhetoric of hierarchical ideologies and stopped the human gaining a sense of reality for themselves. The work of Douglas Harding is also relevant in this context, as is that of U.G Krishnamurti. All of these expressions are about the dissolution and calcification of the misconception and misdirection of most of human culture, inclusive of the ancient culture, and the very simple strand that they were originally pointing at which later got turned into "teachings" and gained value and powerful reverence. In fact they were just to point out what is obvious and natural.

In many tribes the use of spirit-herbs or shamanistic psychotropic drugs would allow people to re-experience that actuality of the child-body and its innate wisdom and to allow for things to occur more naturally. In these cultures there were very few actual martial arts and little observation of arts such as qi gong because the whole of life was seen to be not intended but followed. Nature was accepted more and nature has no need for the rigour of formulaic systems to allow for its immunity and absorption processes.

Another misnomer is that there should be pain with qi gong. So many who "practise" it push the body into experiencing a lot of pain, especially in the beginning, but actually all this is practice which reinforces mind-over-matter. The truth is that no animal would force the body into positions it does not want to hold. So again it is all about feeling the body. In the end just like the martial arts, the natural approach is to

just follow what the body wants to do, not to listen to anyone. There is no one who can tell you how your specific body is, you have to feel it, you have to respond and become only it. The best a teacher can ever do is to ask the question “what do you feel?” This can take you into your own senses and allow you to recognize the qualities of all these formulated arts that actually have any sense to you.

In the end qi gong can be very similar to “cultivation” in the way of modern farming in that is intentionally done and as a result there is no nature involved. When standing occurs because it is necessary and sitting when it is necessary this is no longer “cultivated” energy, it is free energy and this is natural energy. Instead of “trying harder” and “making things better” which is the same old mind-set that has plagued peoples for thousands and thousands of years due to the misperception of feeling separate, we might look to all of these ancient traditions as things that show us simply how the body can potentially move through its cycles of daily expansion and condensing. However to follow these by rote is to follow some “plan” and as a result it builds ego and reliance. In the end the giving up of these things leads one to what is Righteous for the individual in the moment and hence these are all only initial gateways to the innate qualities that are the childlike and animal nature of ourselves just beneath the surface, accessible not in 50 years time when you have “mastered” something but right at this moment. “You” can never get to these things, they come out when we realize the misperception of attempting to train or manipulate this or even try to bring this to the surface and instead we let go of the attempt to control and step away from “leading”. This would be something that would end the cycle of “teacher” and “student”, the “good” and the “bad” and dualism of all kinds and a different world would emerge, one much older than any of the ideologies and cultures made by humanity.

We consider that these arts are ancient but they are nothing in comparison to the natural body. Our bodies have been around for millions for years, before any of the martial arts and qi gong and tai chi. It is vital to know what to have “reverence” for, the only fidelity is to nature, human culture is intertwined with red herrings and red tape, if the red tape is made of Chinese silk and is 2000 years old, it is still red tape.

To the question “how would you respond if someone attacks you?” the only real truthful answer is “I don't know” because actually there is never a known, and it is always in that moment that training or no-training gives way to natural response or moves to panic, both for the experienced person and for the inexperienced. Amazing things can occur in those who have no training and amazing realizations can occur to those with huge experience who in that moment are in shock. There is no shame in any situation, this is all in the human mind.

All any of us require, is always constantly present.

David Nassim
2/1/2014

Belief, Faith and Instinct: re-defining the transitions from fearful resistance to sensitive reality.

In this article I want to explore these three terms: belief, faith and instinct and see how all of these enter our lives in many ways. I will try to really look at what we mean when we say these things. Many people will use faith and belief interchangeably, but I want to make a clear distinction between the two terms and in this article I will qualify why.

Belief:

Belief can mean many things to many people. In this article I am making the following definition about belief. I feel that belief is primarily mind-based. It is a situation where a person or group has an intellectual reason or argument to believe something to be true. In a sense it is based in the mind. It can be logical to some and that same logic can seem totally illogical to others and as a result it is something that can move within a person's life. Belief can shift from religion to science, from politics to anti-politics, from science to religion, from one set of rules to another. A convincing argument can change a person's belief, it can alter their way of doing things on a day to day basis because they have a belief or don't. It can make people do extraordinarily unnatural things. It often has a plan of action or "way". Interestingly, belief dies when the brain does, or belief can be knocked out, for example in deep sleep, in unconsciousness and in death, belief cannot be held. A person can forget their name (i.e. belief in them having a name), in certain illnesses where brain damage is present a person may totally lose all their previously-held beliefs and become someone completely different to those around them. All these things are held within the expression of "belief". Belief in one thing or another is what takes up most of our time as humans, whether it is belief in a partner's fidelity and adherence to "me", or belief in the progress of the modern age, or belief in the total annihilation of the human race due to its mad behaviour...all of this is a belief. Also belief is personal and held onto by the individual, even if it is within a group, each individual is "responsible/ accountable for their own beliefs". Science and religion are exactly the same on this scale, both are belief systems that are convinced by themselves...except that religion sometimes has another trick up its sleeve....Faith.

Faith:

Faith is often considered as being connected with religion, but actually it has no religious connotation. It also has nothing to do with belief, although many religious people or in fact science-religists such as Richard Dawkins or Brian Cox would have you believe otherwise. However, faith often has attached to it many beliefs but they are not the same by nature. Faith is not based in the head but based in the body and the heart, it is actually a feeling throughout the body, or a sense, or even an echo of a sense that has long since been forgotten...but nevertheless faith is a feeling in the body. It is something that has no questions attached to it but it is exceptionally rooted in the body and irrefutable to the person who feels it. It is by nature without cause or reason and it is clear that some people feel it and others don't. Those who do feel it

seem to be stronger, healthier and generally more well-adapted to life and to need less in their lives than those with purely belief systems who simply are more traumatized, and often very frightened or sick people. People with faith tend to have less problems overall in that they are better able to deal with whatever comes their way. Faith is something that is also a constant. It doesn't go away in unconscious states, even when the mind goes the feeling is often still present in the body. This is my definition of faith, it is not how people often use it as exchangeable with the word belief. Faith can't be explained the way a belief can be, it isn't something that can be learned or got hold of, it can't be taught, it is a strong feeling, this is all. It is also within everyone although most people will sneer and suggest that this too is a belief. That aside, this quality of faith is very much universal, it has no opposites. Faith doesn't come and go, although it can be hidden for a while and then re-connected to. The finding of faith is actually something that means the "re-remembering" of faith that was present in childhood, all children have faith. Faith is Unknown, it can't be explained or described. Faith is mysterious and impossible to pinpoint and as such it is more difficult to say "my faith" than it is to say "my belief", the "my" aspect is waning in faith. Faith is akin to a process of the dissolving of beliefs, i.e. beliefs dissolve into faith.

Instinct:

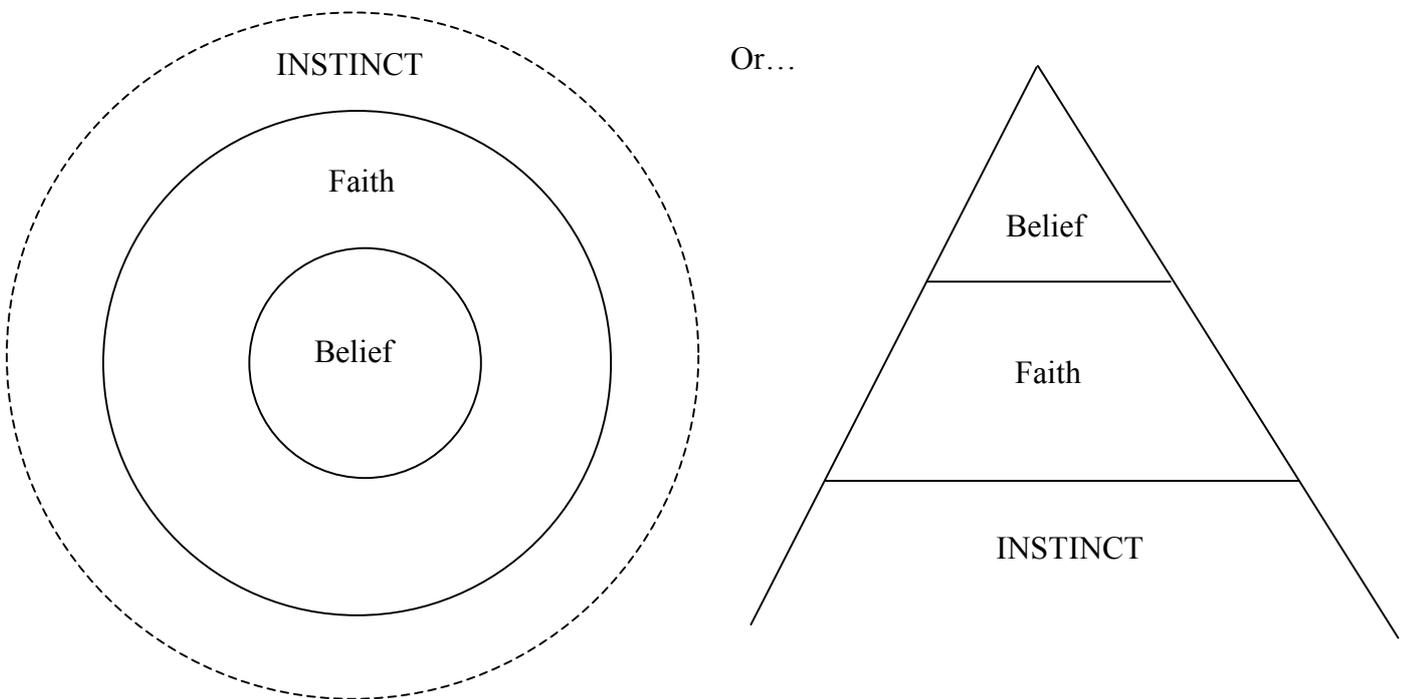
Instinct is the origin of the feeling of faith. It is again completely wordless, as is faith, however it is not a shadow of something past but a timeless changing sense of being. It is no longer about an individual holding an idea or "belief" as beliefs are very personal, and it is no longer the feeling of faith of an individual who senses it. Instinct is beyond the known. It *is* actually the Unknown expression, it cannot be identified in word or deed and as such it is the root of faith. While faith is very often an echo for a person, a feeling that is in attune with something Unknown, instinct is that vital energy which was the origin of the echo, the voice or expression of life itself.

Using these definitions we can see that belief is exchangeable, it is superficial, it is the expression the mental or ego-centered state of the human being and is the process of creating ideas that often will be conflicting and using the head-only approach to express life. All traditional dogma and religious ideas share the same expression at this level, as do scientific dogma and ideas. It is a war amongst many individuals.

Faith on the other hand is a feeling that draws people to a sense of wonder and unity. It is the fossil of instinct, the relic that one holds onto because somewhere you know it is important but have forgotten why or what it means. But it means something very deep indeed, it draws people to seemingly illogical tasks and doing seemingly crazy things because there is a drive that wants to get into faith, wants to move inside of it. As a result faith and beliefs often happen together and a person's faith can be lost in their beliefs. This is expressed in all kinds of altruism. The once-simple old feeling is lost in a myriad of directions. Examples of these are the humanitarians of the world who go into deep danger to help out, or who experience suffering and go headlong towards it. It is not that they want the suffering but they are responding instinctively to something. Then belief systems take over and they find themselves in a new role. Mother Teresa is an example, there are many others.

Instinct on the other hand is much more immediate and directly present than faith and its explorations, it is right here and now in the midst of where it is and is responding directly to what it finds. There is no plan, no calling, no feeling of seeking for faith or its origin, for instinct is its origin. It is the immediate response that in one moment can be defence of a child or defenceless person and in another moment can be totally killer-instinct in defending territory or hunting for prey. It is the expression of the animal nature and the true genius of the human being.

As we have lost instinct some of us have faith and when there is no faith there is the desert of beliefs. In the desert of beliefs all we have is whatever the mind can come up with next. The imagination based solely on the mind can be very inventive, but almost always it is an expression of suffering. The important point to notice is that these three are not separate but one within the other:-



No matter what we do we cannot get away from instinct, it is our foundations, and so the echo of faith might reach the head, but the head is very often filled with belief. When belief rules a system, then a person is very often at odds with their instinct, they do things and attempt to engage with /dominate things in a way that is deeply unnatural, as a result the instinct of the body is to die. For example, infertility on the grand scale is nature's prevention of humans who are focused on the mind as primary, it is nature's process of ending a direction that cannot be sustained. In order to continue living human beings require connecting to instinct and very often faith has to come first. Faith is the remembrance that instinct exists, it is the in-between place between head and feet you could say, between the colonialism of the mind and the tribalism of the body, or the direction of the head which is up and out and the direction of the feet which is down and in. As expressed with such genius in Daniel Quinn's "[Ishmael](#)", one of the greatest books ever written in my opinion, the key difference between belief and instinct can be seen: the colonial mind's way of viewing the planet is "The world belongs to humans", versus the instinctive non-

verbal experiential state which turns this view inside-out “the human being belongs to the world” or even ...“The human being is utterly one with all things”.

This reverse nature of being in Instinct makes it a rarity in modern culture when fully expressed in the human, U.G Krishnamurti and a few others being exceptions perhaps. However there are many people with faith who act on this with the various beliefs that go with it. We are not to blame for any of this, as we have no power; we have no choice to make it this way or not. All that is happening today is that we gradually begin to feel how harsh the world of heady belief is, then slowly sink down again having understood this, back into the place we came from, back eventually into the Eden we left. While it is impossible to just jump into a new reality tomorrow where the realization that all of the tribal peoples of the world really were the most “advanced” expression of humanity, it is possible to follow that sense in whatever way draws us closer and closer generation by generation back to our origins. It is not a going “back” but rather it is a “return” having come full circle. It will take as long as it took to get into the trauma of modern life as it will for it to fall and for there to be a complete return, it needs to be a completed wave. It is not a choice but simply a feeling of turning away from what does not “work” for us human-animals and instead a “following of our feet” (the true meaning of the word “Tao” in Chinese philosophy) on a trajectory that brings ourselves and our children a little closer to what we know to be our origins. When beliefs become disillusioned through naturally ripening, then only faith is left and when faith moves us and we follow, all that is realized is that our instincts were always drawing us homeward.

David Nassim
12/2/2014

Dying for our “sins”: The nature of Karmic energy and its choice-less natural resolution.

People around us and we ourselves are in the midst of dis-ease. I wrote an article a long while ago called “the impossibility of personal health” meaning that for one person to be completely dis-ease free would be impossible as he/ she is connected to all others and to the whole universe. Hence whether we like it or not we are in the midst of a phenomenon that we called dis-ease, that of the human condition, the egoic-state and the inevitable repercussions of this tension through addiction and pollution and sickness that comes from this.

In fact this isn't personal at all, though every moment of every day it can feel like it. In musical terms what is going on for humans is part of a bigger picture which is that the pitch is changing...we are between tones, similar to when you are tuning an instrument up or down and the pitch is not quite there, it has a dissonant quality for a moment. This is what is happening, we live within a dissonant time, as evidenced by all around us and it has been thus for the last hundred thousand years or so, gradually peaking to what we have become today. In universal time this is a heartbeat.

We can consider the dis-ease of people we know to be actually all part of one big epidemic, a large and unwieldy mass of energy that is molten and turning from one thing into another.

This is actually the reality of the energy of what in Sanskrit is called “Karma”, which is often misunderstood and misinterpreted. Karma doesn't have a right or wrong to it, essentially it is just energy. There are no governing rules about Karma, such as “if I do such and such, then in the next life time...etc”. It isn't transactional and it has nothing to do with individuated “souls”. In fact Karma is simply the transformative energy of life. If there has been deep contraction and tension in a family line then it could express itself as cancer or some other difficult dis-ease or mental state, even a social aggression or predatory nature. This is simply because as time has gone on the environment (in modern terms “epi-genetic” environment) has been such as to contort the natural pre-historic human state, that of the cellular structure into a situation of cancer. This is an example...it isn't “what you did in a previous life” or a kind of ridiculous “penance” or “tax” that you now have to paynot at all...it is simply life energy resolving itself through the body. There is never anything/anyone to blame, neither is there good or bad, so how could Karma follow such a schema if it is the fundamental nature of existence? Karma is an expression of a state of flux, it is an expression of a molten ever-changing state of all of life and as a result this applies to humans too.

In millions of years' time the human being as we know it will not exist and something else will have formed in its place, this is always the way with nature and there is nothing the human can do to prevent this. The flow of energy is always going to transform and more to the point is isn't an entity that is split into billions of parts but one thing moving together.

The human being is an expression of the great “God” or “Nature” or “Intuition” or “Energy” or “Instinct” if you like...so why does this expression at this time exhibit these mad qualities of “self-reflection” that have caused so much suffering? There is

no reason, it is simply an expression of the flow of life. It forms humans that transform at this time...and this is simply what is happening. When we die out this will be a *transformation not an end*.

At one time in the universe all there was, was rock, molten rock or stardust. There is no more “intelligence” in the universe now as there was then. There is nothing to learn for there to be resolution. When the human being loses “self” all there is is the sense of boundlessness. So this means that it is recognized that there never was a beginning or end to anything, no life and death, hence the beginning of life is constantly happening and its total end is also happening at the same time. If you like, death for the human is infinite time. Once there is death, life moves into the reality of infinity that was obscured by the dis-ease state of the human.

This is all very metaphysical it seems, however the reality is that when people die we seem to want to explain it as an end and also that the person died because of such an such reason. We want to try to find a reason why, because the human ego cannot contemplate the possibility of total end, even if that means total transformation, for the ego wants to be static.

In the healing process some patients with cancer and M.S and with lupus and Parkinson’s etc. do actually reverse the pattern they are in, it happens all the time in fact. However some don't. Why is it one this way and one the other way...is it purely on the basis of medicine? Is it what a patient does, be it lifestyle and dietary changes and catching disease early/ Yes it is all of these but also the fact that where change occurs the person is in the right mode and timing and sensing of their system in order to seek the right advice or to engage with the changes and that timing...*that* is the key to the whole thing and that is the one thing which is not governed by anything “known”. It doesn’t matter how many times a person feels pain and ignores it, or has a strange taste in the mouth and forgets about it, or has a feeling of getting really tired and doesn’t respond to it. This is because there is an order and timing of things that is enveloping the human ideology and expressions; in fact the whole thing is like a huge puppeteer’s masterpiece...we are not in control of any of it. Nature “cures” or does not, nature/ Karma is the process of transformation that occurs now or in a thousand years but for the individual human it simply is not a reality to say that that we can “do” anything about anything...we do what we do but this is not by choice...even if it seems as though it is.

Science calls it the “unconscious mind” but actually this quality is the functional aspect to which the conscious is a puppet...the control we have is only illusory.

So this brings me to the title of this article...the people that do die due to dis-ease of the mind that ends in suicide or dis-eases of the body which end in difficult and painful pre-cursor periods to death, all of these people are part of all of us. They are the aspect that is being *transformed the fastest*, the cutting edge, the aspect that is forming something new. Those of us that remain are transforming slower, there was less charge of tension that forced the transformation to occur and so we take longer to shift. Our patterns get pasted on generation to generation until they resolve and transform. There is no “success” in creating another generation, for all of life is moving us on...success has nothing to do with life other than being part of the dis-ease. Hence those that die, “die for our “sins”” in the true sense of the word, sin

meaning “off centre”, the energy that is “off centre” in the world gets transformed into something new. This is the expression of Christ on the cross or Buddha under the tree and the fact that all of us are this expression at different times, we all live that life of Christ/ Buddha in billions of different expressions and there is no difference between any of us. Nature recycles every aspect. Off centre isn’t “bad” it simply means it has reached a point where it is time for there to be change....a with a queue of people the one at the front “transforms” first...it's the same. We are all old and all young, all fast and all slow, all of us are all things, so enough of the individuated journeys of the “soul”, all this does is to keep hammering in the ideology of the human as separate and powerful and “in control”.

Those who die now of dis-eases formed from the human tension will not be the ones who die from natural disasters or other things that have not yet happened, but all of these things are inevitable. The stars all die and transform, the planets all do, as do humans. If it is now or at another time, nature is perfect in all its movements, no matter what, there is a way that nature has that resolves all tension and recreates new tension and resolves this too, just like a musical expression that is the most clear expression of Karma there is.

There are many kinds of music which speak of this kind of quality of existence, the sound of the universe ebbing and flowing, moving from dissonance to harmony and vibration such that harmony and dissonance cannot be distinguished, but no music have I heard that is so powerful to me as the sound of the Indian Bansuri flute, hearing it is the echo of the origin of creation on perhaps the oldest instrument known to humans....

Hariprasad Chaurasia

<http://www.youtube.com/watch?v=egHCxISQG9o>

David Nassim
18/2/2014

From fragmented diet to instinctive eating: The foundational approach to understanding diet and eating based on constitution.

Over the last fifteen years I have been greatly interested in understanding two factors: firstly discovering the unity between the ancient energetic medicine approaches and secondly understanding how this is expressed in diet and how diet can be a main platform in a healing process. I have spent much time and clinical research on these areas, so as to be able to form an explanation rather than a prescription of what is useful and what is definitely not useful as far as understanding diet. One of the most brilliant expressions I have ever seen explains a great deal very quickly and is from the natural farmer Masanobu Fukuoka whose explanation of the current four different expressions of diet begins by allowing us to see a context from which we can start engaging with this subject. Fukuoka first depicts the state of diet today as having engagement with the head-only, or scientific diet full of judgment of right and wrong, all the way through to natural instinctive eating which is non-discriminative and about spontaneous choosing. Let's look at what he explains in his key text "[The One Straw Revolution](#)":

"Summing Up Diet:

In this world there exist four main classifications of diet:

1) A lax diet conforming to habitual desires and taste preferences. People following this diet sway back and forth erratically in response to whims and fancies. This diet could be called self-indulgent, empty eating.

2) The standard nutritional diet of most people, proceeding from biological conclusions. Nutritious foods are eaten for the purpose of maintaining the life of the body. It could be called material, scientific eating.

3) The diet based on spiritual principles and idealistic philosophy. Limiting foods, aiming towards compression, most "natural" diets fall into this category. This could be called the diet of principle.

4) The natural diet, following the will of heaven. Discarding all human knowledge, this diet could be called the diet of non-discrimination."

Here in this small expression we have a vital key of looking at diet in the world today.

Diet 1

Fukuoka's first diet we might call the *diet of addiction and emotion* or *un-sensed/disinterested eating* or simply the *diet of convenience*. This diet is eating based on the idea of comfort or an emotional connection with food as a kind of psychological fixation, the nature therefore of what is being consumed is not truly tasted in this state, it is more about actually having the food-stuff, hardly seeing or tasting it, and it providing emotional calming just as in addiction, even though the substance itself could be wholly rejected by the body and shows many symptoms of this. It is the diet of being caught up in the food industry's attempts to addict its customers based on overly sweet and salty chemically-produced ingredients which focus the taste in one direction and then other food seems very strange to the palate. This is the diet of conforming to "whims" of the big fast-food manufacturers and is based on a superficial tasting of food, not a deep acknowledgment of flavours and how they affect the whole body not just in the mouth. Tasting occurs with the whole body and senses, not just the mouth, through the whole digestive tract and in absorption,

although really and truly tasting and smelling can give an instant instinctual indication whether or not something is generally “okay”, most of the time. This kind of addictive-diet, is based simply on the mouth-oriented picture after taste has been distorted by chemicals so one can’t actually fully taste what is being eaten, it is very limited and the narrowest of perspectives about food, it moves easily to mono-diet. Diet affects and is the expression of the state of mind involved. We have regularly heard the phrase “you are what you eat”, well this is true. So here we have a totally disinterested or numbed person who experiences the world via a TV or internet and has no access to real experience of clarity of information. There is an oppressive matrix of advertising/governmental control that blocks out people’s senses. It is a mass control approach and everything is about brand marketing, people have almost entirely forgotten their instinct for quality here. (The recent 2012 film “Branded” shows a brilliantly insightful way of depicting the dangers of advertising in popular culture).

Diet 2

Fukuoka’s second diet we might call the scientific-diet or analytic-eating. This is where nutritionists and dieticians dominate. The diet is based on scientific data and dualistic judgment. Food is categorized into “good for you” and “bad for you” based on scientific findings. This causes two problems, one of fundamental judgment based in food creating “good” and “bad” people based on their diets and also we get the idea that this is factual. Science always presents a picture of an absolute idea it has “discovered”, however it only looks at very small parts of a whole. In the process of its “investigation” this causes huge problems in not seeing and experiencing the whole of something. The general approach will be “this carrot is good for me because it contains vitamin A, and this burger is bad for me because it contains saturated fat”. This whole ideology gets shifted depending on the perspective of the scientist doing the experiment, so some scientists will investigate if fats are “good” for you or if they are “bad”. Generally this produces thousands of diets all looking at food through the narrow-lensed focus of individual scientists looking for specific things. In this way they only find a piece of a picture and have no chance of ever seeing its entirety, a thousand different views of parts of a picture through a tunnel-vision approach that doesn’t see the whole. As a result there is total confusion as to what is “good” and what is “bad”, as scientific opinion is split and always will be because it’s all about opinions of individuals, there is no consensus as the data is just too enormous to process.

The way of the diet equals the way of the mind so this diet encourages the process of total fragmentation in the way we see things and also the approach of being arrogant enough to believe that “I am right” about this or that diet. It is all about dualistic judgments or right and wrong, good and bad. Therefore people with this mind-set gravitate towards diets of this nature and vice-versa, the diet breeds this mind-set. In this state of misperception an approach to eating occurs based on the chemical components within something, on getting these components out and using food-supplements in the form of nutritional supplements of a compound extracted scientifically from the original plant or animal. There is no understanding of holism, organic natural food production is only useful in this situation if there is seen to be scientific relevance for it, if not it is seen as a sham. Everything is seen as a sham unless there is a scientific basis for it, which is like saying that everything is a sham that can’t be seen though a pair of binoculars pointed in one direction. As Fukuoka

points out, this is the diet of the materialist who can see only atoms, molecules and compounds, there is no sensory function and moreover the senses are considered unreliable and so this could also be called the *diet of narrow-mindedness over instinct*, it is essentially deeply unnatural, and pertains to many of nutritional science's so-called "natural" diets and their gurus.

Diet 3

The 3rd form of diet expressed by Fukuoka's summary is based on idealistic philosophy and what he calls "spiritual principles". This essentially means that which is outside of science and belief systems involved in the material, it does not point to a negation of the materialistic approach but to a realization that this is not all there is and expanded out from this is an *energetic description* of the universe. Instead of judgment and dualism this is the philosophy of the possibility of a non-dual universal view and this means an energetic picture of reality. This starts with the idea that "good" and "bad" foods are impossible, as it's *all* energetic, so there can be no such possibility or aspect of life like this. It means that instead of "boxes" and categorizations that are absolute, the categorizations of energetic philosophy of the ancient world, such as those from India, China and ancient Greece, all are spectrums of energetic quality. It is simply the unified philosophy of yinyang. Just because I call it "yinyang" doesn't mean it is exclusively Chinese, the nature of this kind of philosophy is completely unified and can easily and instantly be cross-referred anywhere in the ancient world, there is total agreement across the board in the ancient philosophies in their descriptions of energetic quality. Of course each philosophy is indigenous to its region of the world, but within this the energetics of more-yin/more-yang when it comes to describing specific foods or specific constitutions is completely unified globally and has been for thousands of years, something biological science has a major problem with, although very slowly physics is catching up.

The closest modern dietary approach to the energetic model is Peter D'Adamo's GenoType diet as formed from his Blood-group diet. This outlook should really be given the Nobel Prize for its ideology but will never get it because it lies out of scientific absolutes. What D'Adamo pointed out in his and his father's research was a link between the constitution of the blood that inevitably forms the body tissues and the nature of the diet and how food is absorbed. He points towards constitution as being the foundation for diet, which is completely in alignment with energetic understanding of food. Today where constitutions from all over the world have been mixed and there is a plethora of complex mixes of different groups, to find one's bodily roots in the blood is a vital key. It allows us to see the origins of a person and draw them in a general alignment with the lineage of their ancestry. This is corroborated by the Chinese energetic medicine of the 5 constitutions and again in Greek ancient medicine which also has 5 constitutions and in Indian medicine the 3 Doshas/constitutions derived from their 5-phases. All these expressions can be combined easily as they all point to the energetics and this can be tied up with blood-group which I have done in the section below. The point is that there can be total corroboration of all these factors in describing the energetic constitution of the body. Then from the energetic understanding of food, which varies from region to region and forms the constitution that eats it, there can be an understanding of both the constitution and the environment/climate which creates its ideal balance of eating. Of course, added to this is the state of mind of the person who is eating and whether they are going through emotional tensions at the time of eating, so the actual situation of

eating is also taken into account when we deal with energetic philosophy. In fact everything is energy and so nothing is discounted from the energy picture. A practitioner of energy medicine will take into account many factors when considering a patient, not just diet, but diet is part of this and so constitution has to be relevant as well as to what a person needs at any given time.

The process of looking towards energetic diet will be discussed below. However it is also important to point out the limitation of this viewpoint. This view is a good initial guide into the instinctual eating which is Fukuoka 4th type of diet. This 3rd type of diet is about the bridge between the senses and the analytic approach. It is the realization that the discriminative mind on its own is dangerous to the process of choosing food and so there needs to be a more expanded picture which lets go of the idea of right and wrong, however is still within an observational/experimental state of a mix of thinking and feeling. If one misses the point here it can be prescriptive like the scientific-diet and instead of nutrients it's then all about "bits of energy" and so a "good or bad energy" is isolated. Essentially the philosophy is about noticing why some things feel more appropriate than others and tasting with the whole body not just the head, it is a realization of energy being the foundation of life and the beginnings of letting go of the mental-state and allowing the instinctive processes to take over. Some partial versions of this did exist before, such as macrobiotic diet in the 1950s-80s but this is actually just a slimmed-down version of the full spectrum energetic understanding of diet which has no parameters to it; it is just a description of what's going on constitutionally and looking at food energetically to find a synthesis of what the body wants to go towards and what it is repelled from, not through pure reactionary desire but through actual need and want of the body's movement. The nature of the mind-set that this diet and approach delivers is much more expanded and open than the scientific approach, although there is again the possibility of making the diet all about "good" and "bad" that's missing the point. In reality the energetic diet suggests "this has such-and-such effect, do you feel you want it?" One might call it the *diet of energetic-philosophy* or non-judgmental-dietary philosophy. There will be an occasion when a deep-fried Mars bar is utterly appropriate energetically ... it's just that this doesn't happen that often. There are no barriers, it's all energy.

"Diet" 4

The 4th of Fukuoka's diets is no longer a diet. What Fukuoka calls the diet of non-discrimination can also be called *instinctual-eating*. This is where no concept, be it a scientific statement, or energetic guidance is required any longer. It is in fact the diet of the infant child and also that of animals and plants. There is no thought about it, it is simply going towards where one finds the foods that taste deeply "yes!", it is instinctively knowing that what one is eating feels right, and if it doesn't it is immediately rejected. This diet has no courtesy, airs and graces - that which is not right will be spat out! It is utterly and completely sensitive and sensory, the senses are fully open and so diet is regulated in this way, not by any ideology or even notion that "this is energetically cooling or warming", it is known, so there need be no questions asked or answers required. There is no problem, no questioning, it is not about analysis or understanding or using the mind on any level, it is pure eating and therefore has preferences based on natural direction not on ideas and thought or addictions/emotions. There is no fixed state of mind in this dietary expression as there is realized to be no contraction of energy into a separate "me" state who is making discriminative judgment. In the previous states of eating 1-3 all have a "self". 1 has an

emotional-addictive “self”, 2 has a discriminative and analytic “self”, 3 has a less analytic and more open feeling-based or softer “self”, but 4 has no “self” at all and as such every action is *righteous*, not “right” or “wrong”. This is very different, it is not based on a “me” but based on a movement through the body which is utterly natural, like letting a horse wander around a supermarket by itself until it finds the carrot section, and yes...the organic ones smell better!

What I can offer is certainly not a “way to instinctive eating” because this is out of the realm of anyone’s suggestion, no-one can snap their fingers and suddenly a “self” drops out and there is freedom to instinctively live and so to eat. I am merely expressing as clearly as I can how to proceed through the investigation of diet energetically. I have previously published this in a text I wrote for practitioners of Classical Chinese medicine and have been asked by several patients to put this together into a point-by-point description of an approach to engaging with diet energetically:

1. Finding the bodily constitution:

Constitution means different things to different people. In energetic medicine there can be a focus on the personality and how a person expresses themselves or more of a focus on the body shape and size and substance/natural form. As we are dealing with food and a more physical substrate rather than lighter or more ethereal energy I will focus on bodily constitution rather than personality, but of course these are one, so we are just looking at one part of this spectrum of a person rather than another layer, we might describe it as the bones rather than the skin. Anyway in energetic terms the constitution is to do with the form of the body and its general broad-brush size and shape and approach, the quality of the skin and muscles and the nature of the type of hair and its resilience etc. It is not to do with quantity of energy but *quality* of energy, neither is it to do with the current dis-ease pathology occurring to this body but looking past this to the natural constitution or what the body would be like if it were healthy. Thus the constitution is really the quality of energy of the body. In Chinese description there are 5 bodily forms, in Indian medicine there are 3 that can be mixed together. In D’Adamo’s GenoType expression there are 6 archetypes of constitution and within this is the recognition of 4 blood groups: O, A, B and AB being a key to exploring constitution. In his research D’Adamo found relations of physical constructional expressions and blood groups clearly dictating physical appearance and of general structure and expression of the physical body and also effect into the personality. This is exactly the same expression found in the ancient forms of medicine when investigating the constitution of the natural body. What I have done is simply to tie up these strands into a coherent system of expression. My training was in Classical Chinese medicine so I can connect this primarily to the constitutional types in ancient Chinese medicine based on the 5-energetic phases, but these forms can be easily related to medicine throughout the ancient world:-

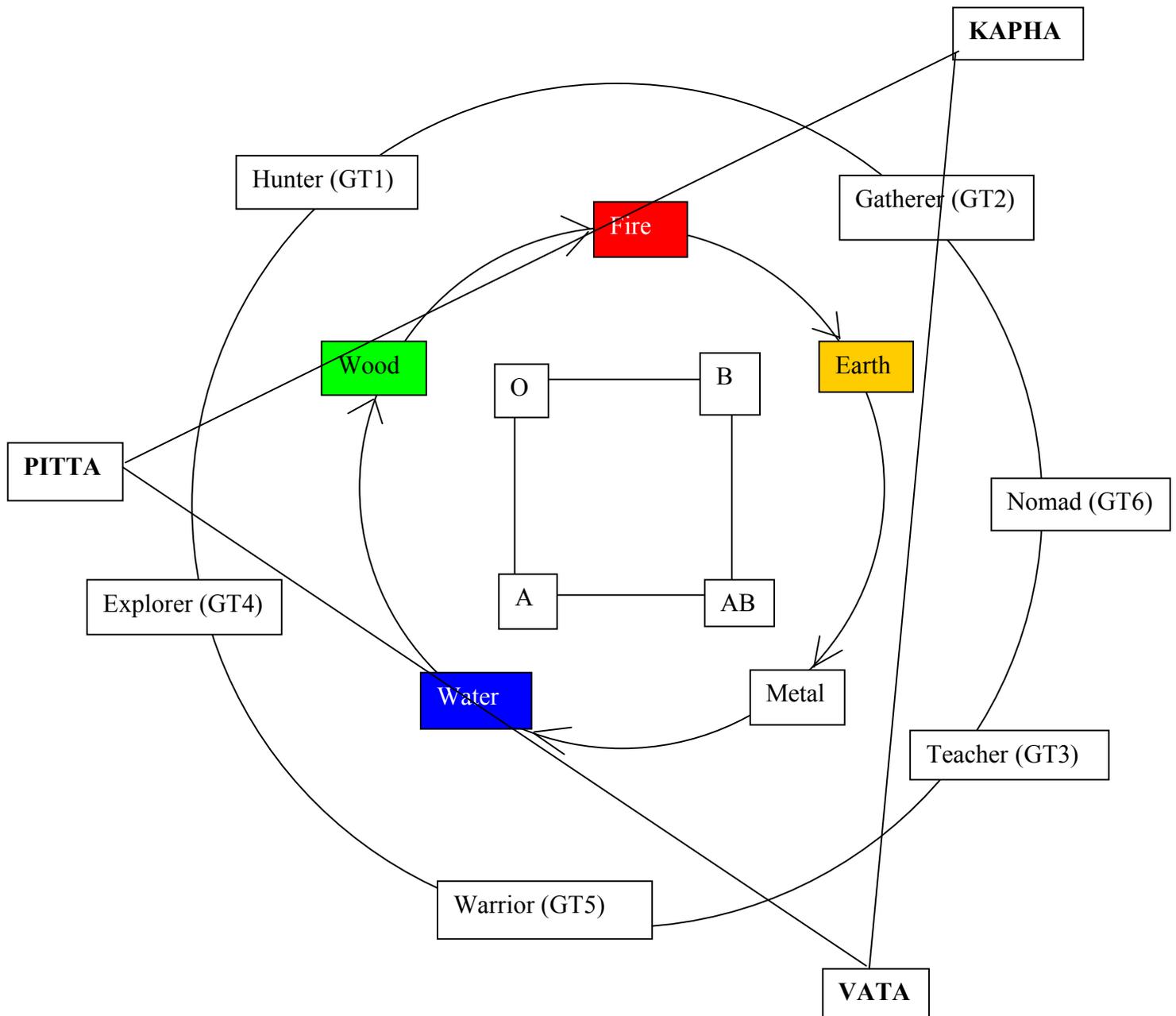
5 Chinese constitutions (circa 500 BC)	5 Indian constitutions* (circa 500BC)	5 Greek constitutions (Pythagorean, circa 500 BC)	D'Adamo's 6 GenoTypes (generalized - bold is most obvious archetype)	4 Modern Blood group categorization (generalized)
Wood	Ether	Ether	Hunter/ Gatherer/ (Explorer)	O
Fire	Fire	Fire	Gatherer/ Hunter/ Nomad	O or B
Earth	Earth	Earth	Nomad/ Gatherer/ Teacher	B or AB
Metal	Wind/ Air	Air	Teacher/ Nomad/ Warrior/ Explorer	B, AB or A
Water	Water	Water	Warrior/ (Explorer)	AB or A

*the Indian system forms the 3 Dosha constitutions from these 5-phases.

The 3 doshas spreads more easily across the 6 genotype constitutions in this way:

Kapha	Gatherer
Kapha-Vata	Nomad
Vata	Teacher
Vata-Pitta	Warrior
Pitta	Explorer
Pitta-Kapha	Hunter

See below for diagrammatic description of all the different classical and modern descriptions combined....



(The above is a general expression and should not be taken absolutely. For more information on the meaning of the 5-phase system which has appeared in energetic medicine in different forms throughout the world please see my previous article called: *The energetics of life: An introduction to yinyang/ 5-phases.*)

These are of course not absolutes but are a general picture putting blood group into the context of energetic medicine, not the other way around, because even though blood-group is a generalization it is still not as open and expanded a picture as the energetic phase categorizations of the ancient medicine, D'Adamo's expression bridges the modern and ancient ways of looking at the body.

This picture provides a basic structure from which food can be understood. From this basis we can understand the origins of the various blood groups and their energetics.

We notice that Hunter/ Gatherer (O and B) tend to be more of the warmer temperature energetically, being related to spring and summer or in Chinese energy terms wood and fire constitution respectively, this energy is more warm-blooded. As we move to the Teacher and Warrior archetypes (AB and the A) we are moving into cooler energy and a system that naturally is of a different temperament. It is very important to be clear about this because it points to the kinds of food that each group is more likely to consume and also the kinds of problems they will encounter. You truly are what you eat.

As an example, in D'Adamo's research, which I corroborated by my own findings clinically, the Blood group A and AB category has more propensity to cancer. It is very interesting to me that the nature of the water constitution which mainly is A and AB has a tendency to accumulate and to hold onto energy, it is a phlegmatic body nature and as a result the cancer formation is most likely here, but only when foods that cannot be effectively ingested are taken in and the environmental factors are such that create an accumulation and tension that the body cannot dispel or break-down easily. It is expressed that this blood group is mostly found in vegetarian peoples of the world ancestrally and it seems clear that a vegetarian/vegan approach to diet is something that has been taken on by most of the dietary regimes associated with cancer. This I feel is due to constitutional energetics and the greatest proportion of cancer patients being of the blood group A and AB types proves the effectiveness of diets of this kind. Of course this won't be the case across the board but it is more likely.

Although D'Adamo is defiantly based in modern science, which makes his approach restrictive in the eyes of energetic medicine, he has brought a total loop of connection from ancient heritage through to the modern day and this is of great benefit. His archetypes can be used in direct conjunction with all other forms of constitutional medicine from the ancient medicine. His work can act as a guide which I don't feel needs to be used strictly at all, but it acts as a useful basis for understanding constitution. Please see his work here: <http://www.genotypediet.com/index.shtml>

While allergy testing is now a commonplace means of attempting to find all the bodies immediate problems with particular foods such as the use of the "vega" machine or "vega testing", what this doesn't do is to point out the foods and general diet and constitutional expressions of a particular person. While we can find out what a person isn't and perhaps even some idea of food which are "non-harmful" for a persons system in this way it can't explain what "tribe" and origins a person is from, to connect him or her to a far distant lineage which re-connects a person with instinct...this is the only principle of medicine that is worth investigating and as such D'Adamo's ideas are far and away the best of the modern ideologies.

The important part here is that the energetic constitution is recognized and so a group of foods or a food arena is identified from the possibility of all-foods. Naturally constitution narrows the diet to the possibility of being able to ingest only some of the whole of world-foods as would seem clear, nobody really likes everything! Nowadays in the world it is very useful to determine blood group because of the inter-cultural mixing which has led to a lack of real understanding of lineage of a person. In ancient China or Greece the constitutions of a particular region would be easily known as travel was difficult and people were indigenous to the land. So the diet of a particular

region could also be easily known, as people from this region would always have eaten food from their locality (this is explained in chapter 12 of the ancient classic “The Yellow Emperor’s Classic of Internal Medicine, Fundamental Questions/Huang Di Nei Jing, Su Wen”). What is required is an idea of what one’s ancestors were eating 10 or more generations ago, in order to have a clearer understanding of what one’s natural diet would be and how to re-connect to this.

Then within this constitutional category of food from a particular land of origin, will be foods and food-preparation types that suit a person’s particular situation at a particular time. So from constitution we now move onto the dis-ease pattern within this constitution. We can call them constitutional-type CT and dis-ease pattern DP. The CT gives us the arena of food to look at based on the constitutional origin of a person, so if they are from Africa it is African foods, if they are from European climate and situation then it is from this territory etc, and also within these territories the types of foods that were originally consumed there, so for example understanding that certain regions and origins of people’s diet are agricultural and some are hunter-gathers or have nomadic dispositions etc. This informs a base of the kind of foods that are acceptable for ingestion by the group we are focused upon.

2. The Dis-ease Pattern:

The disease pattern can be a complex subject and has been studied for many years but at its roots it is very simple: it is simply about heat and cold, a person is either too hot or too cold. There can be the cases where a person is too hot but there are also cold symptoms (true heat false cold), or too cold but there heat symptoms are also displayed (true cold false heat). However if we look at this broadly we can simply ignore the false symptoms and say it’s either over-heated or it’s over-cooled.

As a result we fundamentally by-nature want to use energetically warming foods and additionally warming food preparations for those people who are too cold, and use by-nature cooling foods and more cooling (or more raw) food preparations for those people who are too hot. It really is as simple as that. Complex DPs require an approach that can vary as the DP changes, so it may move from heat to cold and then from cold to heat but the diet can be changed to suit this, as well as adapting with the season and the moment-to-moment requirements.

The CT gives us the array of food, or the section of the world-of-food to look into, then the DP gives us a further refinement to investigating those foods which are most suitable. Then additional refining can be done using food preparation techniques to enhance or temper the energetics involved and create a suitable meal for any given person at any given time.

There is a huge range of preparation techniques, but again we can categorise them as overall heating or overall cooling. Raw or iced are simply the coolest and then from there it expands out to deep-fried and baked which are the warmest. However if one bakes a cucumber which is a cooling vegetable, then one is simply going to temper

the cucumber's natural cooling energy and make it energetically warmer. If one eats raw steak, steak being a very warming meat, one then tempers the energy by eating it raw. The point is that the food preparation can temper the energetics and so make a food that may not seem palatable for a particular person, more palatable. Therefore one can make foods that a person can't eat easily easier to absorb. So there are no absolutes, especially for a sensitive cook.

3. Experimentation

The 3rd aspect of this approach is experimentation. Because of the mixed-up world we live in there are no absolutes when it comes to diet. D'Adamo gives lists of foods that are beneficial and those to be avoided, but in many cases over generations of a particular lineage eating some of these foods they have been well incorporated into the diet and there is no problem taking them in. However the key thing is really to get a general picture of the CT and DP and then to experiment and see where the edges of one's palate are. This draws us into the possibility of Fukuoka's fourth form of diet: instinctive eating. If we can actually feel and sense food from the smell and taste and through limiting our choices somewhat to arenas of food via the CT and DP approach, then we can investigate foods that are most likely going to be the core staples of our diet. This is very important because it allows us to "go back home" to centre when we have become hooked by life processes and situations of tension and thinking which hamper the natural sensitivity. The idea is that this approach isn't something to be swallowed hook, line or sinker but is actually just a signpost for further experimental investigation. It is about investigating foods without limit in the end and seeing if indeed the nature of one's feelings and digestive process is helped or hindered by this approach. If it is hindered then it's all inconsistent and one must go on instinct, it is instinct that rules, the sensitivity of the body that inevitably lets go of the whole CT and DP ideals and looks beyond them into a free eating. The only use of this stuff is to second-guess the instinct because it has been forgotten in the past somewhere or left behind at childhood so this helps us get back in touch and after this it is utterly useless.

I have not here explained the idea of what food energetics actually means and the nature of warming or cooling foods but suffice to say that this is very instinctive. It is clear that ginger is warming relative to cucumber which is relatively more cooling and that red meat is warming relative to fish which is relatively more cooling. However to really get into this and understand the deeper nature of food energetics I would recommend that one investigates the brilliant singular work on this subject that has helped so many look beyond food as being good or bad: "[Food Energetics: The Spiritual, Emotional and Nutritional Power of What We Eat](#)" by Steve Gagné. Gagné has a brilliant way of being able to get us in touch with food and know it from the inside and to understand the key meaning of energetics. As a general rule the diet of a carnivore is going to be more heated, the diet of a vegetarian is going to be more cooling and of a raw food person cooler still, generally. If we look at diets as overall categories of food we can begin to see why some diets work for some people and not for others and why there is such truth in the saying "One man's meat is another man's poison". Instead of a whitewash diet for everyone diet is utterly unique and is impossible to be absolute for everyone. Eating in the end should really be utterly instinctive, these guidelines may help you to find a way to the truth of diet without

needing to think of things in terms of “right and wrong” and “good or bad”, this kind of principle and the ideology of the scientific diet is actually a road to encourage eating disorder and disharmony and guilt-based eating, it is restrictive and unnatural and the expression of the natural human rejects this approach wholeheartedly.

In my own clinical work I have found the above approach to be key in guiding people towards their senses with all kinds of issues from cancer to skin problems to eating disorders. The key really for me is to be able to connect a person to the roots of their senses in the CT diet and for them to understand the nature of their DP and then to explore this together and to see what we find. I’m not looking for results but they come naturally. I have found also that when a child is born to a mother with a totally opposite constitution for example a Warrior (A-blood) baby is born to a Gatherer (O-blood) mother there can be great difficulties, intolerances from breast-feeding which can come out in the infant’s skin as rashes and eczema/asthma. The reason for this I feel is that because the constitutions of two “tribes” have joined, in the case of the Gatherer (O-blood) mum and her partner who must be Warrior (A or AB), then there is a disparity in the kind of nutrition available for the baby via the mother’s milk. This too points out why some mothers crave totally different things to their normal diet when they are pregnant. In the ancient world these kind of aggressive cravings and also the situation of a mother’s milk not effectively nourishing a baby due to the disparity of energetics would not have occurred as much, because peoples of a particular region or country would have had very similar energetic constitutions, so they would have formed less variation. In today’s world the movement of people from country to country in a matter of hours and then trying to engage with this new environment and new culture has created these variations more and more frequently. In understanding this kind of thing it is possible to find connection to our ancient heritage that lives within us and to realize the connection to the foods and ways of life that can allow life to be a little less tense and elimination of toxicity through our bodies a little easier, even through ultimately the “self” will always be the final line between eating based on ideologies and eating based on instinct.

David Nassim
20/11/12

Faith healing: how it works, “placebo” and the problems of externalizing healing.

When we think of faith healers we often imagine the podium of an evangelistic Christian church with a minister, hand on head of a disabled person calling them to miraculously “rise”, and they do. We think it's a fake or a scam and many times it probably is. However the ancient root of this kind of ritual is very old. While not entirely the same and with different belief systems in place, the act of “miracles” occurring through some kind of healing involving a strong belief in a Shaman or doctor has been involved in medicine for thousands and thousands of years. And outside of the scamming, there really are “miracles” that happen...but how and why? In western ideology this is often known as the “placebo effect” but let's look into the actual workings of how so-called “miracles” of healing actually happen, and what is the foundational process of “faith healing” as we might call it.

Firstly “Placebo” actually means “I shall please” from its Latin roots meaning the doctor “pleases” the patient rather than focuses on having a medical effect, which is why this word was chosen. But in “faith” healing and the associated approaches which we will see cover all forms of ancient medicine, it is actually the “pleasing” of the patient i.e. the sense of relief they have from the struggle of “self” that is let go, that enables the body to heal, without it to some degree in fact all medicines are useless, and to some degree placebo is always working within us...the “pleasing” factor one might say is how much a person trusts their instincts over their minds.

Involved in every single dis-ease pattern of the human being is a natural process of changing tissues, this we can call tissue necrosis or death of disease as well as regeneration of tissues. This is a very natural process. However also with the human the workings of the mind are added on to this, and the short-circuiting of the ideology of “myself” which essentially acts like a big resistor in the body. “Self” is the human condition, that situation of an aspect of the brain forming a mirror image of itself that it believes is real. This is something we call “ego” or “myself” but actually it is a fiction and the main cause of suffering or dis-ease in humans. “Self” or the fixed and limited brain circuit that is trapped in a specific pathway of neurons, is essentially the format that limits the ability for the body to respond to injury and in itself further injures the body as it essentially limits its full natural expression. It is not true that we only use 10% of our brains although actually much of the brain is not used frequently and there are “preferred pathways”. These “preferred pathways” make up the limited idea of who “I am” and as a result this hampers natural healing.

Medicine of the ancient world was all about the process of unblocking the “self” and essentially pacifying or at least allowing this aspect to fall away for a short time in order for the body to have some recovery time to heal itself before the “self” returns. Ideal treatment therefore is something where the patient's “self” is resolved, i.e. they become utterly natural and no longer have “self”. This is actually a dream, because none of the situations where that happens are in the realms of a human's ability to effect. Nature unblocks this process in its right time, human intention to heal is very much outside of natural law. It is most often based on the practitioner's own fear of death, not on the instinct to heal. These are very different expressions.

If we go back to the process of unblocking the “self” state, the way the ancients understood the problem was that the mind had to become released from its focus in particular obsessions. As this occurred, so the whole body would come into sense and be able to overcome the dis-ease that it was encountering. The process was always body to mind, not mind to body. However the mind very often had to be pacified in order to be able to experience the full potential of the natural body. This was done in many tribes using Shamanistic herbs, which for a short time would have the quality of resolving the human condition. This in a way remains the most powerful of the situations of medicine as it is the herb in control, not any human being. However the effect of letting-go into the unknown can also be had when there is enough of a connection between Shaman and patient for there to be a total trust and total “faith” in a person or idea. This “faith” is literally a point of deep relaxation where cognition drops out for a short time. When it does so, the same thing occurs as it does with the Shamanistic herbs, that the person’s body is alive with the full power of “their” natural energy, not the narrow vision they had when in the dis-eased state. During the time this is felt it has a profoundly strong effect and the body starts to repair itself.

The main thing occurring is deep relaxation and letting go. This is something that only occurs when a person is ready and able to do so. Also the Shaman very often becomes the source of what they believe they are experiencing. Hence those healers like John of God, Eric Pearl, Harry Edwards and many others are seen as vortexes of profound energy. However all that is happening is that these people are so believed-in that it opens up the power of the individual’s natural energy to flow unimpeded, essentially a person is feeling the power that comes through their natural body, not the healer’s power or energy.

This is why so much is misconstrued in medicine. It is considered that the healer has the power and the practitioner is the aspect of the treatment that is important. However it is quite the opposite. The most important thing is that the sick person is at a point where they can let go, then healing takes place. Also the adherence of this person to the guru in the end inevitably blocks the healing process, which is why many “miracles” do happen, but then the problem quickly comes back and on second attempt the problem doesn't necessarily go away so easily.

Some people have the ideology that this is the “power of belief”, that if you believe enough “anything is possible” and so it comes down to being able to let go into a practitioner’s hands. But quite rightly many of us are wary of this as there is a considerable process of power and control which is involved in many if not most situations of healing. Sometimes the practitioner is aware of it, sometimes not. The ideal in today’s world is actually the question of taking the Shaman or practitioner out of the equation and actually having situations where a person can feel the state without “self” for a time. Immediately meditation/ self-hypnosis are deemed the important practices to focus on, but again the “self” is the coordinator of the situation, *it* is the thing doing the meditating or hypnotic method. Whatever the practice, there was once a teacher and if that teacher is within the mind when you’re doing it there is always a block to total freedom from the known.

This is why external Shamans and practitioners are seen as so helpful because they are not “myself”. However the difficulty is they are “themselves” and “selves” have a knack of resonating with each other and so any form of intention or drive that the

practitioner has will immediately be transferred to a patient. A totally natural practitioner doesn't exist because if they were natural they simply wouldn't be practising medicine. The point is that human-related medicine doesn't work in the long run, for the short "miracle" and incredible one-off situations every once in a while it's great, but for the majority of people the "self" is still stuck and doesn't move.

There are only a few things that attempt to "remove", or at least to see the practitioner as being less important than the natural spontaneity of the body. The key to finding this are the Shamanic herbal traditions of the ancient tribes of the world as these give profound insight into the impossibility of "self" as a separate entity. The second are some exercises that act as triggers to spontaneous release which occur in many cultures under different names. In the modern world [David Berceli](#) is amongst those who help to free people from the confines of "practice" and into a communion with the natural spontaneity of the body.

While faith healing has its place, the reality is that very often it is an initial release but later it forms a block to actual recovery. The very charismatic guru or practitioner of medicine who is supposedly "free" and wants to "share their freedom" with others might appear to be an enticing direction in which to go. While there can be an initial and miraculous recovery from illness if a person is able to let-go and allow healing (via nature not actually the practitioner) to heal them, once out the other side and back in the "self" state which is what happens 99.9% of the time, a person will very strongly attach their ideas of health onto that individual who "helped" them as being the key to their healing. This creates the problem of hierarchy and the practitioner's ego grows and becomes dominating and the patient then becomes addicted to the process of it being "them" who has helped. They don't realise that all that happened was that they let go and felt the power of the body's own nature through them for the first time since they were young. All healing is auto-healing so although these traditions are useful in the short term, humans have to engage with other ways of seeing medicine as not being external to them and also that it is not to do with the mind but to do with getting into the body.

Gradually, modern science is fumbling to understand the process of the true nature of medicine through the use of placebo drugs.... when eventually they land on the truth, it will be something so simply that will literally blow their minds. In the mean time the BBC Documentary Horizon points out that placebo, science's "fudge factor" is becoming something that cannot be overlooked:

<http://www.bbc.co.uk/news/health-26191713>

In this documentary we see the scientist grappling with the problem of not telling the patient about the placebo and thereby lessening the effectiveness of the drug as the effect of them feeling "looked after" and able to "let go", is less. It is known that if you tell the person that it is a placebo, most of the time a person will not find the treatment as successful. There are cases when even when a person knows it's a placebo, it will work and too when there is no physical drug but a healing practices, i.e. the healer's expression, which is the placebo.... authority is perhaps one of the greatest placebos and the fact that all these people are scientists and doctors, they themselves sometimes forget, would have the highest placebo effect possible as this

believe that “they know better than me” is entrenched in our society. The problem about telling or not telling your patient is not the only consideration, what about allowing the patient to realize that their own bodies can do it? So one can engage with the mind of the patient and help them to understand their true nature and so them finding their own way to let go, or bypass this via the placebo that is actually “faith healer” approach and allow charisma and authority to be the power that makes them feel safe enough to let go. The first approach of helping a person be able to realize natural energies power through them is a *cure-all*, but it sometimes takes a long while to do this, the placebo method however is the one that creates hierarchy and authority, and this is lessened by still giving the placebo and telling the patient, however unless medicine is banished and one is equal to the “practitioner” then it still means there is a separation between patient and practitioner. If all one does is to allow the patient, (who is actually a person!) to feel warmly connected to, like a mother would their child, this goes beyond placebo, this becomes pure healing without the need for explanation...it is the return to the womb state that is healing, the return to the senses, this requires the death of the mind, but when it is offered most people understand what this feeling is. Nature is in this state constantly, the human however feeling separate due to the “self” and the human mind, needs to again have “faith” in nature, not in any human form or method.

In a way “placebo” is an expression which shows that in exactly the same way as hypnotic suggestion, many people like to be told what to do, they like to have the feeling they are being looked after so they don't need to “act from themselves” or more importantly so they don't have to have a “self” all together...this is the basis of Paul Mc'Kenna and Darren Browns hypnotic spectacles ...it is all about having “faith” in them and letting them take “you” over so to speak. It shows that many people in the population will easily be drawn into hypnotic suggestion that is why advertising works as well as placebo. These people also have the potential to deeply relax into themselves and realise that it is constantly available natural energy that is doing the healing not the external process, yes placebo is a trigger but if one realises in a deep and non-cognitive way of re-sensing the body, then the body heals naturally. The effect of deep relaxation in waking or sleep states is to lessen the resistor of “self” through the circuit of the body, it takes the brakes off and so the physiology works much more effectively and the body becomes stronger and heals much faster, exactly like an animal in the wild. When there is no “self” there is no problem, even when facing severe pain.

There seems several routes; out and out authoritarian placebo in all its forms be it hypnosis, pretend drugs, psychic and fake surgery, faith healing, etc. then there is the middle point of self-hypnosis, meditation and practices of mindfulness, and lastly there is attempts to help a person realize that it is natural energy that allows things to let go so helping a person re-ignite natural non-practiced sense of the body again, this is not mindfulness it is helping to see what is already there and completely missed by the sense of “self” which seems so large. This last category is something very unusual and profound as it is the end of medical intervention and the end of the requirement for teachers, it is a process that is driven towards being a witness to a person's recovery process naturally, not intervening.

The mind is the secondary aspect and the body is primary. This was always the way with the ancient medicines and as such, no matter if the person has a physical or

psychological problem overall, the basis for relief of this must come from the body. The mind needs to be pacified and sometimes this can involve allowance of a doula-like figure who is essentially a birth-partner, a person who is with you through the process creating the feeling of not being separate. This is a powerful energy and is often the female expression involved in healing. This, and only this, is a useful expression in the process of healing, but essentially the doula does nothing at all except protect the person from the madness of humanity for a moment, as if within a bubble. Apart from this, healing occurs when nature is ready for it to do so, it has nothing to do with the so called “healer”.

Since the origins of medicine the emphasis of the importance of the “healer” has been a dominant male, even in tribal society where this role was taken from the females who were the original healers. Masculine domination and ideologies of medicine based on this have become part and parcel of the human condition of “self” and as such it is the “blind leading the blind”. The process of healing is already innate and the “self”, which is both the idea of dis-ease and the one who believes he or she is invaluable in “fixing” this, are part of the same continuum of dis-ease. Hence there are few places that true medicine exists. The doula community and their tribal origins are perhaps the very centre of medicine today, those within it who truly understand the nature of what it is they are doing - or in fact not doing - in the process. All of medicine needs to understand the truth that the body knows and has tremendous power to heal itself when the block comes off and how these blocks come off is a very specific process of the individual and can often be a process of coming to dead ends.

It isn't about control and blocking others from “helping” but rather the realization that all that is needed is deep letting go. This is the case for all situations. There is no healer apart from nature and all healing is innate.

As the energy of the human goes from the head to the body, so the body is re-sensed and forms psychological changes. Most cases of healing occur when the feet are re-sensed by a person who is sick. Once the feet are reconnected to, this is the furthest place from the head and the place that is least connected, and as a result when blood flow goes down to the feet this literally expands the mind opening out the processes of cognition tied to a particular state. This is why body-mind therapy is always a focus on the body to heal the mind. Psychology believes you effect change at the level of the mind but in most cases this doesn't work in any deep way. Connection has to come from below and pacify what is above. This is a curative process that the body naturally goes through and it is seen in those moments that are truly miraculous when a person stands who could not walk. The neurology has found another pathway because the whole body is functioning at one, instinctively and spontaneously. It proves that this is possible, not that “god is great” nor that the Shaman or “master” is great but simply that given the right situation the body knows how to heal itself, how to die to this moment - now and how to let go without any kind of intervention. The Oneness of life knows no bounds.

David Nassim
15/2/2014

How to find god in Richard Dawkins: An example of how fundamental premises always reveal root delusions.

Richard Dawkins' "The Selfish Gene" is one of the foundational books that attempts to understand the nature of nature and as such appears to be a vital expression that must be connected within the modern world, perhaps to explain and understand ourselves better as human-animals. However, are this book and its writer accurate about their explanations? Are people right to hail Dawkins as a genius or is he just opinionated, as ever it is likely to be a mix of the two.

Before I start this article I would just like to state for whoever may wish to read it, that I have nothing against the man Richard Dawkins or his scientific followers. My main interest, as is his, is to reveal the "truth" as broadly and as accurately as that can be expressed, which to me is about the nature of inclusiveness. If something is true then it is true in absolutely every case and for this to work we need a concept that can deliver this. Unfortunately there is no such concept, but there is a sense or feeling that all of life is utterly unified. This can't be scientifically proven and legitimately underlined for people who need this kind of knowledge, but doesn't that highlight how limited science is and the narrowness of "reason"? However it does not take away the feeling/ sense of a Oneness at the heart of things. This has troubled people throughout history, and those people want to attempt to somehow explain the unexplainable. This is like a drop of water attempting to explain the sea....

However this process goes on and on, for at the moment humans are in a stage of pre-transformation before we move to another stage where this head stuff won't account for as much as it does at the moment. Till then, however, the only way to see through the thick thicket of ideas and ideologies that the human mind has created, obscuring her/his true nature from her/himself, is to understand how an argument begins. When we understand how a person sees the world from its very roots, then we have a chance to see how, on top of this, a huge super-structure can develop which essentially is as surreal as their original mis-observation, or simply their inability to feel. When we build a structure on sand it is bound to fall down.

Richard Dawkins is an example of something that I would like to call "the non-enquiring mind", (I am using his expression in his literature as an example). It is a state where certain passed-down knowledge is seen as fact and is the basis of an argument, essentially this is called "dogma". However this knowledge is never once questioned to see if it is true, not intellectually but through the senses, the feeling sense that is a gut-sense or a heart sense. It is deeply unscientific to "sense" in this way, but nevertheless the enquiring mind leaves nothing unturned and so also has to question its own validity and existence. Unless this is done, what's the point, it's just another opinion.

Some people might say, “well this is all philosophy” but in fact everything that comes from all our questions is philosophy, it is asking the fundamental questions first and then, only if we have truly got the answers, moving on and building an argument on solid foundations, not on a whim or whatever fudge-factor suits us.

The text that is most foundational to Professor Dawkins’ expression in the world and his authority is based on a book called “The Selfish Gene”. Dawkins points out that the body is like a machine and genes run this body and are focused no matter what on survival, not on the species or on the group or anything else, they just want their own genetic material to be passed on, every action is “selfish” in this regard.

I have no contention whatsoever with this statement except that what *looks* “selfish” on the micro-scale looks very altruistic on the macro-scale to the human mind of duality. The problem is that the human mind tries to apply values to nature. I wrote about this in an earlier article called “Scientific Moralism and the “selfish” gene”. However, the key is that if we ask, via his literature, what he means by some of the words he uses, what we inevitably find is that he himself does not know because no one does. Let’s look into this...

So the question is, if genes form the body...fine.....what forms the genes? The answer can be plainly found in Richard’s book....he might suggest that the genes are a collection of a group of atoms that formed stable states. Obviously this isn’t good enough for the child-like enquiring mind, so we ask: what made the atoms form molecules that ended up forming stable states that ended up forming genes? To this Dawkins is ready with the answer as ever.... “natural selection”, in fact what he is explains is that stable states of atoms and molecules are one of the earliest forms of natural selection. Ah,... so we have a “term”; “natural selection”. So the inquisitive child is bound to ask, what is “natural selection”? or another way of saying this is, what is “evolution”?

Dawkins admits “*evolution is something that happens willy-nilly.....*” he also quotes Jacques Monod who points out “*Another curious aspect of the theory of evolution is that everyone thinks he understands it!*”. In other aspects of the book Dawkins suggest events of nature occur “*by accident*”. I would certainly not suggest that it was “on purpose” but to say something happened “by accident” is to be sure of yourself! It does not help at all for Dawkins to say in his book what he really thinks the origins of life are and that in other books he attempts to use different theories about the origins of life on the planet in order to somehow show he has a broad-ranging openness about scientific theory....but as such what we find out is that “natural selection” is essentially a strong contender for being the origin. Yet this term is not defined....what is natural selection....?

Well Darwin himself just implied that it wasn't god, but what it was he did not know. He used the term “natural selection” to differentiate it from “selective breeding” which was something humans did. He wanted to make the differentiation between what he saw as an

artificial process that humans had done and the process happening in wild-nature and so he called it “natural selection”.

Unfortunately this is all we’ve got...we have no notion of what natural selection is, we have plenty of guesses about how it works and the possibilities of its function but it seems so random that to Dawkins essentially it’s all a bit fuzzy and he’s not really sure of himself in this area. However, in a sense it’s not his realm, he’s concerned with what comes after this bit of evolutionary history, the process of the genes that make up the world.

But the philosopher child simply isn’t convinced. Why would it be that a person supposedly can understand something at the stage of the plant when he can’t tell you anything about it at the stage of the seed. Dawkins may or may not concede that not everything is known in science and that it’s what is known now that counts, rather than on creating “false gods”. But unless one really understands how the gene became a gene, isn’t the gene now a false god, as it simply isn’t known where or how it is formed in the first place.

As such we can start to begin to understand the language of Richard Dawkins and see why, like many other religious people before him, he has simply changed the terms he has used for god. Dawkins is one of the greatest believers and men-of-faith that there is, but neither he nor his followers are able to see this. He has accepted a term that is the basis of his work yet has little or no understanding of it...for “natural selection” read “God”.

Once we do this throughout Dawkins’ work we can see that this term is a fudge-factor at the origin of his expression. It is something he has not looked into because quite simply it is too big a question and too frightening to contemplate what this premise is. It is the “mind of nature” or in Daniel Quinn’s terms “the way of the gods”, it is not for humans to know and Dawkins kind of recognizes this, but then breaks away from his feeling and uses reason-only. This means he can see two worlds: the world of natural-selection, whatever that is, which is impossible to define so is considered his “miscellaneous box” and the world of “reason” which is everything that happens after natural selection and has to do with genes. These genes that he is interpreting are “selfish” in their action, though he is unable to know this as he doesn’t know their origin or possible purpose or no-purpose or whatever their intention. Nonetheless, to him it seems very likely that the genes are “selfish” and that life in general is like this. To another person it might be different, they might see the whole thing as an altruism of “love and kindness”, others will see another viewpoint, but to put it clearly to the reader seeking truth....who cares? Do we care about the mind of a specific individual who believes he knows something which has no real foundations? On scientific terms alone this is a problem, let alone for people who need a visceral sense of something.

As a result we are simply left with opinions, opinions from viewpoints that cannot

know. While I do not take any viewpoint at all on this, it is interesting to me to note the people who literally say “I don't know” rather than the ones that say “I know”. The ones who say “I know” *have to be* partially incorrect or they certainly are not the whole truth. The ones who say “I don't know” have the possibility of getting a sense of something which actually might satisfy their thirst for knowledge because quite simply this thirst just dies out, like a bad habit.

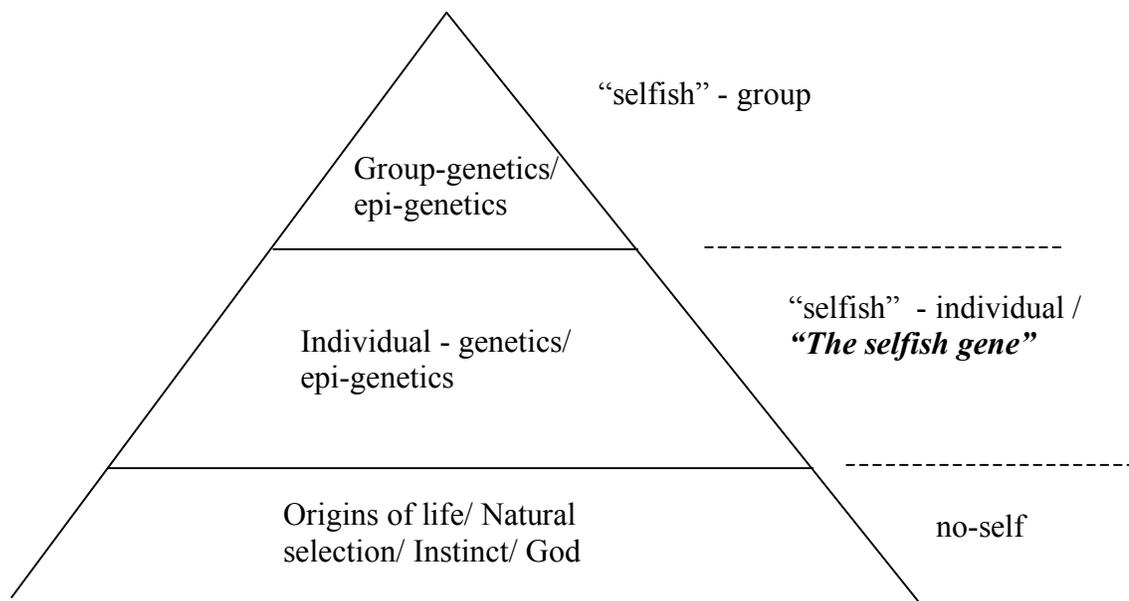
It is also interesting that while Dawkins criticizes religious people for having faith in things they don't understand, he himself does the same under different terms. He bases theories and ideas on these, just as they do in the formation of their theology. This is why science and theology are one and the same thing, different ways for the mind to view things but essentially the same. What is different is faith, or a real sense of something that is not intellectually sound and also cannot be explained to anyone. This faith is not a religious expression, it is beyond religion and any kind of ideology, it is a feeling of non-separateness with all things that cannot be explained away and which some people describe in different ways. In fact it is my feeling that Richard Dawkins has this faith within him and this awe of nature simply as it is without dissecting it, without “unweaving the rainbow” and before the “watchmaker” was blinded. It is something which lives on in him and comes out through his passionate expression about the world and the things in it and his rigour that “reason” is everything. Within all of these expressions are genes and within all of the genes is life and that life is still a deep mystery which no one can explain. So for some that mystery is called god, for others it is called “natural selection” but does it matter what we call it?

Dawkins is not the first to fall into this trap. Another intellectual genius of the last few hundred years was Immanuel Kant, the philosopher and Christian. He ordered the world into what he called the “Numinal world” which was something that couldn't be explained except by God, and then the world of humans which was dominated by “reason”. In fact he is the father of modern logic in philosophy, in lineage to Aristotle, one might say. Just as Darwin had done before, it was clear that there was a divide between the human expression and something else, something unexplainable. Dawkins is in a lineage from Darwin and so takes on his mantle, that very premise that Darwin made in attempting to separate the artificial nature of the human mind or “reasoned ideology” from natural expression which was weird and unknown, something that seemed to the mind to happen randomly. Kant however had deep faith, he had a sense that the “Numinal world” was something that came into the human world in bursts like sudden eureka moments, points or “channels” of revelatory understanding, enlightenments of sorts. However, all these people come under the term “dualists” as they have a very strong dividing line between what is real to them in the human world and what isn't and therefore can't be understood or reached.

Dawkins' main thrust in “The Selfish Gene” is to look into the debate held in biology at the time he wrote that natural selection was based on group-selection rather than

individualistic gene selection. Dawkins suggested that it was not the survival of the group that mattered to nature but the survival of the individual genetic line. This of course is his opinion, no more and no less, his experiments from the beginning were retarded by the fact he could not see beyond the original premises of his teacher, Darwin, his life and the world he found himself in a world of nuclear families and a nuclear society. “The Selfish Gene” is a work of art, and art reflects society, other than this it is by no means factual, but offers an image about how society and the human mind sees itself at that moment in history.

If we look at Dawkins’ theory in relation to everything else, a diagram forms:



The point Dawkins makes is valid, that group genetics are not the whole picture, but if he goes one step further he also needs to see that individual genetics is not the whole picture. Anything based on top of something else had better understand what is beneath it, otherwise it is founded on nothing but the mind and reason, which both Darwin and Kant and so Dawkins should agree, is only a small aspect of what truly is.

As we ask the questions of the origins of life to physicists who traditionally take over the role of delving into this question, they are considerably less happy about forming a universal theory of everything and increasingly likely to say “we don’t know”. Until they are sure of themselves, chemistry and biology don’t have a leg to stand on when making theories, it is entirely speculative and experiments based on these therefore only skew

the picture even more as they provide such a narrow view. It is a land of opinions until universality of science and philosophy comes about, and they may be well informed by ancient cultures that it is an answer they will never be happy about, mainly because it doesn't exist.

It is my feeling that the human mind is breaking down. The process of splitting things off and separation happens in wild-nature too, in the process of decay. My feeling is the human mind is fermenting and falling apart which is vital for the next stage of the process, whatever that may be. Either the human dies with this mind, or they return to the animal kingdom perhaps in a different form than that which we have now. I suggested a name for the new human "homo buganesis" or the "bowing human" as I feel the return to the earth and eventually to all fours may well be more suitable for nature's new direction. Of course this will take millions and millions of years, but the end of the intellectual mind is nigh, it is in itself an expression of the breaking down of life towards death, just as grapes turn to wine and wine to vinegar...

Dualism is the state of the human mind in a stressed-out state, seeking for something "meaningful", for something to have faith in, to re-connect one to nature and with a want to return to the womb of nature. Dualism is the fertilizer by which the new movement of human comes about where "reason" is left to rest and sensation once again becomes the foundation of the human. The mind is let go when it is ripe for this to occur. To those for whom there is a sense of faith, there is somehow the beginning of the end of this dual quality and a sense of something far more than intellectualized concepts grows within, something unexplainable and wise, eons old, and a realisation that the great mystery of life can never be unravelled as it simply is unknowable. This we might call Oneness or Non-duality, or something else, for it has no real name.

Here are 3 Chapters from the Tao Te Ching:

Chapter 1:

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

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

The nameless-Void was the beginning of Heaven and Earth

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

When there is no identification with the mental-emotional, this is the Natural state.

When there is mental-emotional-identity/desire, observe its manifestations.

These two qualities are of the same source, but seem to diverge when spoken.

Both are from the dark Source

Darkness within the darkness

The gate to all mystery.

Chapter 65

The ancient Natural people knew Naturalness, they knew it could not be “used” to “do” anything, especially to make people more intellectual.

Naturalness allows people to be more simple

Why is it that Natural order does not arise?

Because people are restless and individualistic as they are taught to be intellectually active.

The nation’s tyrant is the one who uses his intellect to govern

The nation’s true ruler is the one who uses no-thing and allows Nature to govern.

Knowing both these principles and seeing them both

Is known as Innate-perfection

Innate-perfection is profound and far-reaching,

It draws things to turn back and return to their Origin.

Chapter 81:

Truthful words are rarely embellished;

Embellished words are rarely truthful.

That which is Naturally-virtuous cannot argue

That which argues cannot perceive Innate-perfection.

Wisdom is not found in extensive intellectual learning

The extensive intellectually-learned are not wise

The Natural-human does not hold back.

Expressing outwards in the world there is great fulfilment

Expressing outwards in the world there is great contentment

Naturalness nourishes all and cannot separate

Naturalness of the Natural-human is awesome and cannot contend.

Please also see the work of Douglas Harding, in particular his answer to explain the problems of scientific narrowness in “[The Science of the 1st Person](#)”.

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

David Nassim

25/2/2014

Reducing population via sexual freedom: How natural sexuality balances population size.

It is often thought that if we were to end all laws then everyone would “go around murdering one another”. What an interesting thought!....why would there be this belief that if you are “allowed” to do whatever you want then this anarchy (literally without monarch or without head) would result in an immediately murderous and aggressive expression.

We have been captives of our own ideology for so long that we believe that outside the prison of our minds lies a lawless land of savagery and that laws are there to protect us by preventing us coming into contact with it. In wild nature there is no hierarchy or law or formula, yet it all works perfectly without these things.

For thousands and thousands of years we have not lived without laws. So there no-one alive to say what that was like. We might remember a faint sense of lawlessness as infants but that's it. So how do we know that society would turn into a hell if we dropped laws? Actually we don't. The only thing we know is what happens when people break the law, which means that there is an existing law and therefore there'll be an equal and opposite force bound to go against it. When laws are formed it is absolutely definite that there will be a draw to break them.

The duality of right and wrong, good and bad, is all about the human condition of seeing fragments of things and the inability to see the whole. This dis-ease is also what gives us a feeling of separation from the natural environment and from each other. As such this makes us feel that we need laws, it seems we need to make things stable in order to prevent chaos, which is essentially living in the Unknown state, the way wild nature lives. But what is “bad” about wild nature? Nothing, there is no “self” in nature and as a result it all runs smoothly.

The human condition is a dissonance of energy that is currently in transformation. The next phase of human life may mean a physiological transformation into another species altogether but this is not going to be the “homo-spiritus” of the new age movement but actually a return to the earth, a return to nature, if it occurs at all. The indigenous populations of the world had an understanding of this connection and far from being “evolved away from”, these are the people who have far less dis-ease than modern man. The modern new age movement involves a process of “upping the pitch” and “heightening consciousness” or “raising awareness|” but actually it's the other way around. The return to the earth, to the senses and the body is how the human can return to the animal state, the most serene and “enlightened” state possible. It is far from the idea that there is a stepping-stone of karma to end as a monk in an enlightened state, this is trash. Nature is already enlightened, already one, it is just the human that is for the moment in a confused state.

Through the use of the shamanic herbs such as Ayahuasca and others there is a return to the natural state, a return to the feeling of the animal body again. In this feeling there is a realization that while all of life is one and all of suffering is unified, there is an instinctive sense to return to the forest of our origins. This movement, at whatever level, is happening all the time within the human being, there is a constant want and

yearning for return to the natural state and therefore a constant yearning for freedom from the bonds of laws and idols of the modern world.

Legality in marriage and monogamy has been the fundamental basis from which relationships take place in a massive percentage of the world today, forming isolated nuclear units/ families. In no way is this what the natural human animal understands and so there is a huge discrepancy in the experience, for example, of the Ayahuasca experience and the “real” life we all live. This extreme difference in states is the shock of the shamanic experience, but actually all it does is show us how far displaced we are from the centre of the natural state. Monogamy is the dis-ease process, particularly of the yang quality within society. The yang meaning the quality of masculinity within men and women that attempts to control and restrain by force. The nature of monogamy is a warped-yang contraction of sexuality that is bound.

Captivity is a key issue in what is occurring today via laws and the laws that extend to marriage and relationship. They are all tied together to allow society to function the way it does. However if we look to our primate cousins, we find that we have exactly the same issues as they do when it comes to captivity. It has been shown many times that sexual frenzy in Bonobo apes and violent aggression in Chimpanzees increases dramatically with captivity. These behaviours heighten and increase in an attempt to discharge nervous energy at being held in a captive environment. If we then look at ourselves we will find the same to be true. Because we are held in our own captivity, the captivity of the dis-ease of “self” and “individuality”, we exhibit a hyper-sexualization and a hyper-violent tendency.

Most people when considering the potential for polyamory, [which is a useless word for what is really natural-sexuality] feel without a partner who is another individual person that sexuality would be explosive and people would be “doing it everywhere”. However the actuality of release from bondage is far less titillating. When a person can actually have all the sex they need, when there is no limit imposed and no right or wrong about any of it, then what happens is that there is no depression, no desperation and no containment of sexuality. As a result it falls back to a natural level. Not only this but it is likely that there is a universal sense within humanity that there is over-population and as a result the want or drive to have many children may be less.

D.H. Lawrence spoke of “sex in the head” as differentiated from “sex in the body”. He was making the point that sex in the head was very different, full of fantasy and ideology based primarily on restriction of sexual expression and thereby the warping of the person into having fetishes and fantasies which release the tension or torture of being held within confines. Indigenous populations are rarely overpopulated, yet they were/ are deeply polyamorous in their expression. So how could this be? Well quite simply when sex is not focused on and there is less captivity, so less need for release, then sex actually falls into alignment with any other function of life, it is no different from anything else. It becomes normalized, not hyper-tensed. Sex in the body, so to speak is very, very different from the fantasized ideas that occur in the modern world. Sex in the body is when there is actual sexual drive that comes from the body. This is different from the forced arousal that is seen in the use of drugs to create erection or female arousal, or even those used to prevent periods and create contraception. Basically if there is no drive then the body is either stagnated or exhausted and that is the way it is. While the head can want something the body needs another and the body

is always the truth, although the mind sometimes distorts this. Hence sexuality that comes from the body, having no illusory device or social ideology attached to it, is therefore fundamentally always natural. When sex is jointed with the mental illness of “self” it forms all kinds of disturbances that are what sexuality has become today. The reconnection with natural sexuality is when there is no fantasy. This goes totally against the notion that fantasy is part and parcel of “health sexuality” - actually it is only healthy within the context of a society gone mad.

The population explosion we are witnessing today is far less to do with lack of contraception and far more to do with the nature of formatted sexuality and restraint on the human within society. When there is captivity there is bound to be a response of hyper-sexuality. Actually the move to sexual liberation is something that will not be the ridiculous images of orgies and population explosion, but rather the eventual realization that sexual connection doesn't have to be anything. It isn't something that always needs to end in orgasm for male or female, although it does so when there is energy that reaches a cusp. It doesn't need to be forced, it doesn't need to be fantasized. As with animals it is a totally natural and naturally induced phenomenon that isn't between individuals but is an expression of transformation within Oneness.

The point is that natural sexuality is yin-based, it has no attempt to control or own and as a result it is cooler, less tense, so is less heated and irritated. Much of the population of the world is born of anxiety/ irritation. The feeling of impending doom can turn people immediately towards sex, as can captivity in the way humans have captivated themselves, and as a result most of our feelings about sexuality in the modern world are about restriction and overcoming. They are not about natural free sexual response; in fact this is almost unheard of in the whole of humanity.

An entire population of people has therefore been created from anxiety and loaded with fear. It is no wonder that, like it or not, the human population is experiencing so much infertility. The body is simply saying “no”, or feeling so unsafe within our current environment that people are not having children or at least are extremely cautious. Eventually our control of sexuality and the laws that bind us, which have created the population explosion, the traumatic processes of nuclear family and separation in all expressions of life, will come to a point of being totally unsustainable for the planet and then these laws and expressions will topple. Everyone believes that this will be catastrophic and while it is true that it could be, but only catastrophic to the “self” that believes it needs to control the entire world. For our foundational human-animal essence, however, it will be a glorious release into the hands of nature once again. As we return to trust in our body and in nature and in the One expression that is the universe, we will regain a boundless acceptance which we remember to be our origin.

David Nassim
25/3/2014

Destroyer of worlds: the human as nature's agent of transformation.

"We knew the world would not be the same. A few people laughed, a few people cried. Most people were silent. I remembered the line from the Hindu scripture, the Bhagavad-Gita; Vishnu is trying to persuade the Prince that he should do his duty, and to impress him takes on his multi-armed form and says, 'Now I am become Death, the destroyer of worlds.' I suppose we all thought that, one way or another."
- Robert Oppenheimer, 1960

Oppenheimer was a scientist who headed the American war project to create an atomic bomb in the 1940s. Two infamous bombs were used on the civilian populations of Japan killing hundreds of thousands of people, first through instantaneous flashes of sun-like heat and then radiation fall-out. The above is the answer Oppenheimer gave in an interview regarding his feelings about the bomb and its aftermath while visiting Japan in 1960.

In Oppenheimer's dismay at been the figurehead of a movement that ended in the kind of destruction he saw, the image of Vishnu comes to him. This is a key image. While Oppenheimer felt the unquenchable grief of thousands of deaths that he began to take upon on his shoulders, something he would carry with him all the rest of his days, actually the image he used is something beyond blame and beyond morality. Vishnu is not a moral image, it is in fact an image of nature's cycle of life and death, of the hugeness unseen behind the individuality of lives and is the single entity that is all of life - the god with many hands is all of us, as billions of fingers of these hands.

So why are humans so destructive? If we look at ourselves and see how we have impacted the world in comparison to other animals, we are the only ones driven mad by this illusion of "self", going about the world in the way we do, expressing the way we do and being destructive all over the place. Wars, be they within families or within societies or international style, are all about the same energy flow, whether it be the process of picking up a stick or to press a button, just with larger and larger weapons. Oppenheimer is no different to the 10 year-old who pushes his classmate down some stairs. The energy of violence is the same.

Why have we gotten into such a state? Who is to blame? Why is this happening? When will it end? All these questions have been asked for thousands of years. Always we see a time of relative peace followed by a time of total destruction and generally as time goes on there is far more destruction than peace. Yet humans see themselves as higher entities than animals. We see ourselves as forms of life that have to be better in some way, otherwise why would we be struggling so much while the other animals have it so easy. There must be a "higher purpose"...this is the ideology of the modern human. However this is really not the case. The human is an animal and one that through nature's own expression has needed somehow to "go mad". Whatever the reason for this is as unknowable as why the sun rises and sets every day, however it is simply what it is. It seems the human being is set up as an agent for the destruction of the planet and this has been building up for thousands of years.

The Chinese describe the human being as “fire on the earth”, it is as if the human ignites whatever is in its local vicinity and burns it to the ground, like a fire or a lava flow. The energy always seems to eventually kill off the land and the expression of what’s going on in and around the vicinity of the modern human settlement. The human female is biologically able to conceive at any time, very different to many other female mammals where this is only possible at specific times in a yearly or life cycle. We are set up to be able to have more and more children...why would this be possible within nature’s expression? Again there is no answer. However, instead of just thinking of the human as a “higher being” trapped in turmoil, the human very seldom actually recognizes themselves to be a “destroyer of worlds”, an agent of nature that is bringing what is to an end. An important question is, why would this be “bad”?

Satanism and the “darker arts” have often been counter to the Godly expressions of the Church. But with Vishnu and ancient Indian culture we see the clarity of an age before good and evil started up in dualism, we have the image of a god that is all things and that expresses both life and death as one. The point is that instead of seeing ourselves as people who are higher or lower, we need to see what we are and realizing our true expression for that. It is clear that the general expression of the human, no matter how hard they try to reconnect to the land and be “at one with nature”, often through sheer number and overwhelming previous activity, is always going to be a destructive force in the world.

The Mayan calendar considers this time to be the end of the 4th age of humans and the beginning of the 5th age. Many consider this to be the end of the world, and some consider this to be the movement into the new age of higher purpose and ideal. My feeling is that there is a time to live and a time to die and the human has lived very exuberantly over thousands and thousands of years. Along with James Lovelock, I believe the process of change that has already been done is a tidal wave that cannot be stopped. We have already set in motion our own doom or destruction many thousands of years ago and so the stopping of this now is inevitably impossible. I am not saying this is the end of all humans but probably most of them and this process might happen many times, of building up the population then clearing the population again until the human being changes or transforms into something other than what it is. I don't mean a multi-dimensional being but one that returns to an alignment with the nature of the planet and the sustaining of life that's on it. Until then, there may be many “great floods” until the human is washed away.

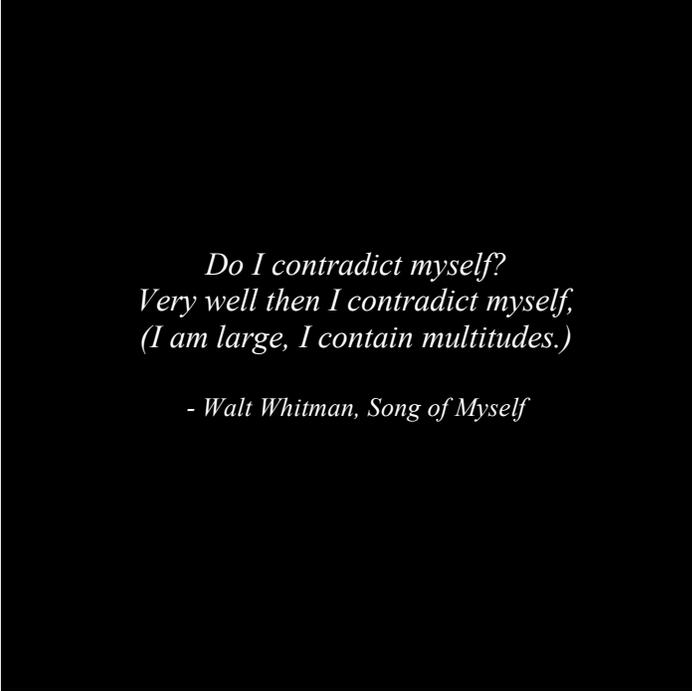
Many would like to describe themselves as the “higher beings”, as the ones who are going to “evolve”, “transcend” and become better and more, but what is wrong with what actually is? Why can't we be both the formers of life and the destroyers of worlds? In order to at least see the reality of life we need to accept all its transformations from birth to death. We are very good at birth, very bad at death. We want to hide death in the shadows, and place importance on life. But for the indigenous peoples of the world there is a realization that the end of all things is not only inevitable but also just as it should be. There is no fear at being in a time of ending, as this is what it needs to be, life will return to the Great Mother and form something anew, everything will be forgotten and there will be a return to the unknown. Perhaps the whole thing will happen again and again, universe after universe, coming in an out of existence over and over again infinitely.

When life and death can be seen as one, the human will return to peace. But for now the duality of the state of mind of “self” keeps us at war, and this has to burn off. The transformation to “selflessness” has not yet come and so we face death with fear, but when there is no “self” there is nothing to die, no fear. This is ripening within the human but has not yet come about. While it will inevitably do this it may not end our expression in the world, or our need to have more children and it may not end the process of global destruction. What it will end is the idea that the “destroyer is bad and creator is good”, it will end the idea that unconditional love is conditional only to those that “do good”, and it will end the idea that any of us are not both Hitler and mother Teresa at one time, or Oppenheimer and Louis Pasteur together. The ending of the idea that anything is spilt into separate parts will at least be the end of the suffering, the conflicted state, the madness of the human, and therefore the death of this duality is the only “death” there is, for in Oneness there is immortality, freedom from the duality of opposites.

In John Boorman’s great film “The Emerald Forest” the indigenous people call the people who are encroaching on the edges of their forest home “the termite people”. This is a brilliant description. If we recognise our similarity to termites who have extraordinary abilities to use resources and override the previous balance of nature, we can see that one day we will eat ourselves out of materials, or we will be struck by some dis-ease that kills just termites. If we can see ourselves and our ways as nature’s agents of change, even if that change is to reshape the planet, to agitate the surface to allow what is to be re-absorbed, then so be it. There is no right or wrong, no good or bad, just like the life of a termite.

David Nassim
10/4/2014

Reincarnation, Karma and other Chameleons: The impossibility of division



*Do I contradict myself?
Very well then I contradict myself,
(I am large, I contain multitudes.)*

- Walt Whitman, Song of Myself

Many theorists within the disciplines of psychology and philosophy, such as Carl Jung, Rudolph Steiner and others, have been involved with understanding Oneness. This is either from Steiner's expression, a monism of intuition, which is an energetic field that is also expressed in the new-science of quantum phenomena, or Jung's collective consciousness, which is best described as super-consciousness because in this way divisions are not made. However, both men also had a great interest in the ideas of reincarnation and karmic cycles.

Historically it is in the Vedas of India that we get the first glimpse of the reincarnation ideology, as well as in other ancient traditions the world over. However, what is misconceived here is that the ideas of reincarnation at the time of the Vedas are the same at the time of a modern western person's viewpoint, or in fact later conceptions of the ideology within the east, in attempting to understand it from a more individualist-dualist view. Reincarnation as an ideology has had many re-interpretations up until and beyond the "Tibetan book of the Dead" (800AD) and other such literature. We have to look instead at the main principles in order to understand reincarnation at its roots, before it got spread around the world influencing religions in the Middle East, Tibet and numerous other growing cultures. The point I want to look at is much like the perfect expression of Whitman above, this is the kind of thinking that is root to the ideas of reincarnation and "past-lives" and Karma in today's world. The problem is that this base is lost and as such, if we look away from the Oneness for a moment, we can very easily slip into a duality, which is something that the above scholars seem to have done.

The problem of reincarnation, as we see it today, is that it presumes a person has something called a soul, which goes beyond the body, has a separate identity in its own right and manifests in a body. At death, it takes on a new form, living and dying in another body. Therefore it is considered there is indeed a body and a spirit and that these are separate. This is fundamental dualism. The problem continues, since, in such a situation the body-person has memories of previous lives, which were supposedly lived by that soul. This means that in this life a person is attempting to deal with all the memories and situations that went on in previous existences, with all the “karmic consequences” that the past lives have lived. Karma is something that has again been skewed in modern times. It is seen to be more than just a simple process of a movement into streams of reactive or hallucination driven/past-memory fantasies being played out, and given a god-like dualistic retribution ideology in that there are situations from the past, which “catch up with you”, so to speak. If a soul has done “dreadful” things in past existences, then repercussions occur which are supposedly about the balance of the universe, causing more or less suffering through a person’s existence. This can take many forms: disabilities from birth, defects, damage, injury and accident, all come under the category of karmic retribution of some kind or another, pointing out the obvious, that all events are linked together. However, for the believer there is a fatalism involved, since one cannot get out of the domino effect of past karma, so one simply needs to deal with whatever is occurring. This developed into politically-motivated ideologies like the Caste system in India which is based on a Karmic ideology of hierarchy and notions of “higher” and “lower” states of poverty or riches which cannot be meddled with, often for political rather than religious bases. While Karma does give the notion of the nature of the mind and its process of causing domino effects of the dis-ease of “individualism”, the now warped idea of Karma can be said to be its own dis-ease!

Ultimately there are numerous problems with this picture, based on fundamental Oneness/non-duality or monism, whichever word you like. When something is One, it is one, you can’t make a division, which would be implied if there was a separate floating soul that reincarnates at birth and floats away again at death. This misses the deeper meaning of the nature of reincarnation. Karma occurring to an individual is also an impossibility, as within Oneness no divisible person exists. So if reincarnation doesn’t exist, then what is the reason for the memories? Why is it that people feel they have had past lives and *déjà vu* experiences, all sorts of dreams and feelings from the past? When we consider Oneness as a thought process or concept we are looking merely at ideas. However, what what I’m talking about is what we see and feel in the observation of nature, so see if that corresponds to your own experience. When we look at nature, we watch cycles and patterns, there is a flow of expression, things are born, grow and die. When something dies, new life grows, when something grows, death also occurs. There is a Oneness, therefore, of life and death. However the ground state is death. Like Jung’s expression of the super-conscious, if we take the least mind-based expression of this, it is simply Oneness, an energy pool. This is like the origin of life on the planet: as life emerges different forms occur, then they die back into the pool, they express as something and then fall back into the darkness. This is the nature of forms. The forms, be they humans, animals or plants, all grow out of the Oneness, then fall back into it at death and then other forms grow out. It’s a bit like a fist - hold the fist of your hand tightly

closed, then open it out, the fingers represent life; allow the hand to close again, this is death or return.

Thoughts are like this too. There is a still pool and from it, without cause or reason, a thought intuitively emerges. It then forms something else, like a cloud in the sky, or a ripple, which moves to stillness again. This is the nature of all life and everything. The ancients understood the original Oneness, in India called Brahma, with Atman as the expression of this, as being a finger of the hand of Oneness within the human. From this perspective, reincarnation means the re-formation of a human being from Oneness. This of course is going on the whole time. Just as one finger closes, so another opens. When reincarnation is seen to happen, not to any one individual but as the nature of Brahma or Oneness itself, then we can talk about reincarnation. One could therefore draw a connection between reincarnation and the evolutionary understanding we have within modern science, although broader than this materialist view; that energy transforms and re-forms over time. This, too, was known by the Vedic peoples. The human being is part of a larger picture, that of the body of humanity, we function on the human wavelength, so to speak. As such, there is a resonance of thoughts and feelings associated with this, rather than of elephants or dolphins. Generally we can more easily connect to humans than to other animals, so in life and in death there is a field of energy which contains all past information within the present, as held memory, within this Oneness. As past and future are mere concepts of the mind, present is the only true experience there is. Even memory is experienced in the present moment, so in essence there is no past and as such no possibility of going into the past or the future.

There is however the “field” of everythingness, which also includes past expressions in the collective mind – energy vibration that is human. At deeper states of sleep and trance a person becomes very receptive and can connect to this, which is what Jung termed the super-conscious. It is really just like a constant radio signal, providing the echoes of past expression in the present, a kind of memory bank of everything which humans can access - the human-frequency - just like the fact that we can only see a certain spectrum of light. Also these past situations are not *owned* by anything. When the person is receptive, they may be listening to Radio Ancient Egypt one day and the next day Radio Mexico, the point is that the stations can shift and change. No person owns the information because there is no individual. If there were, this would be like a nerve cell saying “no, sorry, I own this impulse, I’m not passing it on to you because this bit is mine. I need it to do some deep psychotherapy on my life”. This unfortunately is a state of contraction of a person’s ideas, to believe that they have an absolute body and soul and want to hold onto it. But why would such ideas have arisen?

As always with the human mind, the answer is fear - fear of the unknown, fear of death which is the fundamental human fear of the dissolution of the person they think they are. Simply letting go into a totally natural, automated state of being, where they do not have a “self” to speak of and as such behave as animals do, simply being One with nature, is the alternative. Somehow humans believe that the nature of self-consciousness is something that is a highlight of adaptation rather than another nuance of nature, that moves to extinction, as so many other species have done before us, when an adaptive

ability has become a burden. Humans would like to believe themselves to be at the top of a chain of hierarchy of maximum consciousness, being in the state of the monk, rather than the low level of the ant or the earwig, but actually all are at the same level. There is no hierarchy at all. Some animals can swim underwater, some can smell blood a mile away, some can see a needle in a haystack from a hundred yards and humans have memory and mind. There is nothing special here, just adaptations – and they are all beautiful.

Karma and reincarnation are allied concepts - reincarnation is about the cycles of life and death which are recurring events, not an owned “incarnation”, but rather of Oneness, with which memories are also associated. So what of karma? This is not happening to the individual either but is seen within the human species as a warping of the mind. Fundamentally, Karma is a belief in the past - the end of karma is when the belief in the past ends. Karma really is the flow of the cycle of constant agitation of the mind, it is the idea of separation at its root and the in-born notion of something happening to the “individual”. This means that ideas and thought processes that went on before, during and after birth for all humans on the planet at that time, also cause a particular load of mental ideas on a “person’s” life. This however, depends literally on a “natural selection” process which the karma or simply mind-attitude of separation can be seen through - utterly dissolving in a flash, or gradually being worn away. The nature of karma as an absolute, if it is considered to be owned, i.e. “your” karma or “my” karma, is also associated with ideologies of separation, which are the root basis of fear and lack of clarity.

The web has no weaver, there is no separate being pulling the strings, just extensions of that which “I” am. I can be seen in various ways. There is the view of me as the individual: the view further back is of “me” as a town, the view still further back is the country, then the world, then the solar system, then the universe. Or if we look inwards, we can go from the human “me” into the cells and then into the genes, the molecules, the atoms, then to sub-atomic, and finally into the nothingness that exists within the fundamental particles, as well as in the background of the universe. The point is that “I” have an entire hierarchy of expressions, like concentric circles, and the inner and out circles meet in Oneness. Therefore “I” only appears to be contradictory, because from the mind of the modern human adult I am an individual, but from the sense and instinct of an infant, a person rooted in native culture or those who understand the ancient ways, there is no such contradiction, no such problem, as there is only Oneness. There is nothing else but these thoughts and intuitions. which are simply known to be the direction from the whole movement, the whole body of nature, rather than “my own” idea.

Matter and energy are intimately One. A physical existence is utterly united with energetic or spirit qualities. Everything that is physical has spirit, even a dead body has spirit, it is just not in a form which functions as a live human being, therefore no point of death. It is a misconception to believe that there is some sort of body-shell and that it dies. It is true that life happens through a person, from the inside out and outside in and this is one process, but even this does not give a good description. The person is a channel or a vessel for life but at the same time the vessel itself is life. Therefore when

energy accumulates to form something in the universe, it has some sort of form. A soul with no form is an accumulation of no-thing, an expression of pure energy. Why would this suddenly appear? This isn't a materialist question, this is actually about the nature of Oneness. Energy without form is like yin without yang. It is a dualism to suggest that such a thing can be possible, because it cannot. There is no evidence of this within our world. There are those who suggest that ghosts and apparitions appear, but these are not commonplace events and also it is not clear why they would need to be explained as disembodied spirits. That there is energetic Oneness and total unity is deeply clear, in every sense, but that suddenly, within this, there can be an apparition which is not of the universe, is something quite different, in fact impossible. I do not have an explanation for this but I know from simple observation of the natural world, that this does not occur, there is no grass spirit when grass dies, no mice spirits to be seen. The concept of ghosts is prevalent in much of ancient Chinese belief systems, but classical Taoist philosophers, or neo-Taoists, such as Wang Chong, AD 27–97, gave chase to the idea of ghosts in this way:

“People say that spirits are the souls of dead men. That being the case, spirits should always appear naked, for surely it is not contended that clothes have souls as well as men”. (from his *“Lun Heng”*).

Simple understanding of this nature is not to suggest that these occurrences do not exist but rather that as yet they are not fully comprehended, therefore to suggest that they are souls and spirits is to uphold an ideology of dualism. Materialism is dualism also – it is not the case that pure material existence is the only possibility. This would be to say there is no yang and only yin. To say there is a spirit and a body separation is also a dualism suggesting yang without yin. All of these kinds of pictures of reality are formations of the mind that attempt to make sense of its pictures, memories and thoughts and pins them onto an individual. There is that which underpins all of this, both yin and yang, from which they are both born - this is Void, Emptiness or Oneness, and as such there is nothing divided. One can be sure that whatever phenomenon one witnesses, it is part of Oneness and as such is connected to both yin and yang, material form and ethereal expression simultaneously, expanding and accumulating, falling in and out of the sea of oneness in different forms - all a dream or all a reality, it makes no difference, it just is.

A dear friend recently pointed out to me that it must be that “karma” and “reincarnation” and the process of it being a continual “improvement” (in its association with Hinduism and Buddhism and other modern ideologies that have taken this concept on), is ONLY about the human mind. How can a flower grow more or less perfectly? It is entrenched in the dualism of a better-worse morality. The ideology of karma makes out that the human is polishing itself towards “perfection” yet when we look around at nature, it is clear that there is no improvement necessary, hence karma must be exclusively for humans, it cannot include all of nature, or it would mean that all of nature and the universe as we know it was created just for humans. This smacks of the delusion of “self”, for as far as we know, we are the only ones with this dis-ease and so the sense of separation that forms the concepts of karma and reincarnation in the first place. They are expressions that simply miss the simple reality that the human perception is very narrow, it forms

concepts like karma and reincarnation due to its narrowness; these are expressions of a warped state of being. This dis-ease state looks at the world and sees the human as wrong and nature as even more wrong than the human, the human as hierarchically more important than all other forms of life on the planet and all things being separate from each other, karma and reincarnation make sense. However it is only sense to a deranged mind fraught with this kind of separation. Nature is perfect. The human therefore is already perfect, yet he/she feels like she is missing something...this in itself is the dis-ease. The seeking in itself is the suffering for humans.

In the writings of various western people we see the ideas of reincarnation and karma coming into what we are told is a monism. Whereas Oneness accepts that people do think this way, as the mind is our tool for separating things, it is also accepted that it is utterly illusive to believe an individual owns a soul or that reincarnation has an owned past or has a karmic load to “deal with”. All accounts of there being such a thing as “an individual” are untrue to our instincts and senses, which are in fact what allow freedom, rather than preventing it. The seeming “individual” never feels free, but always at odds with nature and with seeming “other individuals”.

When we tread the path of attempting to understand other cultures, we have to come from the roots of that culture, because very often separation from the roots occurs later in its development. For every point of stillness in nature, in our history of the mind, there is a much longer time during which became explained as separatism. So for example, in China Taoism originated, then was almost immediately overrun by religious Taoism and Confucianism, which were both dualistic. From Christ we move to Christianity, Christ was monist, Christianity dualist. Buddha’s expression of Oneness became Buddhism, dualist. Similarly, the Vedic /yogic peoples had an understanding of Oneness, but Hinduism is generally dualist. This is always the problem, even in tribal cultures, although here there is often such a root base of being close to nature that the philosophical is not intertwined with the exultation of the individual by civilization. The primal principle stays close to the earth and as a result doesn’t overrun itself, otherwise the tribes also would turn into a civilization and would die out, as for example, the Egyptians and the Mayans.

While this looks like a case for Oneness or Monism, it is actually a case for consistency of understanding. When we understand something, even at the theoretical level, consistency has to be key otherwise we lose the thread of clarity within a dualism. Most western thinkers have a tendency to move between knowing there is something important in Oneness but then turning to the dualistic. One can always tell the struggle these people go through because generally there is no consistency in their writing. There is a jump from monism to dualism and a flickering in between, a kind of dance, due to the nature of writing itself. This is because they are in this place with their theoretical ideologies, but the trend tends to continue into subsequent generations because the dogmatism left behind from the dualist aspects of their work is picked up by the mind. Those writers who speak of Oneness in a true and deep way, end themselves within what they are writing. Whitman is an example above, another might be Lao Tzu, when he speaks of the nature of the human:-

In the *Tao Te Ching* there is this famous verse (lines 14–17):

Heaven and Earth are ruthless, the myriad creatures are treated as straw dogs; therefore the Natural Person is ruthless and treats the people as straw dogs.

Is not the space between heaven and earth like a bellows?

It is empty without being exhausted:

The more it works the more comes out.

Much speech leads inevitably to silence

Better anchor in the Void.

The straw dog is latterly a dog made of straw, to be used in ceremonies, the making of the dog being an expression of the growth of the human, the ceremony itself the peak of that life; then after the ceremony the dog is discarded and trampled underfoot. They are no longer part of the life of the world and they return to the Void. For there to be realization of Oneness there has to be a deep acceptance of death, in the hilarious understanding that there is no self to die!

David Nassim
25 Dec 2010

Finding what you need to change: The different qualities of energy that can help different problems people have.

Have you ever thought it strange that one person knows a therapist who helps them a great deal and when their friend goes to see them there is no effect whatsoever. Also it is common that a practitioner will have many people coming, all of whom have the same problems. The reason for this is much less to do with the practitioner's particular skill-set, especially if he or she has a general practice, and far more to do with the nature of energetics.

There are two qualities of the human energy state, the natural state of the body, covered over by the dis-ease state. When it comes to wanting to find a practitioner it is never the natural state of the person which is trying to find anything, it is the dis-ease state that is wanting resolution. As a result there is an energetic connection that needs to be involved in their connection which resolves whatever state of tension the "self" is in.

The dis-ease state can have several qualities but for simplicity let's call it a "fire" dis-ease quality or a "water" dis-ease quality. This is nothing to do with the character of the person, it has to do with the nature of the dis-ease state. Neither is it to do with fire = inflammation and water = cold, this is not the idea here. What we are looking at in our differentiation is the nature of the "dis-ease personality", the nature of the added-on personality that is placed on top of the natural state and is masking it.

Hence...

Fire-dis-ease-personality

This quality is that of extreme anxiety and expression. A person will be buoyant and expressive and explosive in personality. They will have trouble quieting the mind, difficulty calming themselves down and will suffer from many kinds of illness as a result. They are liable to tire themselves easily and also to become very upset at the least thing, highly sensitive and very emotional dis-eases are in this category.

Water-dis-ease-personality

This person has an introversion as opposed to the extroversion of the fire dis-ease type. The introversion draws them inwards and ties them in knots within. There may be very little expression to the surface that is allowed to get out and so this person will often have digressional type patterns and often be stuck in life in some profound way. They will not necessarily want interaction or attempt to engage fully with life and to some extent want to be within themselves although they know that somehow this isn't right which is why they seek help. There is a quality of numbness and sadness in this expression and a cool quality that's tough on the surface.

As with all energetic connections there is no right or wrong, but involved in healing the process the interaction should ideally change the pattern. When a Water-dis-ease comes across a Natural-fire energy within a practitioner this creates a balance and creates movement. While the Fire quality won't necessarily be able to deeply understand the quality of what it feels like to be in water dis-ease, this is less

important than interaction as the fire quality will naturally resolve the water-disease pattern. The same is true for water-quality resolving a fire-dis-ease.

The natural state of people of course will influence the type of disease they carry. So one would expect a Fire person to have a Fire dis-ease, but this isn't always the case:

Fire Nature + Fire Dis-ease
Fire Nature + Water Dis-ease
Water Nature + Water Dis-ease
Water Nature + Fire Dis-ease

These are the 4 basic qualities that can exhibit. It is really important that when choosing the practitioner **it is the dis-ease state that we look at to resolve:**

Fire Nature + *Fire* Dis-ease
Water Nature + *Fire* Dis-ease
= **Water practitioner needed**

Water Nature + *Water* Dis-ease
Fire Nature + *Water* Dis-ease
= **Fire practitioner needed**

The dis-ease state is the aspect that rules the treatment. This means that for the Fire Nature + Fire Dis-ease and Water Nature + Water Dis-ease type situations the practitioner will not really understand the patient's deep nature, in the sense that they won't be like them, but this doesn't matter as it is the dis-ease that needs to be resolved, not the nature of the personality.

The importance of this is absolutely key in situations of referral. When a Water practitioner meets with a water dis-ease he or she is going to have very big difficulties in resolving the situation, it may take years and years but nothing will resolve, or the two will become good friends, commiserating, but there is no change in the pattern, the diagnosis will be extremely accurate but this doesn't help the situation. Water nature practitioner + water dis-ease = **stagnation.**

When Fire practitioner means fire dis-ease there is a tendency for an over-excitation and again a commiseration and very emotional interaction but actually the resolution of the pattern does not occur. Again diagnosis can be accurate and friends can be made but there is no resolution of the pattern. Fire nature practitioner + Fire dis-ease = **excitation.**

Treating "like with like" only works homeopathically, and even then homeopathy is a process where just a trace energetic quality is in effect which attempts to bring the body into balance by providing a small amount of an extreme poison to the system, not the aspect that would resolve it. It is a specific method used as a form of catharsis. Allopathy or treating opposites is actually the mainstay of all forms of ancient energetic medicine and is the basis of treatment. (Modern allopathy simply treats symptoms, but they do so in an opposite way, i.e. if something is inflamed they use *anti-inflammatory* medicine etc.).

Hence in the treatment of dis-ease it is vital for practitioners to work together. Different personalities will be useful in different situations for different people, but if dis-ease type can be categorized generally and also the nature of practitioners can be categorized generally (via senses) then at least in the mind of the practitioner it is not as if he or she needs to resolve every case. The wise and clearer practitioner will interact with others to find the best solution for the patient.

In today's modern world the main difficulty is that practitioners vie with each other for patients. People will refer as a method of speculation, they refer in order to get other referrals back their way! This kind of ideology has nothing to do with what is good in order to resolve dis-ease but is a very narrow focus and represents dis-ease itself.

Practitioners need to come together in order to treat at least in smaller groups of 2s, 3s or 4s so that a broader range of possibilities is covered.

The nature of the water practitioner is this:

They will be very good diagnostically, very accurate, brilliant at analysis, often meditative, calming, relaxing by nature. They can be directive and have a structural expression helping a person find their feet in practical ways, helping to ground them. This quality has a lot to do with the earth and the foundation, it is more yin in this way and as such has the ability to be a facilitator, a doula, and is a quality which is about reducing high tension. One might think of this as a cooling peppermint or calming eucalyptus quality. They will often be simple, direct, stoic and solid, reliable and authoritative, possibly quite "doctor-like" in a way. The type of expressions they might associate with are Zen, meditation, Tai Chi, Yoga, meditation, although this is just an energetic quality, not that they may be interested in any of this. They can be initiating and often combine this with the clear mind to produce direct patterns that will help a situation forming structure, guardianship and guidance. The water practitioner represents the more masculine way although it can also be in the female.

The nature of the Fire practitioner is this:

They will be flamboyant, excitable, open, emotional, firing up, motivating, expressive and carefree. They won't have a structure, are more likely to be led by intuitive sense and less mentally engaged. They like to talk more than the water type, will find it hard to be still and quiet, will encourage interaction and attempt to engage and exchange. They will become part of the process, not so detached from it as the water type, they will be inside it. The fire represents the more female way but it can be in the masculine too. This is the more Shamanic quality, the quality of expression and exploration, the nature of expansion and sensing. The emotional state. The most likely areas that this quality will be involved with are, Tantra and Kundalini yoga, dance, Shamanism including the use of Shamanic herbs, imagination and channelled guidance, story-telling, Emotional Freedom methods, spontaneous explorations.

Of course everyone has both these qualities in them, but naturally one will exhibit more than another. While the water type people very often want to be fire and the fire type people very often want to be water, they lose themselves in this, they really require to realize their true strengths. There is also a Sky type quality energy that encapsulates the Yang-Shaman quality and there is an Earth quality that encapsulates

the Yin-Mediator quality also, so these 4 give more detail of different qualities of practitioner/ natural state:

Sky Nature = Yang-Shaman (yang within yang)

Fire Nature = Yin-Shaman (yin within yang)

Water Nature = Yang-mediator (yang within yin)

Earth Nature = Yin-mediator (yin within yin)

So now we have 2 pairs of qualities which are representative of all people who derive their nature more precisely, thereby more accurately helping with the specifics of people's issues. As one can imagine the resolution of opposites occurs when the disease state is opposed precisely by the nature of the practitioner.

As a general rule the yin qualities above are the qualities that are associated with "healing", in that it is the yin energy which traditionally has this role. The Yang tend to be more exterior and as a result they often need to be outside of a clinical environment, as one can imagine the yang-Shaman would do better in groups than with individuals. Also the quality of this energy is very warrior-like and so has to be placed in the correct position, i.e. not in the centre of the community otherwise it becomes too egotistical.

The point is ...different horses for different courses. If we remember to match the quality of the dis-ease with the quality of the practitioner there can be extremely efficient ways of helping resolve different people's difficulties through naturally using the nature of personality to be the instrument in healing. In this way it is clear that healing is simply about the interchange of energy and there is nothing else to it, skill is nor significant and no attempts are necessary, nature does it all.

David Nassim

1/7/14

Trance and transformation: hypnosis, self-hypnosis, meditation, herbal-trance and the Natural state.

There are many mental states where it is clear that what is going on is not “normal”. Humans pursue these states mainly because of the grand irritation and sufferance of the human condition of “self”. As ever, when within a state of dis-ease the human moves towards something to help him/ herself alleviate the problem, inevitably this is going to be an act that come from the deranged state of “self”. We might know there is something wrong, but to believe we know how to resolve it is beyond arrogance, it is dis-ease. Everything we do in daily life that is conscious is going to be a move towards attempting to “do” something about our situation and very often a rejection of how it is.

In this article I would like to look at the main forms of technique that there are and to point out the nature of the “self” within these situations. I want to point out is that for most of the states we go into there is considerable control involved. The natural state of the human occurs only when the person is in a situation not created by “self”, they have in fact moved into a spontaneous expression, which is a rare occurrence. Let’s look at the ways:

Hypnosis:

Hypnosis has a focus on striving to resolve or fix a state of a patient’s psychological state. It is goal-orientated. The key thing that happens is a practitioner, by whatever means, helps to allow a patient to move into a trance state that is simply a deep place of relaxation, which is not quite asleep but is awake to suggestion. The theory is that the patient’s conscious mind is asleep but the sub-conscious is awake to suggestion. There is a passivity of the patient in this state and so the onus is on the hypnotist to have totally clarity and insight into the process of the patient (and all of nature come to that!), and to put in suggestions which, when the patient wakes up fully, will then be part of their newly-informed conscious mind. The idea is that by re-adjusting the sub-conscious the conscious mind will follow suit. This is of course a big general view.

While the patient here is possibly in a calm state, the problem lies in the whole approach of the practitioner being the foundation of health and insight. If the practitioner has any shred of dualism within their expression this will be passed onto the patient. If they have any ideas or illusions of their own these too are passed on directly to the patient. Hence the process is very much like a “self” implant, as well as the patient’s “self” there is now a practitioner “self” inside them. Yes, potentially this can help with specific issues, but one can see how it could also hinder and how brainwashing and abuse can be so easy within this kind of situation, even unintentionally. Trance itself is fraught with difficulty as it employs one “self” to effect another “self” and assumes that the practitioner is healthier than the patient...this is a huge problem.

Hypnosis is quite limited for returning to the natural-state. It is mainly limited by the practitioner and their own ideology but also by the patient’s ability to let go into that state. If we are talking in relation to something natural, hypnosis is extremely full of “self” in its whole expression, there is very little allowance of nature to take its

course, it is very active, the whole thing is done with the directorship of a practitioner. In the ancient world this kind of process would have been through a Shaman, but very often the Shaman was on a mind-altering substance before they made suggestions and became involved in engaging with their patient, therefore their actions were *not* their actions but those of a more natural expression. Although even then the act of “healing” is in itself not a natural function. Look at the natural world, there are no “healer” animals, only humans make this distinction because fundamentally only humans have dis-ease.

Self-hypnosis:

These are techniques where a person will act as their own practitioner, either under the auspices of their practitioner or through their own direction. This again is goal-orientated, the human mind wants to adjust and fiddle with that is going on inside the person’s situation. But this time the person is involved in their own issues. If they are doing self-hypnosis the ideas of what they want to introduce to their own mental state will often be from outside, such as the ideas of a teacher or a book. This is an extreme version of intention, so then how would it be possible for spontaneous change to occur? All that happens is that sub-conscious patterns can be uprooted but this does not resolve the “self”. As a result the neurotic pattern may resolve but very often it may occur somewhere else in another way. The issue is that because the root of the problem is not resolved, i.e. the “self”, all you are doing is fiddling with symptomology, it is focused on symptom patterns rather than the original root of these symptoms.

Meditation:

While meditation and self-hypnosis vie with each other as far as intention goes, it is suggested that meditation doesn’t involve intention and that hypnosis or self-hypnosis do. While the idea of meditation is not to have intention, suprisingly enough it is the place where the greatest intention of all is found. The intention of most people who meditate is almost always a process of some kind of self-development. For the most headstrong it is about enlightenment and the achievement of ending of the “self” and for the person who is suffering from stress it is “to feel more relaxed”. But no matter what, meditation is fraught with the very thing one wishes to avoid, whether it be mindfulness (a perfect word for it!) to the deepest Zen, this is always following a traditional ideology that somewhere down the line “effort = reward” and that “effort brings success”. However these are the poverty of a “self” state in deep conflict. The problem with meditation is always the nature of the “self” that determines when or if one should do it, for how long and what it means. There is very little spontaneity. Of course this doesn’t rule out the people who just do it because they like it, and in a way this is really the only true reason to do it, if there is a genuine liking and wanting to go towards this then there is no “goal” other than this and it is instinctive. Herein lies a possibility of change as the “self” isn’t trying to gain anything. But then there should be no guilt at not having done it, no worry if it doesn’t happen again for a while, i.e. the spontaneous nature of doing something you like needs to be there too. This is rare with meditation as usually it is driven by the self.

Herbal-trance:

The Shamanistic cultures use psychoactive herbs in groups where the leader will simply hold space for the group while they go through the mental change that ingesting specific herbs such Peyote, Ayahuasca, or San Pedro and others will elicit. The big difference is that the intention doesn't count. When a person initially enters the state of the herb they may have an intention about what they want to do or let go of or whatever, but this is actually bypassed by the nature of the herb which resolves the "self" state. Of course when one goes into the state of the herb one may believe that one can "ask for what you want" but actually the very thing that needs to die off is that aspect which wants to "do" something. Hence there is a tremendous struggle that can ensue in the taking of herbs like these where a person will want something to resolve but won't be able to break through the herb's expression in the body. So they may become very sick and purge or they may find themselves have a "bad trip" or what the native Peruvians call "wrestling". However when something lets go of this process, then the herb reveals the natural state of the human being and opens them outwards which can sometimes involve a satori or an "awake" state which lasts for a while while the herb is active in the system, then often dissipates afterwards. The action of the herb shows the human body the nature of reality, however it is so hugely different from normal human activity that it is very unclear as to how this is absorbed afterwards. It is true that huge processes can unravel spontaneously in this process and it remains the closest of all the above expressions to the natural state because unlike any of the others it is absolved of intention, no intention nor ideology of good or bad can enter into this kingdom as it is literally nature within the body.

Many healing situations and exercises whereby the body is allowed to go into spontaneous cathartic expression or a calm healing state are akin to this kind of method above because while there is an intention it is then resolved by the body's own dynamic re-balancing. Many healing intentions can be too fraught with difficulty and dualism, but sometimes when the practitioner is allowing, then resolution can occur by itself and the "self" state alters. Because the "self" state seldom if ever completely busts open, then it often means that not much has actually changed, the symptoms just shift around and form a problem somewhere else. This is the nature and limitation of human intervention in healing.

Instinctive trance (innate-meditative-state):

I've put in this category because it covers all those situations where a person simply wants to just sit or stand, there is a sense that one wants to just do this for some reason and it simply feels good or better to do this. This is actually simply a response to the tension and general tightness that occurs for humans in the upper body because we simply over-use this area. There is an instinct that returns the body to senses and this is a response to the tension, a want for the reverse. Many children exhibit this kind of behaviour, wanting to be away from loud noises or difficult situations, they can often just sit and "rest" and this simply is a response to the trauma of what's going on. There is no or very little intention here, it's just a realization that it feels better to do such a thing, very often a person won't have any meditation practice as a formal expression but they simply know it. It's a kind of turning off, like taking a nap in the day, it is a movement into trance state to recover, the "self" state will quiet at these times but will not drop out very often.

The Natural State.

The natural state is that of the human animal and is a very rare occurrence for the human at its current state of existence. Two spokesmen of this expression are U.G Krishnamurti and Tony Parsons, where the “self” state has somehow resolved itself. This very strange occurrence is something that many people want but very people actually “experience”, because as Tony Parsons points out it is not an experience but a realization that there is nothing to “do” or “fix”. The difficulty is that most of us live in a world dominated by “self” and dualism. The Natural state could be called “enlightenment” but it isn’t someone who gets enlightened, it is the realization that there was no-one in the first place to become enlightened so the “ego” state has utterly collapsed in on itself. This rare expression is still the ultimate as far as change of “mind” goes. It cannot be found and as such this occurs spontaneously from nature and this is why at this time in history it is so rare.

It is important to be able to see the spectrum above because it is very easy to say that people should attempt to do this or that, seek out meditation and yoga and all kinds of methods of “changing”, but if the goal is there and the goal is a deep want for “self” to resolve then very often there will be huge disappointment. The quieting of mind and calming of tension is one thing but the origin of this tension and the reason it comes back time and again is something that is unfathomable to the human mind and activity to resolve. As Fukuoka Masanobu expressed “the human being will never understand nature.” It is vital to realise this, we cannot manipulate that which we cannot understand, we are only fiddling in the dark with things like hypnosis. The more we let go into the realms of allowing meditation to spontaneously come upon us, whether through the help of herbs and other things which help us to see that force and intention are not the way of nature, it will help us to see the reality of ourselves, the human animal expression that we are. In the end it is trust in the Unknown or the faith in Nature that allows us a forgetting of idealism and a blending with life.

"WILD GEESE"

by Mary Oliver

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.
Tell me about your despair, yours, and I will tell you mine.
Meanwhile the world goes on.
Meanwhile the sun and the clear pebbles of the rain
are moving across the landscapes,
over the prairies and the deep trees,
the mountains and the rivers.
Meanwhile the wild geese, high in the clean blue air,
are heading home again.
Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and exciting --

over and over announcing your place
in the family of things.

David Nassim
29/6/2014

The difference between male and female body energetic: Understanding the nature of how the male and female bodies require different approaches to movement and expression.

Obviously men and women are different...but the very nature of this difference is vital in order to attune to what type of physical movement is more or less beneficial to male or female body types and therefore what kinds of foods, in what quantities etc. I have written in many previous articles about the nature of how physical movement needs to be spontaneous and natural at the fundamental root, much like a child, I've said that food choices need to be instinctive and one needs to go on this. However it is very difficult to go from a situation of total separation from our instinctual senses and move into deep instinctive sensing as we have been trained away from these things for many years. Our senses do of course remain, under the madness of the society, but to rediscover them again is important. Hence we sometimes need guidance as to what to go towards in order that we can begin to engage more directly in our senses.

This article will attempt to show the difference of the male and female energetic systems and how they relate to the world and so how they relate to the requirement for physical movement. I will do this in a table format so that one can cross-reference male and female body type. Remember this is a polarized tendency, we are a mix of yin and yang so for some of us there will be more yang expressions in the female, and more yin expression in the male. But even then a male and female bodily expression of the same quality of energy will have similar differences to these listed below:

Aspect	Yang-male	Yin-female
Structure	Strength in the upper body and the surface muscles, weakness in the deep muscles and legs.	Strength in the lower body and core muscles, weakness in the surface muscles and arms.
Attainment of energy	The male body attains energy through expression. When the surface energy is stimulated, let's say in a physical fight, the body responds by encouraging the metabolism to acquire more nutrients so it can express outwards more. Without the stimulation the appetite and the expression start to go inwards and stagnate. Therefore the male body is the expressive and stimulated body, it requires almost an irritant	The female body attains energy through accumulation. She draws energy into the body and stores this energy in the deep tissues; strong stimulation actually hampers her ability to absorb so it is a quieter more meditative body. Of course it can stagnate too but as a general rule it has a better accumulative ability than the male and lives longer.

	of some kind on the surface to arouse its energy.	
Built for	Acute defense, expression, arousal, to be used by the female quality.	Longevity, forming within, accumulation, using the male quality, to be used by the child.
Length of life	shorter and faster	Longer and slower
Type of activity that works with the body	Martial arts, weight lifting, powerful and physical yoga.	Dance, stiller or more yin-yoga, meditational practices, tai chi and qi gong
Type of activity that balances the body	Dance, stiller or more yin-yoga, meditational practices Tai chi and qi gong For the male these are not the basis of movement, these are to balance out the male body when it becomes too yang, tight, hot etc, and/or as the male ages and so become more yin and so then becomes more like a female body expression. Too much of this too early in development of the male is not good as it impairs the yang expression.	Martial arts, weight lifting, powerful and physical yoga. For the female these are not the basis of movement, these are to balance out the female body when it becomes too stagnated and circulation slows down and/or when the female moves into menopause and so the body becomes more hot and tight and yang, this makes the body more like the male expression.
Ages of strength of the body	14-50	14-50
Age of body reversion	50 onwards reversion to the yin	50 onwards reversion to the yang
Body expression during ages 0-14	Tendency to be more yin Generally the younger boy can have outer strength but encouraging this too early is not beneficial as he is in a yin state before puberty.	Tendency to be more yang Generally the younger girl can have outer strength so to help her display this before puberty is better than after puberty.
Food intake and effect	Generally more energy is required and it burns off more easily	Generally less energy is required and it burns off more slowly
Temperature	Hotter in prime	Cooler in prime
Temperature towards end of life	Cooler	Warmer
Body awareness and focus	Narrow and Distant	Broad and close-to
Tendency of expression	Inside-out	Outside-In

life process	To seed and to protect	to absorb and to nurture
represents	Outside and back	Inside and front
aspect of the body	The head	The feet
main problem area	The head/ mind, the outer surfaces, muscle-tendon injury	The inner body organs, emotional tension, chronic illness.
Degeneration tendency	Burn-out	Stagnation
“self” state tendency	Tends towards mental focus (less emotional) and tends towards dominating egoism. Mental-Emotion pattern is discharged into physical expression more than tears more readily.	Tends towards emotion and bodily emotional pain (less mental) and a victimized egoism. Mental-Emotion is discharged into tears more readily than physical expression.

The above give examples of how the bodies are different, not necessarily personalities. Many of these are obvious but while we always need to look at each individual within their environment differently, these expressions give a picture of the body energetic of the two poles.

What you will notice is that they are always complimentary opposites; even the sports or activities that are done are always complementary. However we always need to make a differentiation between the staple day-to-day way of being and the situations of complementary additions. So for men in their prime the basis of their expression needs to be more externally physical but as they either get ill and become more yin or they get older and become more yin then as an adjustment to this using the opposite balance is a good idea. Some of the opposite is always good but an excessive amount creates either too much weakness or too much stagnation.

This is just a general guide and can be seen as a way to understand the nature of the body a little better.

David Nassim
25/6/2014

The “Language” of the Heart: returning to silence.

Popular culture often talks about the problem of feeling something with the heart but not the head, or with the head but not the heart. But what does this mean exactly? Are we saying one is better than the other? What does the heart say that the head does not and vice-versa?

In actual fact the head and heart when clear are both in alignment, the head following the heart. The problem comes when there is “self”. “Self” is foundationally a state within the head but it blocks the function of energy flow around the body. The “self” forms mental-emotional dis-ease, the mental aspect is in the head and emotional in the heart and body. Mental dis-ease is about the blocking of the mind and the inability to see or understand anything other than through very a narrow channel. Mental dis-ease blocks the ability to see broadly and so forms a narrowness and a darkness of the mental process. Emotional dis-ease traps the heart and blocks the process of expression and feeling. It makes the body numb and unable to feel. Always the “self” state is a contraction, or a holding inwards, a state of inability to let-go. So interestingly when the mind is sick so will the heart be and when the heart is sick so will the mind be, they are one and the same expression.

When one “goes with” the “self” state the resultant expression sounds very analytical and intellectual, it sounds very ordered and idealistic or “realistic”. When the expression is from the natural state, then the expression is very instinctive and responsive to what’s going on right then and there. The natural “language” of the heart and head are the same, but in the instinctive process the heart is the controller of the thoughts and expression of the mind, whereas in the “self” state the head directs the heart and attempt to make it do what it wants.

When using the phrase “*going with the head or going with the heart*” the “head” here means the mental-emotional dis-ease state and the “heart” means the instinctive response. One might say “go with the head or the gut” it would mean the same, because it is about going from below to above, i.e body to mind rather than mind to body, above to below.

Body to mind = Instinctive/ Natural state/ no-self
Mind to body = “self” state

Body = Heart or Gut

So the “language of the heart” is really the language of Nature and as such it is really the universal language of Oneness, furthermore there is no central organ to this. The heart is an empty vessel, right at its centre there is no-thing and this is the centre of who or what we are. The “language of the heart” therefore is about the sensory, it is about the instinctive response rather than the “self”-based response; the natural expression versus the trained, the spontaneous rather than the conformed.

When we speak of “love” often the meaning of the word is associated with a very romantic and transactional relationship. However the actuality of Love is Unconditional, there is only one kind of “Real love” which is this unconditional quality and this is what all of life is made of. We could call it simply “energy”. The

language of the heart therefore is the language of energy, it is the realization of total Oneness and the impossibility of separation. This is what the “heart” knows and the “head” has forgotten. When we feel the bliss of the letting go of tension or the allowance of things we are simply less in alignment with the “self” state and more in alignment with the nature of Unconditional Love”, of the energy of the universe.

And “what” is in “alignment”? Well in fact all that has happened is that the “self” state has dissolved a little and then nature simply goes back to the child state or natural animal state that the body was in prior to being masked by “self” while growing up into adulthood. The “self” state is really just a mask, a thin skin that once fully shed, never comes back again. But only natural processes allow for this to be fully shed, no matter how hard the individual tries to correct it by whatever means, it will still return until it is time for it to let go. Just as a tree will not yield fruit any faster because you provide it with rain and light...more rain and light won't make it faster and sometimes in fact can make it slower.

The “language” of the heart is actually wordless and it has neither music nor human-made ideology attached to it, it is as utterly free as the sea or the wind and belongs to both. It has no ideology that one has to believe in; there is nothing but Oneness, formlessness in freefall.

In instances where the human being experiences Oneness, for even a brief moment, there is a great desire to express what it feels like. But when we open our mouths to express things they form dualistic expressions of belief, love, so-called spirituality, fairies, angels, spirits, ghosts, demons and every conceivable expression that can come from our subconscious. However all of these things are the distortion of what happens when the person moves from the trance-natural-state back into the dualistic realm of “self”. As we transition back into this dualism we find that none of the words we utter quite hit the mark and actually there is something odd and mal-crafted about them. But this would be the case, because the true language of the heart is utterly wordless, or is about noises made because of the expression the body, as it is with animals. The words we use are expressions of duality, and the more we transfix on them the more they miss the mark. We can make words clearer, this is expressed by Tony Parsons and U.G Krishnamurti and a few others. However in the end it doesn't matter what the words are, no language can ever utter what the heart really means. To feel is real, the rest is illusory.

So it doesn't matter what people call what they believe, what they think and how they express it, it doesn't matter because all the words are nonsense. It is the energy underneath, the nature of what is really meant, as when a person struggles to explain a dream, this is the way many ceremonial situations of old are carried out upon the backs of these dualistic concepts.

Overall, at this point in history the human being knows instinctively that we need to feel more and to talk less, to express by means other than by the word and for ceremony only to be the realization of the transition between the trance-natural-state and the dualistic state of the human. There need no longer be a process of continuing beliefs that are obviously dualistic in nature and to keep expressing them. Why are words necessary? This is very important...why is it that we feel the words are so necessary in order to communicate. The message of the heart is actually to feel and to

sense and to express but always within this Oneness. It has no words, for nature does not use words to express, and as a result music is closer.

The guitar player and song writer Harry Manx spoke of his teacher of the Indian slide guitar Vishwa Mohan Bhatt who explained to him about the nature of music, he said that first there was no-thing and silence, then there was music and then there were words. This I think is the key. We eventually will give up words for music and give up music for silence as we gradually let go of our old ways and return to the forest once again.

David Nassim
8/7/2014

Tao-yin/ Do-In: the basis of Classical Chinese Medicine, and introducing the work of Haruchika Noguchi, David Berceci and Pi Villaraza.

One of the greatest chapters of the key 200 B.C. text of Classical Chinese Medicine called the “Yellow Emperor’s Inner Classic, basic questions” contains an explanation of the formation of the different modes of therapeutic methods used in practice. In Chapter 12 called “Discriminative treatment for patients from different regions” we see how it is likely that the different therapeutic modalities originated in order to balance out the nature of the climatic condition and environment and also foods for the different regions. In each region the medical discipline would have the opposite energetics in order to balance, so for example cooling methodology would be used in the southern and hotter climates of China and heating and warming therapies used in the northern and colder regions.

While this is simple enough to understand its clarity is far-reaching and expresses a fundamental union of all the therapeutic modalities as they were originally in Classical energetic understanding. This is not to hark back to a “golden era” of medicine, it is the fact that as time has gone on humans are losing their natural sensitivity and instinctual senses which earlier on were not as much in tatters as they are today.

Also within Chapter 12 there is a paragraph on each of the four directional regions of China, the north, south, east and west and also the region of the centre. The following are the therapeutics that emerged from each region and also the season-climate associated with each region. Each region produced a therapeutic expression to *counter balance* (i.e. oppose) the energetic quality of the region. The quality of the energy of each therapeutic mode can be described via the 5-phases of energy or equally 5-flavours of energy, as a broad example categorization of energetics (for more on this, please see my article “*The energetics of life: An introduction to yinyang/ 5-phases*” and for an in depth study please see my recently published book “*The Nature of Classical Chinese Medicine - Book 2*” available from the “Books” page of the health instinct website):-

East - Spring (pungent energy) = Blood-letting and surgery (sour medicine)
South - Summer (salty energy) = Acupuncture (bitter medicine)
Centre - (every season - sweet energy) = Massage (sweet medicine)
West - Autumn (sour energy) = Herbal medicine (warming herbs - pungent medicine)
North - Winter (bitter energy) = Moxibustion (or heat based therapy - salty medicine)

Also associated with the central region is something that is hard to translate, which is called “Tao-yin” in Chinese or “Do-In” in Japanese. This in translation might be called “sensing of natural energy flow and direction”, it is also associated in the text alongside massage which means that they are interconnected but Do-In is not massage, so what does this mean? Basically it is really the essence of health, it is a listening and responding process of connection with the bodyspirit sense. The fact that it is associated with massage and touch indicates that it might be considered akin to a physical movement or exercise, but actually this is not a prescribed exercise or movement at all, it isn’t something that one can learn, it is innate. So it's a kind of spontaneous or innate movement, something that is in fact the root of all ancient medicine, the health instinct. This is actually at the heart of most “disciplinized”

forms of traditional medicine in the form of a “self”-therapy such as Qi-gong or Yoga. There are many forms of these expressions but Tao-yin is actually the root of all these things, it has no form or way of expressing but is simply spontaneous expression from the bodyspirit with nothing added on. So all forms come from this spontaneous root Tao-yin.

Tao-yin and massage have something similar about them. In treatment, they are the roots. The root of all therapy is massage (or as Osho might suggest “hugging”! please see my article *“The Natural Touch: unlocking the armour of “self”*) - it is the most basic form of treatment. However underneath this is Tao-yin, which is the foundation for everything including massage, so Tao-yin is the root of massage but is also the root of all of the other forms of therapy. It means that the person practising medicine really needs to be an expression of nature, rather than to express a form. So one can’t “do” acupuncture, when it is natural it might be called Tao-yin-acupuncture, or Tao-yin-massage or whatever. One might say Tao-yin means “natural” or “instinctual” expression within these therapies. By itself, the closest expression of Tao-yin, before it came to be formed into ideologies like Qi-gong, Tai-chi or yoga. In today’s world these expressions are all “forms” to be followed and as such there is no longer much understanding of the spontaneity or allowance for natural movement to unfold.

One of the key proponents of understanding the nature of Tao-Yin was Haruchika Noguchi, a Japanese healer. His interest was in the nature of the bodyspirit’s innate ability to heal. He formed a therapeutic system called “Seitai” which was massage-hands-on energy-medicine based, however he pointed out that the root of this was something he called “Katsugen-undo” or “innate life-energy movement”. To Noguchi his Seitai was merely helping a person to connect to primordial life-energy so that they may more easily enter into the process of spontaneous-movement/ “Katsugen”. In a way what it meant is that the process of treatment is due to a patient believing that they are “broken” and therefore require treatment. So Katsugen was the process of the patient reconnecting to life-energy which would simply be physical or less physical movements led by nature, or instinctive health and thereby spontaneous-healing that did not require a practitioner. Noguchi was one of the very few practitioners who sought out a real connection to the ancient sources of understanding which are about a reconnection to life without form and ideological structure. Katsugen wasn’t “done” it was triggered. The Katsugen triggering exercises that Noguchi showed people were not Katsugen itself, they were the triggers for Katsugen or the spontaneous movement of life-energy to occur without form or direction.

A similar approach is that of Akinobu Kishi who, having studied Shiatsu and also Noguchi’s work and numerous other ways of looking at the body, came to an understanding that formed his own healing modality that he called Seiki with an obvious nod to Noguchi’s “Seitai”. His therapy is also a connection point that allows a person to reconnect to the nature of Tao-yin, or to reach the point where katsugen or spontaneous release occurs naturally. This therefore represents the very heart of medicine. “Tao” means simply to “follow the feet”, or to instinctually respond and it is the same essential meaning as Tao-yin, although the characters are different. Massage therefore is found in the “Central region” of the Chapter 12 we have spoken of, along with Tao-yin, showing that the connective touch of humans is the foundational therapeutic method no matter what other methods are used, and so needs to be imparted whatever the additional methods.

Kishi's teacher of Shiatsu was the very famous Shizuto Masunaga, who according to Kishi in his very important book "[Seiki: Life in Resonance](#)" pointed out that body therapy or root body therapy called "Anma" in ancient China, was the **key** therapeutic methodology. Masunaga called his school "Iokai", meaning "King of medicine", because of his conviction that ancient Anma, which Masunaga's Shiatsu was attempting to connect back to, was the basis of therapeutic connection. The most basic therapy of human touch is literally the situation of what *seems* like "two people" joining, and this simple and fundamental gesture is the basis of resolving all forms of dis-ease. The state of dis-ease is actually the perceived and sensed belief that "I" am separate from "you", touch can immediately resolve this and so the other therapeutic methods are add-ons to this foundation.

Tao-yin is however that which is pre-therapeutic, it is not an action taken by a person in relation to another. It is the realization of oneness with the universal quality of life without the requirement for anything else and as such it is a formless and ideal-less triggering of natural response to what the body-state is right at this moment. Katsugen is one of the key expressions of healing that is the foundation for all others.

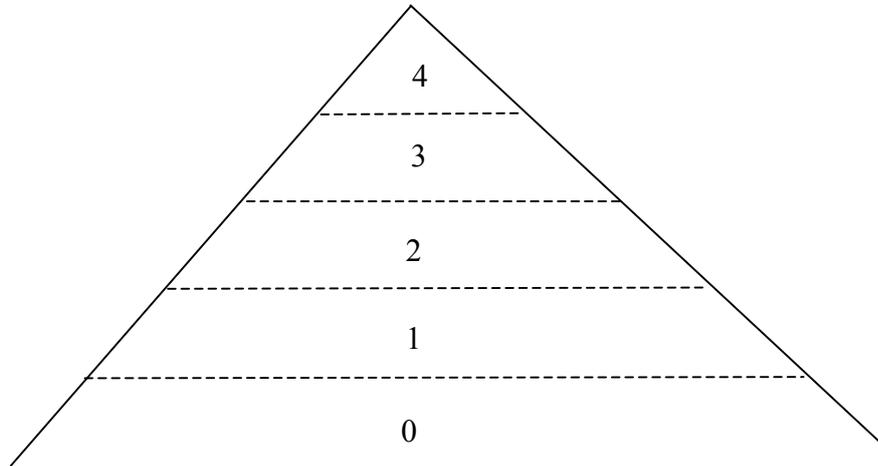
It is important for us to look at some equivalents. In ancient medicine "An" = mothering/ caring/ female/ resonant touch, "ma" = active touch, so this is yinyang. Yin is always foundational so all massage is based on the foundational "An". Anma in the ancient world is akin in the modern world to Noguchi's Seitai and to Kushi's Seiki and Masunaga's Shiatsu, these are all therapeutic modalities. But Tao-yin is equivalent to Katsugen and even Katsugen is only a trigger to "Tao".

In Chapter 12 of the ancient Classic above it is often not properly understood what is meant by "massage", because in the text it is expressed as "massage-Tao-yin", seemingly as one expression because they are put together in the original text. However what is meant by this is far deeper. The putting together of Tao-yin with massage is simply that they are foundational, but Tao-yin is foundational to massage and massage could be interchanged with any of the other tools such as herbs or acupuncture. Tao-yin might simply be called "the natural expression of...X" so it is not appropriate to see Tao-yin and massage as the same. Neither does Tao-yin mean a specific discipline such as Qi-gong which is a practice that arrives out of it, just like massage, acupuncture and others. Also many of the practices coming out of Tao-yin like Qi-gong are not necessarily spontaneous, unless one looks at the origins of Qi-gong and finds practices like Zi-Fa Qi Gong where spontaneous movement is "approved". The same is true of yoga in India, which may in fact have been the original source of the idea of Tao-yin. Where there is spontaneity and child-like exploration of movement, there is life. Where there are staid ideologies and hierarchical male dominance there is ego ruling. The same is true in the practices of medicine as it is in the practices of these therapeutic exercises and this is most commonly the case today. This is how one can look at the tree of expressions of Tao-yin:-

- 0. Tao-Wu (nothingness-everythingness/ non-dual/ no "self")
 - 1. Tao-yin/ Katsugen-triggers
 - 2. Qi-gong/Tai-chi/ yoga etc.
- (original expressions of these include spontaneous movement)

3. *Massage - Anma/ Shaitso/ Seitai/ Seiki etc.* (sweet energy = food, so this layer is also associated with classical nutritional medicine)
4. *Acupuncture/ bloodletting-surgery/ herbs/ moxibustion etc.* (4 other energetic “flavours” of medicine)

One could see this is a pyramid formation:-



Its important to note that the 3rd layer above associated with the energetic quality of massage relates to the Central region in Chapter 12 of the Yellow Emperor’s Classic and this relates to the sweet energetic quality that is nourishing and is the foundation flavour of all food. Hence we could see the nature of massage as being in connection with nutritional medicine also, the use and balance of the sweet flavour as a strong relationship to the quality of the nature of touch, one could say that touch is a feeding of the body, a sharing of energy. In the New Testament there is a metaphor: “*While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, “Take it; this is my body.”*” Mark 14:22. This is interesting, it indicates that there is a quality of the body and food being one, in massage this touch is the fundamental Oneness that is essentially a universality of energy that is shared between the so-called “giver” and so-called “receiver” although these two can’t be differentiated in reality. Massage therapeutics are not only the main stay of practice but also they are the foundation of the body’s nourishment.

The 4th layer represents all the 4 other phases/ qualities of therapeutic energy methods, which in terms of flavor are: sour, bitter, salty and pungent. These add on and augment the sweet quality of layer 3 - massage, they are additional. Of course every therapy mode hold and using different techniques, can be used to expresses all the 5 energy qualities. However, it is simply that the therapy born of a particular region has a tendency to be used for a particular purpose, so needles are cooling in effect and therefore are associated with the bitter flavour that too is cooling. It is harder to make a needle “warming” although of course one can do this, but often less successfully than with fire or in this case moxibustion. Bleeding and surgical methods are cutting of the body energy and so are considered sour in effect although sour hear means “draining” or clearing from the body, a kind of catharsis. Salty is the effect of moxibustion which heats. Herbs, born of the cooler western regions of China tended to be pungent overall in there effect to counter the cooling of this region so the *hall-*

mark of herbal medicine is actually the pungent herbs used in practice. Again of course all are variable in their usage but these are the mainstays of the uses of each discipline on top of the pre-request of Anma massage, which was foundational.

In a sense the linear logic of the above is ridiculous but it is simply a representation, not a hierarchy. The point is these different expressions are associated with the different quality of therapeutics and they affect the equivalent “layer” of a person’s healing. The expressions of 4,3,2 are all superficial layers on top of 1 and so a bodyspirit is of course affected and triggered by 4,3 and 2 expressions but 1 is a deeper level. Tao-yin represents the gateway to the mysterious and the end of the practitioner-patient duality ideology, it is the foundational spontaneous healing response. Underpinning this is the root of everything, the Non-dual nature of reality and the point at which the human-condition of “self”, which is at the very root of what our perception come from, dissolves away in the expression of Tao-yin. When this occurs spontaneously, not by willful intention or imagination (both of which are about “me”), then all that is left is life, as it is. The Tao-yin state is constantly accessible, not through the seeming ladder above, it is not linear. It is possible to connect to what Tony Parsons (<http://www.theopensecret.com>) calls the “natural reality”, in any situation at any time but only as a totally natural spontaneous event, not something that can be induced. Even the nature of the triggering of a Tao-yin/ Katsugen process is not the actual thing happening, it is merely a possible openness.

As a last point and vital key in the modern world, David Bercli, through his long term work with trauma survivors and with “post-traumatic stress disorder” (which essentially can be boiled down to any form of psycho-somatic stress held within the body), has developed a series of exercises which are precisely connecting to the spontaneous release of tissues through what he calls “natural tremor release”...this is exactly the same as the two Noguchi’s direction although the method is ingenious and different...all of these coming to the same point. I feel Bercli’s approach is very clear and brilliant and he very much is deeply part of the ancient connection to what might be called Tao-yin as an expression, please obtain his video here:- <http://www.namastepublishing.com/products/dvd/revolutionary-trauma-release-process/978189723>

For more information on the brilliance of Haruchika Noguchi please enquire about his books here:- http://www.zensei.co.jp/books/store?genre_id=7

And again, the work of Akinobu Kishi:- ["Seiki: Life in Resonance"](#)

David Nassim
2/6/ 2012

Update: 27/7/2014...

I have recently come across Pi Villaraza, a man who had a life changing experience when something let go internally and he was able to experience the flow of energy that occurs through spontaneous movement. This movement is exactly the same as the other two expressions I mentioned above as it is clear that every ancient culture ahs

this quality of expression at its roots as it is the original foundation for all forms of body natural movement. He expresses himself very brilliantly in this article: [Inner Dance with Pi Villaraza](#) . He calls the process “Inner dance” but there is no “dance” in the normal sense, this is spontaneous movement or as he calls it “flow”....”trust, surrender and flow” being the key words of the philosophy. Please look into this access point to the same quality or natural energy movement that the body longs for.

<http://www.innerdance.multiply.com>
<http://www.innerdance.wordpress.com>
<http://www.maianeye.blogspot.com>
<http://www.pi-kalimata.blogspot.com>

The “path” of least resistance: how the struggle of modern world living is weakening for the human body and how the ease of nature brings strength.

Usually we think that “what doesn't kill us makes us stronger”... that's the general maxim. However this stems from the idea that “difficulties”, in the sense of life processes that make the body work very hard or extreme situations, are things that somehow “toughen up” the body. This is a hugely mistaken view. If we look to nature we can find a totally different clarity.

The nature of the human body is a subtle animal, an expression, which is both strong but also extremely subtle and sensitive. This combination of strength and sensitivity is the nature of nature. It is not to say that a whale is as specifically sensitive as a snail, but proportionally they are exactly as sensitive. This is important...all of nature is as sensitive as each other's aspects but different qualities of this sensitivity are expressions of different animals.

The difference between this and the human is that the human is actually cut off from his/her body. The state of “myself” or the identification and attachment to “me” as an idea is something that restricts the body's sensation and blocks us from feeling. This leads to a kind of numbness and lack of sense. This is unique to humans, in nature no animal or plant has this kind of difficulty, all of nature is both as strong as it can be and as sensitive as it can be without there being a “self” state getting in the way and blocking this process. So the key thing is that strength and sensitivity grow together, they are of the same quality...i.e. energetic. When it is smooth-flowing energy is both sensitive and strong together.

Modern life derives from the “self” state, all of it comes from the idea of “me” being “separate” from “you” and in fact all of life being “separate” from “me”. This problem is a bit like a fuse being blown or a short-circuiting of the mind which then affects the whole body. It causes blockages in the energy flow and rising of the energy into the upper body which sticks there as a person moves into a state of fear, panic, anger or tension.

This fundamentally weakens the body, all of modern life, all the foods, the processes of trying to make a living, the ideas of being “responsible” for people, things and processes, in fact all ideas we have about anything, all of these block and trap the body and weaken the body's reserves of energy. As a result the body ages faster, we become less active earlier in life, we lose the ability to reproduce more quickly and simply the body breaks down faster.

We seem to be extremely worried about the likelihood of there being a war, or a massive earthquake or asteroid that kills all of life on the planet. All of these things, whether man-made or occurring through nature are acute ideas of how the world is going to end for us. However there is a much more problematic issue: even if there were no asteroids or wars, the way that the human being is going on and our attempts to create cities and live in ways separate from nature are in themselves the biggest chronic killers for the human. Even if nothing disastrous happens in the acute/ short term, this is nothing in comparison to the built-up power of the separation of the human from his or her environment and the day-to-day madness of this...this

weakens the body energy, weakens the ability to reproduce and eventually will destroy the whole of the human body system through time and tide.

Natural ways of the body, such as eating food that the body instinctively wants, following the senses rather than the head, following the requirements of the body to be still and to move when necessary, to sleep when it wants to, express what it needs to, to absorb energy and to feel the natural process of the body without effort as all other animals do...these things are easy for us. We don't need to think about things such as breathing or moving or eating or shitting or peeing or reproducing...we don't need to think about these things because they are innate for us and are easy for the body and as a result they are natural for the body and therefore they don't destroy or weaken the system when appropriate to the moment. The key difficulty is that this ease and flow has been displaced, we left it behind and moved out of the rainforests thousands of years ago and now find ourselves in strange lands with strange ways and foods warped from our natural state.

Somehow the human has to find its way back to the ease of nature, to the things that are not difficult, that don't require stress and tension to build. We are not the "human being" we believe ourselves to be, we are the human animal, and this is the greatest accolade of all. As we let go of the modern world we will be letting go of all of the things we do not need, all of the struggle that is in aid of nothing and all of the tension that is utterly detrimental to our wellbeing. The nature of life is really extremely simple, so simple in fact that we find it hard to connect to it as the brain is not used to it.

The ease of nature is not an ease that is about "collapse". Collapse, or the body simply being in a stuck and stagnated state, is not the expression of health instinct. It is also not that of tension and threat. Both of these states are psychologically-based states either of the victimized "me" or the dominating "me" or both being the "frightened me" ...all of these are about separation. The natural state is both in-between these polarities and also is the background context of all forms of duality. It is the middle and the background...the natural state is neither collapsed nor tense, neither too far in nor too far out, this is where the energy flows most easily, and it is also how the body can absorb and gain the energy that can become dense and strong, and also how the energy can discharge most slowly till the point of transformation which in modern terms we might call "death".

The easy flow of the body is with a tonus, where the body is in a place which is not taught and not closed down but open and allowing the energy to flow. This is emulated by yoga and tai chi and other modalities but it is only emulated. In fact the true expression of this in the human is seen in baby's bodies and the nature of the infant expression: utterly free and spontaneous.

If we can notice that the modern world and its ways cause an uphill struggle or tension and collapsed states then gradually we can see that there is another older and much more simple way to live. We know this, all of us, it is nothing we need training for, it is already in us, our instincts constantly drive us to the sense of freedom that we always have been, we just have forgotten it.

“Ease” or the path of least resistance, isn’t about a non-engagement or a collapse state, it is about an intensely aware quality, a sensitivity which means nature follows the direction that is simplest and easiest to shift. It is more likely that the apple falls off the tree and descends to earth rather than it rising up to the clouds, of course it can rise, but the general direction of all the energy on earth is for it to drop downwards. This is why you don’t see dogs try to levitate, or trying to perform “great works” like healing or mastery over some skill or poring over literary works. The nature of nature sees all these things, in fact all human interventions, such as attempting to make apples fly upwards.

If we could really commune with nature it would not be at the level of the head or language, it is a pre-linguistic expression, it is an inner and a sensory quality that has no words which acknowledges the innate unity of all of life. As Masanobu Fukuoka, the farmer, points out so brilliantly: “the human being will never understand nature”. This is key. We cannot know our pets and wild nature in the way we think we do, we cannot understand why they do the things they do, we cannot project our own world-view onto them.

Our pets have been domesticated and as such have been augmented by the human world. Their bodies have been modified to fit with the fashion of the modern world, usually with a big head and upper torso and small thin legs and hind-quarters, exactly cloning the upper body strength and lower body weakness with over-emphasis on the head and the yang aspect of the body that occurs in gyms all around the world and the top-heavy effect of extreme upper body exercises which are supposed to be the “tough male body” image. The process of pets undergoing this modification is that they live for a shorter period and with inbred problems that at the end of their lives cause extreme levels of pain. The nature of a wolf however is that it lives out its days and has little pain until the end, it is within the flow of nature and has not been touched by the human mind. Whatever we touch and attempt to manipulate has our mark of madness upon it and so the suffering we experience is expressed like this. Pets do not suffer but they feel the pain of the body breaking down, it is only the human that is suffering. Seeing the pet in pain they suffer and worry, attempting to “help” when it is the process of humanity that is the cause of the pain and the resistance to the natural flow.

To suffer is to own the pain, to make it “mine”. Pain by itself is just energy, and for all of nature this quality of pain is the only relevance, there is no suffering for there is no “self”. The “self” acts like the resistor for the whole body and draws so much energy that the body itself is weakened all the time. Whatever the human does in manipulating nature, it simply adds more suffering for the human in the end. Nature just accepts and absorbs and re-forms, it has no judgment and is simply the enveloping quality of unconditional love.

The process of engaging with the body in a way that enters into spontaneous movement and stillness that is without form or contraction, is really the return to the human animal body. This is very difficult for us to connect to in the modern era, although we have many forms that can help us **begin** to engage, However they are all forms and as a result only take us so far. The greatest of these is perhaps Qi Gong, which is essentially the body in a state of “gathering energy”, when this is activated it can be that spontaneously we can feel and like the sensation of the energy gathering

into our body and us being revived. There can also be movement which comes from this which might look like or be akin to Tai Chi but it isn't Tai Chi, it is simply natural movement. The natural body pre-dates all forms and as a result it is simple and without ideology.

To return to the strength of the body we have to know the ease of it, we have to end the process of the mind, or of "learning" to connect to nature. Instead we need to simply feel the body sensation, moving away from the upper body senses and into the lower body experience. The return to nature is from the top-down not from the base-up. In this way the body has a chance to strengthen again and for the energy to become dense and full. A chimpanzee baby is very much heavier than that of a human. One of the reason for this is that the energy in the mother and the chimp is denser and more powerful. When we see these animals they are examples of how our energy needs to be in order to live in the world in a deep and connected way. We are too light and top-heavy. If for whatever reason nature changes course for even just a moment, most humans would be wiped out due to our unsteadiness and our lack of energy to adapt. We are like a frail and tired shell, not the powerful energies that we see around us in the wild forms of life. We do not have the physiological energy of adaptation, we just have the brain. This is not physiological adaptation, it is the use of the mind to augment the environment and when the environment became out of the realms of control there is no possibility of adaptation, simply nature will recycle the human energy once and for all.

The use of Shamanic herbs can often bring us to return to the body, in fact it is my feeling that this is their fundamental key use. It is very likely that these were the very connections that formed the ideas of Qi Gong and Tai Chi and even yoga and other similar expressions in the most ancient places in the world originally. Our connection to these plants is a life-line to the reality of existence and the reality of our true nature energetic body expressions.

David Nassim
10/8/2014

Innate Meditation: Sensing the place the breath goes, allowing the body to heal itself.

If you have ever looked for a meditation class or a yoga practice or a Tai Chi form or anything that is to do with learning a skill associated with “natural health” you will be astounded by the amount which are out there. It is amazing how many types of meditation there are, from doing it upside-down, to seated, to standing, the ways are infinite. However the reason there are so many forms is that the body moves into many different positions, we are all so different and therefore so are our experiences.

Originally there was never one prescribed form of anything in any of the ancient cultures. The shaman or guide of the group or tribe would sometimes suggest how people could help themselves return closer to their Natural state, but these would be specific for each individual. The diagnosis was very important, it was all about helping to clarify a person’s natural instinctual sense and relaying this back to them, thereby facilitating a recovery, sometimes also with supportive treatments to this end, as a kick-start so to speak. All recommendations were particular to each individual, they were associated with the specific difficulties or problems of a particular person, so there was no “form”. As such most of the “forms” of practice people do are fine as a methodology of wanting to move the body and as a form of exercise, but it only truly becomes healing when they are in alignment with the natural instinct of the body. This is the animal nature of the body.

So do animals meditate? Well no, because there is no intention to do so. But in a way they are constantly in a “meditative state” or a “trance” because in fact this “trance” is *reality*, whereas the human has mistaken the trance of duality to be “reality”. We are constantly going in and out of our natural trance state and the more often we are out of it the worse life feels to us.

It is very easy to identify the main problem area in a person’s energy field, this diagnosis is the most important one we make. The main problem area for a person will be that which is most blocked in the energetic field. The area of greatest blockage will be the area that the person is most focused on. In Chinese medicine this is called the “full” or “excessive” area and the treatment approach to this area is to help it unblock or to clear it. This can be done in any way one likes, from psychic surgery to physical surgery, from the waving of shamanic feathers and the use of certain smokes or sprays that are scented with essential oils, or simply massage, acupuncture needles, the use of moxibustion. Some forms of energy healing and reiki will use different methods to “clear the energy”, all of these can help and there are thousands of different methods by which to do this.

This main area of tension is usually the key block in the flow, usually from deep-seated mental-emotional illness holding the area that is stuck. There will always be one area in the body where this is most focused along the main centre-line of the body structure, moving off from here to the sides. This is the blocked area one can help to shift using these more “cathartic” methods. The other areas of the body will often be weakened by the state of tension of the blocked area and in fact the weakest area of the body will be the main place that the blocked area is drawing energy from, it will also likely be the place of the most “empty” feeling. In Chinese medicine it is called “deficiency”.

The way we deal with these areas in treatments is to help the body draw energy to these places, again there are millions of methods of doing this, but the main point is to help bring energy to places of tiredness and weakness. The blocks are essentially “self” and the weaker areas are the areas which are actually healthy but are depleted. No matter what, the areas of depletion need to be the focus of the treatment so that the body can feel supported. The tension of the area of blockage will loosen if this area is focused on primarily. The second area, the blocked area, needs to be the focus of dealing with the “self” state and as a result this is the key area that the body automatically focuses on to heal.

The body has innate ways of being able to remove blockage from the body. One way is by sneezing and yawning, other ways can be shivering and shaking, emotional outbursts with tears. Sometimes it can come out through vomiting or belching, diarrhea, sweating or other purgative expression, sometimes through screaming. All of these are ways the energy can release itself. Another aspect is by breathing...the breath is one of the most powerful ways the body has to remove blockage and it does this naturally.

For most people in this society the head is profoundly blocked, second to this or perhaps equal is blockage around the chest and heart region, sometimes the throat. As we come down the body for many people the solar plexus is also tight. Everyone holds tension slightly differently. For some it is the lower body that holds the tension. The more associated with the head it is the more mental the problems will be. The more in the lower body, the more physical the emotional the problems will be. This is mental-emotional dis-ease and they will always be elements of mental distortion with emotional difficulty but we are talking about the balance of these things in individuals.

No matter what the body's natural response is to this problem region it is vital to breathe into it. If a person can recognize that this is what the body wants to do naturally this can become their “meditation”. It isn't really meditation, just the body wanting to help itself clear, but we might call it meditation. When a person finds the area of their body that is tightly blocked and starts to meditate, what they are actually doing is simply listening to what the body wants to do. As a result they can clear blockage and feel more peaceful within themselves.

The Chakra system of Indian medicine is a commonly known expression where each layer represents a different kind of emotional expression that is stuck. Wherever this occurs there will be discomfort in this region and it will require breath to resolve and move the energy. Focusing on the weakest area in meditation does not really work as effectively because the main area requiring attention will not be focused on and this will cause problems. The body needs to clear and meditation is really a process of cathartic response. The strengthening of the weakened areas will result from clearing the blockage, however in the meantime nourishing the body properly and eating well is key. Meditation and exercise were always used with dietary recommendations in order to support the process of catharsis. If the inputs of food do not always balance the outputs then there are difficulties as there then isn't sufficient energy to help the body breathe and recover from the catharsis.

All forms of exercises and energy exercises such yoga, tai chi and qi gong should also be tailor-made to help the specific person. This stops these things becoming forms and methods of “being health” and instead helps people focus on their actual issue in order to help allow the body to go through its process of resolution. This is why when a person finally uses methods focused on their specific problem and it clears, they actually then come into their own instinctual sense and at the same time they heal. This is a profound expression as they understand and have become their true nature in the process.

Therefore innate and spontaneous approaches to healing are often the key. The practitioner is really simply helping facilitate a person in being able to recognize the areas of blockage and help them move on, while still responding to the energy requirements of weaker area that needs support. There will always be one greatest block and one greatest weakness and these are the two that need to be balanced most profoundly in the body. The blockage only clears if the person has enough energy, so sometimes it is best not to use too much catharsis and strengthen more before you do catharsis.

Listening to the body we can find our greatest blocks and within them our greatest fears, all of which are about being separate or what some might call “being separate from god/ love”, whatever one calls it it is the process of return to the Oneness of all things, it is about the unblocking of the keystone of tension which for most people is in the head or heart. Very often the breathing into these two areas, be it the “third eye” or the centre of the chest, is about the closing-off of the heart from the hyper-tension of the mind. As these two dis-ease patterns are key in society today, these two are therefore the most commonly seen expression. The human body often knows to breathe into these places and open them up, but we are often unable to feel this or see this until it is pointed out, or until we are forced to see it through shock or accident. In any case these are the key in the modern world.

My reason for writing this is to point out that a) natural “meditation” is already there, it is just about responding to what we innately sense and b) it is to call for the end of “form” and a movement towards a more clearly focused approach to help people understand the innate sense of this individually so they can see that tailor-made understanding of each person as it was originally done. This is still the way to approach all things, from diet, to exercise to meditation, everything needs to be accurately aligned with the individual for people to make sense of it. Luckily our instinct will also tell us if things don't work or are only partially helpful and it is through sifting through this, even without support, that one can eventually come to find the things that do help. This trust of what's truly right for you is the most important way of discarding all forms of healing and all forms of treatment and eventually “forms” altogether.

Innate meditation is from the body sense, it is the feeling that the body has of wanting to be still. If the “idea” for stillness comes from the mind, then this is no longer innate meditation this is an act of force, of imposing will on the body. For most of us, most of the day there are moments of stillness. If you look at animals or children there are times of stillness that naturally come, like breathing in and breathing out, there are still points and this is life, but the breath is moving inbetween the two still points at the top of the breath and at the base of the breath. The point is that if life is like the

breath then much of our time needs to be spent moving and the body is activated, the rest is about quite sitting or standing. If we attempt to control this process we will be disturbing the natural flow rather than maintaining it. Meditators who spend hours a day meditating are very often damaging the natural energetic flow of the body, it is a force of the egoic state which does this and essentially this process re-enforces this egoism. Innate meditation, just like innate anything, is of the body not of the mind. There is a place that is not movement and is not sleep, this is meditational quality. Mindfulness comes close to the foundational essence of meditation in that it is a *constant* “awareness” of the body and its process. However this focusing in itself is about the observation of the mind and feeling it isn’t about being within the innate experience of the body, as a result it causes another dualism, just a more internalized one which is commonly found in Zen practices. Basically, the mere fact of “practice” is imbedded into the process or there would be nothing called Zen, so being part of such a tradition, even if that tradition believes itself to be different from all the others, is still using a “form” and as a result it will be the form that becomes the egoic position until it is let go of.

Some people say that you need a form in order to let go of it. You need a structure to begin to return to the body senses before you can let go...however this is to say one needs to *use* the “self” and its mental forms in order to overcome it. There is no validity to this kind of statement, it comes from the idea of improvement and “getting better” no matter how cleverly laced the “way” looks like. It also doesn't recognize that we need to use a different format other than the one we know in order to be free of “self” state, to paraphrase Einstein. If there is a form involved it means a lack of trust in nature that it has evolved from, and as a result this distrust is just magnifies in the process of interacting with it. One must understand that everything that you are right now is enough, there isn’t anything more one needs to get. Therefore all that is left to do in the world is to follow what it is that draws you, and to listen to what the body needs and wants. It seems extremely “selfish” but this kind of “selfish” isn’t coming from the head telling the body what to do, it's the body informing the mind, this is opposite and extremely different. What the body loves is what nature is. Living life without the force of “intent” is giving up the greatest addiction of the human race.

Innate meditation often comes with a want for the spine to be straight to allow the breath to open as much as possible, so seated against a flat surface or with the spine straight when seated or lying down can be good positions to follow where your body wants to focus its attention on. Then wherever it is, breathe through this area like you had nostrils there. This is all the body requires to clear itself of tension, which is its way of helping to dislodge “self”.

David Nassim
7/7/14

In-tensional: The tension created by intention and how this can end.

Several years ago I wrote an article called “The Myth of intention” but recently I had several interactions with people who were grappling with intention and how to “manifest” things and events in their lives, so I feel the need to re-iterate the points I have concerning intention.

Intent is a process of the “self” willing or deciding to do something and is goal-driven. It’s an ideology that is born of the human belief that “I” am separate and need to be in control, or “I” need a direction. The main difference between intent and unintended action, or what the Chinese call Wu-wei or “empty-action” (i.e. movement not based in the “self” state), is that for there to be intention there has to be a belief in the “I” to intend something, the “self” state is “driving” the body so to speak. This is dualism. In a way we might call “intention” a macro or micro “plan of action” to follow a particular course. As there is always a reason for an intention, intention is set in order that you can “go out and get”, so that you can “move forward”. It is a plan which takes you from A to B. Fundamentally this is based on time and space. It is a belief that I am going in “this direction x” rather than “this direction y”, whether in a metaphysical/ “spiritual” or a physical sense, it makes no difference. Basically it is the plan of action one has in order to “get” what one wants. It is predictive and future-focused.

Those who say there’s something “wrong” with having dualistic expression or that it’s “bad” to have dualistic tendencies and no “sense of Oneness” are not only expressing absolute dualism but they are missing the point! The difference is between suffering and not suffering, as the Buddha explained it. Dualism is a state of suffering and all the processes that come from this reinforce and create more of this spiral pattern. If there is a process of intent then all it does is reinforce this sufferance for as long as there is energy around to do this. When this stops, which it will eventually, there will be a collapse of ambition, a collapse of intent and so a collapse of the “self” state, all these are one continuum.

The whole difference between intent and Wu-wei is that the nature of empty-action is it has no linear direction, it isn’t in time or space and it therefore incorporates all of life. There is a still point at the centre of this mandala. The nature of Wu-wei is “righteous action” for want of a better word, it has no intention and no plan, it simply responds to life as and when it comes. This is the expression of all of life... animals, plants and all of nature have no interest in planning, no time or space exists in that expression and the same is true for human babies. The main difference is the state of the human adult who sees the universe in a very different way.

Once “self” has developed in the human being there seems an inescapable planning process, a compulsion to make sure you get things “right”, that you are doing the “good” thing or the “right” thing... everything is turned into a dualism or right and wrong, good and bad ...and also time and space. The nature therefore of intention goes hand in hand with this dualism. “Self”, dualism and intention are all the same body of energy ...contraction.

We might say that the nature of intention is to return the human being back to nature, but the human being doesn't need intention in order to do this, it is already happening

if you look closely. The requirement to “do” and to “act” with intent is all about the problem of being afraid, wanting to make things secure and safe, for you to be able to hold the fort. The process of intent is so you don’t “drift off” or go down roads that you “shouldn’t”. However, the point is that the body has its own “self-righting” mechanism, its own automatic-pilot that will be able to navigate even when no one is “at the helm” giving the instructions.

Many people focus on attempting to rectify the “Self” and focusing in the problem. However this doesn't help, if it did all the self-development and self-help processes would also help, but they don't, not in the long term. Attempts to use, manipulate, fool, instruct or re-program the “self” state are always going to fail because it is always the “self” that is attempting to fix itself! This same-level type of approach does nothing but reinforce the ideology that there really is something called a “me” there at all.

The other possibility is that the process of “self” becomes so boring that interest moves from it and its process and attempting to control them, to the simple sensations occurring in the body, the body senses. This fundamentally breaks open the “Self” from the inside out, it doesn't engage with the problem and as such there is a possible resolution. When for an instant, not of our own making but because there is a natural ripening, there are only the senses and no longer the attempt to “go” in any particular way, then something different happens. The “self” no longer has the tension of time and space, of right and wrong, or of the function of “doing” and acting with intention.

When there is just flow, no intention is necessary. Intention has had its day, it has seen too many moons, yet still we feel we need to plough on ahead. Practising many of the art forms is often considered to be using “intention”. In the Chinese martial arts Yi, which is commonly translated to mean “intent”, is used to lead the Qi or the energy flow around the body. This fundamentally means that the mental processes are trained to focus the energy in different ways. One can focus the energy into the legs and make them very tough on the outside or inside, the Yi is associated with the mind's ability to concentrate and focus. This is a great trick, and it works, people can do amazing things such as breaking rocks and such using these methods, it's real. But this is only the superficial meaning of Yi, in this way Yi does mean “intent” but actually the truly natural expression of Yi is “righteous action” or wu-wei,...it is the un-intended action which is quite the opposite of what is generally explained.

The practice of many of the martial arts is said to draw the human being back to the natural body and responses, but training the mental faculties to focus and concentrate is simply an exercise that anyone can train to do at numerous skill levels, dependent on their natural gift. This is why practice mocks perfect....what we intend to practise and what we train to do is always a form of some kind, there's always a “way” involved and as a result it isn't happening spontaneously. And if it isn't happening spontaneously and the human being is “in control” of it, while it is may well create a strong body and a powerful martial skill or someone who's brilliant at yoga, it won't be a letting go of the fundamental position of “self” at the heart of all this intention.

We have everything we need within us, the process of believing we don't means that form is seen as very important and also practice. But while we might like and want to do them, these things do not lead to the letting go of “self”, this is an illusion, for it is

only when one least expects it that this occurs. As Tony Parsons comments “*you can't creep up on Oneness*”. Yiquan is a form of Chinese martial art said to have “no form”. Yiquan has been translated many ways, from “mind-boxing” to “intent-grasping”. But fundamentally although there is no exterior “form” or very little, the form is still in the mind of its practitioners. If there was no “self” at the heart of what they were doing, they would have absolutely no interest whatsoever in the martial arts or its general expression. Why would there be any interest in “improvement” and also why would there be any interest in a martial skill which is already in the body whenever it is needed? If a person is without “self” they are without fear and here endeth the requirement for a martial arts practice!

All this shows is that throughout history, even in some of the older martial arts and remedial arts, the process of directing “intent” is always what we are taught to practice but actually this is unnecessary and in the forms dis-ease.

When it comes to healing we are constantly taught that intention is SO important to practice. However if the “practice” is basically about the practitioner feeling good in their own body and about them being interested and focusing on their own senses, the patient gets better simply because the message of this relaxed energy is passed on. Relaxation occurs for the patient when there is less intent. The less intent there is from the practitioner and the more allowance there is for the patient to feel that they are already enough and they don't need to do anything, that they can relax and just listen to the body's rhythm and follow its way, then this brings great relief. Intent is a dictatorial command of action, from which the body simply recoils.

In the end, when we let go of the language-based mind, all the ideas of what we think we should, could or might be, and we just allow the body to return to its natural order we don't need to know what to do next ...it will be done.

“Try Not! Do...or do not. There is no try.” Yoda, from “Star Wars: Empire Strikes Back”

David Nassim
29/8/2014

Communities, cults and tribe: How to recognize the difference.

There is a transitional revolution occurring in the world today. People are beginning to make significant shifts to move towards the process of living together again as opposed to what has been going on over the last few hundred years with increasingly advanced separation and forming of nuclear-focused families.

However when investigating the playground of forming communities it is very difficult to know what one is looking at. People's motivations for forming community are vast and expansive, most come from various ideological perspectives as well as a sense of feeling that "we need to do something different", others however come from a less heady spectrum. It is important to get an understanding that most communities fail to continue after the first year or two. This is what I want to point out in this article, to look into why communities fail, which are the communities that thrive and why. As a result I'm going to redefine terms and split them into 3 categories of situations you might find.

Communities:

Whereas cults are belief-based, communities are interest-based. A community in the terms I'm using here, is something that forms when a group of people who may have entirely different belief systems all find a common interest and work together to create it. This can be interest in the land or in circus performing, or interest in making music or in healing arts. All these interests incorporate many different approaches, which means the people that get together are drawn by the broad interest that each shares. They also are drawn by the same feeling that "something needs to change" and "I need to be around people more". This is very often how communities in businesses start up or even communities associated with a particular socio-economic status. Groups of people can be brought together due to situations and circumstances beyond their control and so they have a common interest in getting enough food together to eat, it then becomes a community project.

The difficulty is that the community is full of individuals. There does not necessarily need to be a strong bonding that draws people together and forms the kinds of passionate responses you might get in a cult. A community is much more loosely formulated and is also not as strong. They are a group of people that share a goal or a passion but they may not have passion for each other. They are still focused in an external expression and fundamentally this is still about an image in the mind rather than a felt sense in the body. One can very easily create the city in the country with this type of base, with many individuals getting together to live yet still needing their own compartmentalism in order to help themselves gradually adjust to being around people for long periods of time. The point is that a bunch of individuals forming something is unstable as they don't have belief in the same thing, although might be interested in the same goals. Without common interest and common direction towards that goal the community will fall apart. The rules of communities aren't as rigid as those of cults when it comes to who joins as part of the community, but they will require the group to have the same interest and so will organize rota systems of fairness. That is how the community runs itself to make sure everyone gets "their space" and what each individual needs. The concern is for the goal and the main interest of the group but at the same time is still very attached to the individualistic approach to life and individual belief systems are often shared and allowed.

Cults:

Cults are a “self” or ego-based community of people who are brought together by a belief system. All the people within the group believe the same things. They have an extreme and sometimes very powerful bond to each other, which can mean the belief overrides their instinctual process, such as famous cults like Charles Manson, the Moonies and others. Of course cults don't have to be violent, they can be associated with a particular practice or guru, so for example the work of Gandhi or the practice of meditation is a form of cultism if everyone is required to believe that meditation is “good”. Osho's group is and was a cult, as are all the ashrams and various forms of monastic practices and most modern shamanism etc. These are cults in the sense I am using here. Cults also group up around specific ways of engaging with nature like the proponents of “perma-culture” or even being involved with a particular tradition such as Native American rites or expressions. Often they have a leader or charismatic person at their head who is “forming” the group. They can come from a belief that “veganism is good for everyone” or that “spirituality” means x, y or z. These are all the same thing, just with a different name.

They are all fundamentally associated with a strongly held and shared central belief system in the terms I am using here to describe a cult. Without the belief the cult would fall apart, so it is the belief that holds it all together. All religions including those of a scientific-based expression are cultist. All cults will have a basic requirement and you will not be allowed entry if you don't meet it. Cults often draw people in emotionally by feeling they are going to become part of a family if they have the same way of thinking or if they allow the premises and principles of the cult to become their one and only foundation. Rudolph Steiner's approach as well as those of the Macrobiotics and also Scientology and many other expressions with this way of expressing are cults. There is a strong feeling at the root of these expressions but fundamentally they are belief-based. The cult might be said to be a little more instinctive than the community, which generally is a bit more head-only. This is head with a bit more body, there is no focus on the individual or each person's needs, it is all about a one unit approach, while being based in belief.

Tribe:

Tribe is altogether different from the two above. This is based on instinctive relationship. While people use this word willy-nilly and are happy to call themselves “tribal leaders” or even just “tribal”, actually there is such an extreme rarity of tribe in the world today that it would be quite uncommon for people to actually know what this means. It is associated with family, not the nuclear family models we are used to, and not family imbued with all the tensions from which we originate. Instead it is real natural family which again very few people have had connection to. Also it's not just the lip-service-based expression that one can find at any hippy gathering, this is like an instantaneous life or death protection response for each and every member of the tribe. There is an actual bodily feeling, that one needs to protect and nourish each and every member of the tribe with the very essence of the body until the point of death. This sounds extreme but the same kind of expression is felt for the members of a cult except their instincts are dominated by belief which then encourages the “tribal feel”.

It is very easy to form a cult but extremely rare to see tribe forming. Tribe is an innately experiential process that is about non-division of the people within the group from one another. It is about a sharing that is beyond words. This can be seen in many instances within our society but isn't very often seen in actual full expression of society. It is seen in the connection of mother and baby, and in some of our family interactions that are not based in anything but an unconditional connection. It is seen in the connection that friends have for each other and the connection that street gangs have, the brotherhood or sisterhood quality, though these too can very easily slip into cults. The main difference between a tribe and a cult is that with the former there is no belief system, it is based on an innate feeling of being "in-love with" the people in the group, which comes naturally with neither expectation nor prompting nor reason. For want of a better description it is a feeling of being "at home" and being "in love". One important thing with tribe is that it doesn't come from intentional direction. Whereas the cult and community are intentional communities, tribe is unintentional. Originally it came from the blending of families to form tribe, now it comes from situations where friends get together and connect on imperceptible and deep levels where they cannot say why they want to be together other than that they are "in-love" with the feeling of it. This is a very powerful connection, it only disperses at death of the whole tribe. It is the same energy that connected the native peoples of the world together and it is the same energy that is within all the plant and animal kingdom.

These three descriptions are very important for us to look at when seeing where we are in our lives and what it is that we can manage to go towards, and also in being able to differentiate one thing from another. There is abundant advertising for community projects under a myriad of tempting names, drawing people together. But all the while, if there is not a true sense of the attractiveness of the tribe, the innate body sense and feel, then it is bound to rely on a community interest or a cultist belief system. Whatever else humans want they want tribe more than anything, however for most of us tribe is very difficult to go towards and to really be able to engage with, whereas community and even cult is more accessible and seems more possible. These three words I am using without judgment, one is not better than the other it is simply expression of the continuum of the human condition at this stage. While the final direction is tribe it may be very difficult for us to reach to this.

Most situations of cult and community are a direction that is skewed by "self"/ ego from natural course,. The movement to tribe is what is instinctively wanted but from where we currently are it is difficult to get to this. This is why the use of potent "self" antidote herbal medicines such as ayahuasca and psilocybin mushrooms and numerous others are vital as they help us restore the union upon which tribe is founded. These plants help us revive the natural connection. The issues that come up with cult and community will always make them unstable structures if people lose belief in the faith or they lose interest in the community. Tribe is for life, it isn't a commitment of the mind but rather is a realization of "in loveness" which is a feeling that you can't actually be anywhere else, it's not a reasoned judgment. When bonds form in this manner they are extremely strong. Very often when family connect and come together to form bonds this is how strong tribe can form, and also when friends who are wanting to look deeper into the world and at ways to naturally connect to one another for tribe without intention.

This is just to present the options and give a realization of what is out there. These categories, as ever, are a spectrum which attempts to broadly sweep all the possibilities but there will obviously be combinations of feelings involved in communities that form in potentially all 3 areas in some camps. However the nature of the movement from cult and community to tribe is a transition of the human being to acknowledge their roots and stop looking to past or future for inspiration, but to be in this moment in this body with the energy there is to hand. This ends all idealism of whatever kind and is the instinctive way we know how to be together.

David Nassim
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Sexual energy in the modern world: How different natural sexuality is from modern “alternatives”.

We can only imagine how our ancestors lived. We might get more sense of ourselves through the study of primates in their natural habitats as investigated by Dr. Frans De Waal and others. From studies about chimpanzees and bonobos we can get a much better sense of how our sexual energy used to be before all of the ways and means of finding a sexual thrill were formed in the human world today. One absolutely key difference between modern sexuality and that of our ancestors was that sex was *real*. Although it seems simple this is the biggest problem people face today as evidenced by difficulties of infertility in men and women. The modern generation are growing up on a diet of fundamentally *unreal* sex.

Sex has many components to it, it has touch, smell, taste, visuals and sounds, all of the energy of the body is involved in this process. In a natural tribal setting these connections are born of a complete intimacy of union with each other. In the modern classic “Sex at Dawn: the prehistoric origins of modern sexuality” the authors draw our attention to how tribal peoples would often have practices akin to what we might call “fertility rites”, where there would be groups intermingling sexual energy rather than individual couples. However this is only possible in the context of a bonding of mutual union that is so strong that it’s about the bonding of the whole tribe together. It forms bonds that can only be broken by death and union which means there is a kinship connection of all the people in the tribe together.

The closeness of this kind of energy is the same closeness we feel for our partners in modern day monogamous relationships. It is just that the realization of male and female sexuality is met in these tribes rather than hidden. It is understood that both men and women need to have different partners every so often, as the nature of nature is to find sexual variety, just as it is with diet. No mono-culture of any kind is natural, so this is accepted in tribes such as those described in “Sex at Dawn”. Nevertheless our monogamous ties to each other are just as profound in their origin as with the tribal peoples of the world, we are connecting to a small piece of something much more powerful, but it is nonetheless only a piece.

The nature of sex with a partner where one’s whole heart and senses are involved is a much more powerful and fulfilling experience than where it is just a physically focused activity i.e. the people don’t like each other that much but need to have sex, or in alternative methods of relief such as masturbation. However what is less instinctively sensed and less spoken about is that sex which is either associated with a purely physical act, and even more so if it is a masturbatory process, means that many of the senses are restricted, there is a narrowing of the full range of senses of sex with a partner. These are replaced by fantasy in the modern human and this narrowing of the senses and focusing in mental fantasy are extremely damaging to natural sexuality.

It is no surprise that in most cultures all over the world the sexual act is considered extremely sacred. The male seed and female essences are seen as being refined energy that is akin to the quality found at the origin of the life of the universe. Yet in the modern world, sex is just sex, it is no longer important, or doesn’t matter that much. However with each step away from the true reality of this energy infertility is rising.

While sex is no better or worse than anything else, it is definitely neither as common nor as unimportant as we may think. It uses up the whole focus of the body and direction and is a peak expression, much more so than vigorous exercise or ingesting food or anything else. Sex is a much more powerful discharge of energy than any other human activity.

Sex is for couples (or more). It isn't something that is based on a situation of "self regulation". Whereas one could say eating and drinking are done for the individual, sex is not, the genitals are set up in order that someone else's are involved. This is why in most ancient cultures masturbation was associated with death. Masturbation is found in primate groups but this increases significantly with captivity. In the wild it is much rarer and almost always sexual contact is found with partners, even if it doesn't result in orgasmic sex, this isn't the point. Sexual contact between bonobos and chimps is about bonding, so it isn't necessarily that "full sex" occurs, it can be that just genital touching or hugging or many other aspects that are not to do with "full sex" are all that is needed. Again modern society is all about a focus on the orgasm as being what one is aiming for, but fundamentally only if the energy is there to have orgasm, if not why try to "achieve" it. The point is that sexual energy is just energy, it comes up and down like tidal flow, if it is ripe for there to be sex then so be it, if not one can't schedule it on demand unlike the modern IVF processes dictate.

Sexual energy is an amount of energy that is just over that which is needed for running the body, it is "extra" so to speak. This extra energy is naturally used for reproduction. When there is no extra there is no reproduction. When there is scarcity in the environment the energy goes down and there is no extra for reproduction, this is how all animal species keep their numbers down. It is only when the human mind tried to manipulate the environment to suit themselves, thus damaging it and themselves, that this created the "permanently on-heat" situation that is currently occurring. It is possible for humans to get away with having a lot of sex even when the actual environment you're in doesn't facilitate that. One can force the environment to provide food and shelter because there is money and "power" to do so, or to live happily in the North Pole if one has money enough to manipulate the environment to live there, while you would last about 3 minutes outside naked in the cold. However, humans haven't adapted at all, they have just hidden themselves in the mind. Actual physiological adaptation is very different from the pretence of our minds. There is something innately "wrong" with this. As a result sex again loses its uncommonness and it is seen as a normal activity of a daily routine.

So basically, if truth be known, your genitals are not your own! This might sound ridiculous because "I" am attached to them, but in reality there is no ownership of any aspect of "you" because "I" doesn't really exist, only in the mind. However while the genitals are the key part of you that do not belong to you, they are actually made for the other, for the partner.

We masturbate for many reasons, but masturbation can be categorized into two forms: one that is psychological, the other is physiological. All situations of masturbation in animals occur as physiological masturbation, i.e. there is a lot of energy building up in the genital area which needs relief and so masturbation occurs, *without fantasy*, to basically help to clear the build-up. This is most often seen in animals that have been

in captivity, it does also occur in the wild but less frequently. It is often because there is no possible partner there at the time, otherwise this energy would be directed outwards.

Human masturbation sometimes has a physiological cause but is mostly psychological. Sometimes it's both but psychology dominates. If we first look at physiological this is the same as with the captive animals, energy builds up in the genitals and there is an extreme desire to let loose this energy. When any animal is in captivity it alerts the body to a fight or flight response but this too has associations with sex, in a way it is as if the body feels like it might die, so it is time to form the next generation to carry on as fast as possible. This is why there is sometimes sexual response in serious death-inducing situations of disaster. The point is that captivity does actually create some physiological tension and this can and indeed does increase masturbation. Let's say this pertains to 20% of the time people masturbate.

However psychological masturbation is associated with an estimated 80%, which is significantly different in animals. This occurs as an extension of physiological captivity. The psychology of the human is so strong that it perpetuates the process of relief of tension via the sexual route. This then becomes a psychological addiction. The process of dealing with all psychological stresses is then dealt with through the genitals.

D.H Lawrence had a great way of describing this difference. He called it "sex-in-the-head", versus what we might call "sex-in-the-body". The nature of our natural animal behavior is bodily sex, i.e. when there is actual genital energy or the energy is full in the genitals, then sex is induced in whatever way, ideally with a deeply connected partner. This is a non-addictive sex as it just occurs naturally when the energy is full.

Sex in the head however is the process by which the mind uses the body to relieve its tension. Any form of addiction follows this same pathway. It is always about the "self" needing to find a way to let go of its stress by getting back into the body using some kind of sensation, be it cutting yourself, masturbation, alcoholism, high adrenalin sports or other activities, bingeing and vomiting with food or thousands of other similar expressions.

Basically sex that is in-the-body doesn't have a fantasy component, it is totally real. There is an actual desire to have sex, there is strong erectile function of the tissues in the genitals that occurs by itself without touch or manipulation of the genitals, there is a heightening of all the senses and a strong impetus to find a partner. If one can't be found then masturbation is the last resort, so to speak.

Sex in the head is as a result of feeling the difficulty of being captive in society and all the thousands of billions of possible contractions and contortions we experience in the process of being "selves" in the world. Plus being unable to connect to people and feeling life as a personal problem, every difficulty becomes to do with "me". After this the psychological tension that produces needs to come out some way, any number of addictive behaviours can develop and masturbation is just one of the possibilities. People with this kind of pattern will find pornography and fantasy of all kinds to be the "way out". Often clinically people who don't do drugs or drink or have any other kind of outlet or vice, often shunning such activities, will often use porn and

masturbation as a way to relieve psychological tension. It is still one of the most hidden addictions and therefore is much easier for people to use frequently as a method of controlling anguish.

The process of the damage that porn-based masturbation does is akin to very aggressive drug abuse to the sensitivity of the body. It also narrows those sensations the human needs for health which causes a myriad of effects. As ever, the most important difference with this is that it isn't REAL. Sex in the body is very real and sex in the head is not. This is why animals experience sex in the body and humans have a combination of head and body, but most often it is head only. Younger men and men particularly are much more susceptible to fantasy-based porn-induced type addictions than women, because of the already male-dominated/driven environment upon which the sex industry is based.

There is now a large community of people who are involved with the healing of men and also women with addictive behaviours based on sex. The internet has many resources for these kinds of situations, one being <http://yourbrainonporn.com/> which is a brilliant resource for people who have had addictive behaviours associated with porn. The main principle, however, is less complex than the scientists are making out, which is that until sex becomes real and bodily it is going to be about the head and this is never going to work.

By the same token there are many practices such as Chinese Confucian Qi Gong as well as Tantra Yoga from India which are based in attempting to circulate and recycle sexual energy. In most of these practices there is a withholding of sexual energy, often for long periods of time in an attempt to form what in ancient Chinese is called "the immortal fetus" and in Tantra is associated the "Kundalini" energy. These processes of storing charge in this way mean the energy eventually reaches a fullness in the lower body, then pushes up and out to the top of the head where there will form "spiritual enlightenment". These practices are not extremely ancient, they derive from around 2000 years ago. When we are talking about the nature of the human sexual energy in animals we are talking about a time which is hundreds of thousands of years ago when we were in the rainforest of our origin.

When we look at ancient practices we have to do so with discernment. We have to realize that not much has changed in the nature of the human's problem of the "Self" state or the "human condition" over thousands of years and the methodologies of wanting to escape from this tension have been around for as long as humans have been trapped in the tension of the "self". As yet we have not made any progress to change this, though not for want of trying.

The ideology of holding sexual energy in an to attempt to break into enlightenment is simply another form of sex in the mind. In this case it's "enlightenment in the mind". Basically it isn't a body sense, it's a goal. Of course Tantra teachers and Qi gong experts will be up in arms at my expressing this, but essentially the body energy knows how to circulate, knows what to do and knows how to be without the requirement of our personal dictates as to how it should flow. The idea is always that there is a re-training needed to become natural, but actually it is always more of a forgetting. The nature of the body when we actually sense it and feel it knows what to do if we let it be. As soon as we aim to do anything that isn't purely from instinct it

starts to warp into something else. While Tantra might suggest that it is a way to connect to the instinctive through spiritual enlightenment, this calls into question why sex has to be the modality through which this is found. Of course Tantra isn't very much about sex as a focus, however its popularity is focused on this and this is how many people enter into its practice.

That which isn't an animal response, that isn't the natural function of the animal's body going with the ebbs and flows of bodily sense, is something erroneous and fundamentally prevents spontaneity and actual natural sexual energy. It also causes egoistic hierarchical ideas and even if the energy can be recycled and transmuted and allows one to live for 300 years, does this mean a person has benefited from this process? Why do we see longevity as good? No animal attempts to live forever, no animal attempt to hold back sexual energy when they feel they need to emit it. No animal attempts to block life's process. One can live for 300 years in total ignorance of the flow of nature and attempt to hide from it using "methods" that are holding back time and tide, but inevitably the waves rush in and the fear that began these methods that initiated the attempt to find enlightenment, this fear is eventually only vanquished by death itself.

The best one can find from these activities is the possibility of re-sensing the body again, or returning to the flow of natural senses and to connecting to each other naturally. If these processes allow for this then it is worth connecting with them but I have not seen this being the result of Tantra or Qi Gong practitioners. What I see very often is people tied in knots by their spiritual practices which very often affects their bodies by causing conflicts internally which need not be there. When sexual emission is a cause of guilt and suffering and when there is a troubled way of seeing sex as a means by which to achieve something else, it becomes a game of the mind.

Sexual fetishism which include all kinds and any kinds of pain induced process and aspects which are pleasure with pain in some way shape or form are all to do with the escalation of required sexual stimulus due to loss of sensitivity of the body and genitals. This can be due to sexual frustration and held in tension very often exaggerated by the process of mentally-induced addictive sexual fantasy rather than anything real. Most sexual fetishism is in Chinese medicine about the stagnation of the liver energy, which effects the whole of the genital and anal regions. The application of force and aggression to these areas is associated with the tension of repressed energy and the long term inability to connect with partners or the process of have a sexually addicted mental processes that just leads to less and less sensation and eventual dysfunction of the whole sexual system due to exhaustion. This is all part and parcel of modern sexuality. The more unreal it gets the more outlandish the fetish.

All the human needs to know is to get a sense of the bodily-felt sexual response, not the mentally-induced sexual response. There is no point attempting to "perform" sexually, as that is all in the mind, or attempting to use drugs and potions that are set on increasing virility. More important is to rest when there has been over-simulation, and rest until the actual sensation of the genitals and the erectile tissues starts to respond to sexual stimulus from the outside NOT the inner mental world. The inner world of fantasy is not real, and this is the killer, the killer is the unreal world that is fed by pornographic images and fantasy that suggest that this is "real" to the mind. The path of sex-in-the-head leads to narrow, insensitive and stressed-out bodies and a

spiral of attempting to get stronger and stronger “hits” of fantasy to perpetuate the illusions in the mind. But all of this is unreal, it is a dream world of the internet, or the fantasy gone mad. As with any addiction the less sensitive the body becomes, which means it is exhausted, the more strong the hit of fantasy has to be in order to get the same rush, which again further deadens and depletes the body energy. We don't realize how exhausted we are, the addict doesn't know how tired they have become till it begins to dawn on them as infertility sets in.

To feel is real.

To sense is real.

To touch, smell, taste and see and hear is real.

The screens in our lives are not “windows” they are actually a 2D page, it is literally like looking at a wall. This wall has dancing lights, but that's all, it's not an actual reality.

Infertility in women and men often occurs in the modern world due to being addicted to screen-living and the drawing up of the energy from the genitals to the head and mainly to the visual cortex. For women this depletes the libido and draws them into a “sex in the head” type situation. There is a frustration with the body that it doesn't want sex, a feeling that one wants sex but very often it is simply the want to hold and be held as there is no actual sexual energy in the genital area. This of course means cold feet and a hot heat and no ability to conceive children. The body is exhausted.

For more and more men, as well as the job and constant use of screens, there is a focusing on the screen as a way of releasing sexual tension until the head attempts to push the body more and more, forming addiction. Women also do this but statistically there is way more predominance with men. The increased singular stimulation of stronger and stronger forms of porn to stimulate a desensitized body means that the condition very often moves to erectile dysfunction which is the body's mechanism of stopping further damage to the body and preventing draining of the energy in this way. Fundamentally if there is erectile dysfunction then of course fertility is going to be significantly reduced. The sex in the head processes means real sex becomes an uninteresting thing for the body as the body has become desensitized to the situation of real sex. The body is in a wired state of frustration and exhaustion and cannot feel the female energy from the exterior.

All of these conditions reverse when there is a body-sense based approach to sexuality, when it isn't about manipulation of the energy with the mind in any way and when the body is allowed to govern the process, not the mind. When psychological tension is resolved through being able to see the untruth of it, then the addiction is not focused on. When we are able to see though the illusion of “self” even a little, then there can be resolution and letting go of all or most of the addictive behaviour, sex being just one version of it.

As human animals we have to find the natural and the real. The opportunity to do this is through our senses. If we see how wild animals behave when it comes to computer monitors they often stay away from them or walk over them or attack them if they come into close contact. There is no real engagement with these things. The brilliant film “Her” (2013) by Spike Jones, “The Lawnmower Man “(1992) and “Gamer”

(2009) are all films that express the nature of how the future is looking, where our surreal disconnection from each other is killing our true nature. These are all warnings that illustrate we have had enough.

If the return to reality is to let go of addiction, to listen to our bodies again, this is freedom from the known.

David Nassim
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Seasonal adaptation: how the human body changes through the seasons of the year.

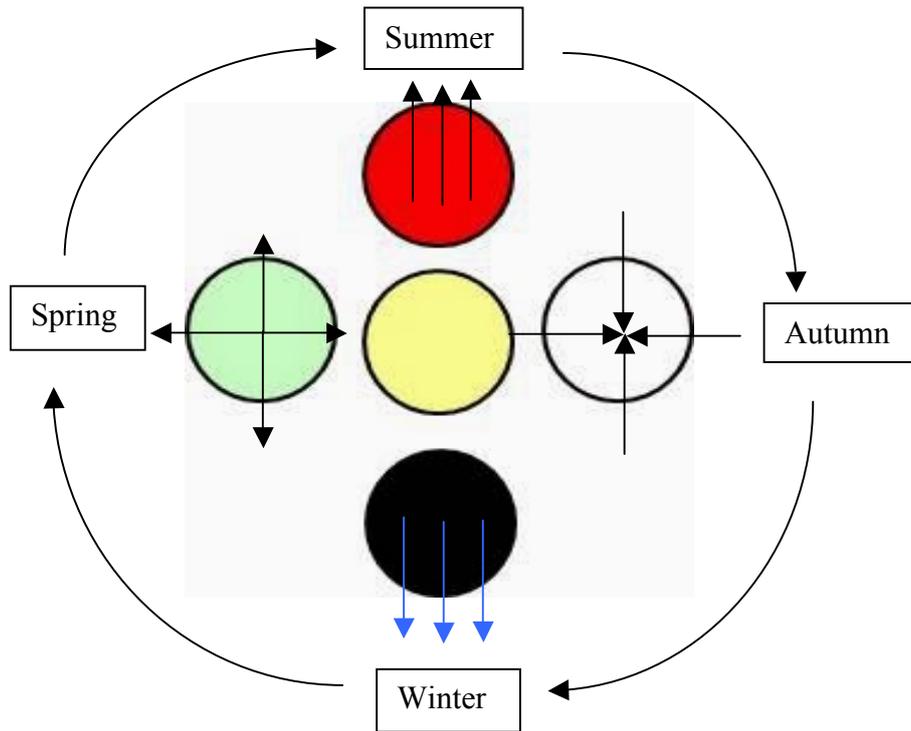
In temperate countries we are used to the four season climate. It would seem simple that as the year changes so does our body and that the effect of different temperatures and pressures of the climate would cause the body to adapt to these conditions. However it is rare that we ever notice these patterns, we can now change the heating systems of our homes to be an even temperature all year around. What we are attempting to do through using our heating systems to gain constant warmth is I feel, a harking back to our old ancestral past when we all lived in constant warmth of the rainforest, tens of thousands of years ago. However the colder climates that homo sapiens were confronted with in their migrations way from the warmer lands meant that at least some physiological adaptation had to happen. Although none of us could survive the extreme cold without clothes, some of us are more adapted to the cold than others. This may well be a connection to Neanderthal lineage among us, for those group of humans truly had much more of an ability to deal with the cold than homo sapiens. Homo sapiens had their mental-analytical brain, but physiological adaptation was much less effective than that of the Neanderthals to the cold, who likely had thicker skin and fat layer, different kind of blood that could run hot in the cold, more course hair on the body and a rugged, more powerful bone structure.

Yes it is true that our primate cousins are well-haired but there hair is very suited to act as an sun umbrella and raincoat more than an insulator, for what need would there be of this in their tropical natural habitat? This is much like our head hair; it is a myth that heat loss is mainly through the head. It is possible that the body structure of the Neanderthals were edging towards true adaptation to the cold, similar to there major prey of the wooly mammoth and wooly rhino, however there just wasn't time for full adaptation before they died out (with their food) as the ice age became more potent.

The point is that our want for constant warmth is a natural thing, however our adaptation and acceptance of the cold weather actually helps to strengthen our bodies. If our bodies can keep warm in cold temperature then they can do well anywhere. An example of this is taking a tropical fruit tree to northern Europe and attempting to grow it there....it will wither and die in days. Whereas if you take an apple tree from Germany and plant it in the Brazil it may well survive. The point is that there is more acquired strength from being able to survive the cold than there is from being in the warmth. There is no good or bad about this. Humans in general prefer living in the warmth with more nakedness! This is simply the nature of the body. However as some of us are located in the colder areas, we have become resilient as a result. This is all.

As the seasons change our whole body adapts to the changes. One of the key adaptations is the breath. As we go through the seasons our breath changes. It goes from the fiery upper body breathing of spring/ summer to the deep lower body breathing of autumn and winter. These things are not thought-out ideas they are just what happens instinctively. If we go through the seasons and follow the flow of them then our bodies adapt well.

Let's look at the seasons and the energetics associated with each one:-



In the above diagram the four seasons rotate around a central point, the earth itself. Each season has a particular energetic quality....let's consider how each season affects the physical body:

Spring season:

In the spring as you can see the energy is pushed outwards from the centre. This is an increase of the quality of yang energy or the archetypal masculine energy of light and outward-moving energy. This is to do with growth and pushing upward, in fact in all directions but especially up. The breathing in spring is a strengthening of the in-breath, we want to breathe in more. The in-breath is dominated by a pulling sensation from down in the lower abdomen, this region begins to contract and it pulls the abdomen inwards, as this happens the chest expands out. This is the strong breath, a filling of the chest and breathing in the spring air. By the way, the "spring" of the day is dawn, so this will also be true that the breath we take in the dawn will be from the chest. This kind of breathing pushes the energy up and out to the pores of the skin, we sweat a little. The smell of this season is associated with the pungency of green lushness and flowering plants starting to release their potent perfume. This season is in definitely spicy, the sense of smell is strong as is the sense of sight, and all the senses are about simulation. The pulse of the heart reflects this pattern and starts to push outwards from the depths of its winter sunken state. We call the pulse "wiry" because it is pushing through the winter coolness of our body surface and opening out into the spring warmth, the pulse hits the fingers like a wiry string when we feel it at the wrist or at the neck. The muscles swell with blood, the male and female sexual organs are simulated too and we naturally want to find sexual expression. Spring is

definitely the most arousing time of the year. There is also a fastness and assertiveness, a snappiness of the energy which is about beginning things and moving things that have been stuck for a long time. This energy can seem “aggressive” but it is natural for the energy to flow into powerful expression and it only becomes “aggressive” if the flow is impeded in any way. This energy must come outwards...so beware! The spring energy is the creative energy of the body. The spring is to do with the blood the muscles and the energy of the liver.

Summer season:

The summer is the climax of the energy as you can see the energy pushes all the way up and out of the body. Our breathing at this time is very much upper body based and what was started in spring now pushes right out to the surfaces. The sweat comes out of our body as we breathe like this, our heart beating hard with the heat of the sun, we cool down through sweating. Our pulse is faster than in spring and the heart energy pushes right up and out so we can feel the pulse easily on the superficial level of the skin. We call this pulse “Big” in Chinese medicine as it has the full out pushing of the energy of the heart and lungs working together. Again the lower abdomen contracts and sucks in air from above using the chest and rib cage fully. This allow heat to vent from the body and clear from the insides so it doesn't over heat. This is the heart opening time of the year and so the lung helps the heart's energy radiate out, the heart acting like the sun within the body. As far as activity of the body goes, the spring and moving into summer is the peak of activity for the human being and is when our expression moves from the assertiveness of spring to a joyous expression of life in the summer. Humans generally love this type of temperature the most. We are of course adapted to many different temperatures now but our origin is from this natural easy and relaxed expression of the heart. People who still live in the heat and have done so for millennia are often renowned for having “heart full” expressions and this is why. Also living in this type of temperature and expression makes life easier on the human body as the temperature is supporting our body heat, we do not have to battle the cool elements, but overheating and anxiety and the energy of the heart being overwhelmed is something else.

Often the difficulty with living in this temperature is that our bodies don't recover from the high of the heat as there is no cooling winter to balance it, hence it could be said that this speeds up the life process of the human being. Those who live in the cooler temperatures can often live a very long time. The smell of the summer is the burning smell and the heat of the summer is associated with the salty flavour which is like the taste of our sweat and is in itself the active simulator of the heart. This is why we are salty in the summer as the body wishes to push out all unnecessary salt as there is an abundance of heat already in the body, salt heats up the body. The summer is to do with the heart and the rising energy of the body. The summer is associated with the noon of midday.

Autumn season:

The energy of autumn sees the body drawing its energy just like the sap in the trees. The arrows on the diagram could be misperceived as “contraction”, actually the energy doesn't contract. Contraction is an activity that is associated with the energy of spring, it is active and energetic, in autumn the energy sinks and condenses and draws inwards, it doesn't contract. This is a time when we start to look in towards into the darkness. In any given day the evening would be considered the “autumn” of the day.

The leaves fall off the trees in autumn and we can smell the rotting and fermenting of the earth, we can also see that this time of year is associated with dying. This death is not really a linear point, this is just that the human condition fears the “self” dying. In natural fact death is just part of the cycle of life and it is merely another aspect of transformation no different from any other aspect of the seasonal cycle. Spring has to die for summer to occur, just as summer has to die for autumn. In each breath there is an out-breath which is death and an in-breath which is life, also the heart will stop for a moment after each beat. The last out-breath we ever take is followed by an in-breath that we never see but this is because this breath is not of the body but of the whole of nature.

The autumn is to do with the lungs themselves. Whereas spring is about the energy of the in-breath from the chest and so is summer, autumn is different. It is about the letting-go of the chest and the sinking of the energy into the lower body. The chest in autumn is no longer the focus of breath but it sinks down to the lower abdomen. The chest drops downward and there is great power in the out-breath. We start to breathe more from the diaphragm as it opens and the navel region becomes the focus of the breath, much like we see when an infant or animal is at rest, the belly expands in and out. Autumn is the same. The pulse of the heart also changes, as the energy starts to come down and inwards we call the pulse “floating”, this means that the energy is going back inside the body but is not quite there. It is deeper than the “Big” summer pulse but it is floating on the surface of the body just before it dives downwards in the winter time. As this happens we might let go of old emotions, there is a feeling of “loss”, not in the idea of anything “good” or “bad” but simply loss and calmness as we move into the winter hibernation state. There is a darkness to the clouds and the sky at this time, the visuals and smells of spring are now less potent, we can smell less overall, we can taste less and we can see less, the body energy is going inwards and we are about to move into the hibernation. This too might be considered very much like the dying process where gradually the physical form breaks down and forms the earth and the sky once again as the body is transformed into the next aspect of existence, entirely new each time. It is always a recycling. Sourness is associated with the autumn, that is the same quality of astringent condensing of energy which autumn is by nature.

Winter season:

The winter is the seeding. Just like when a seed energy is held under the ground in the snow so the winter energy is like this. As we can see from the diagram the energy is going downwards after having gone inwards in autumn. The sinking energy is what winter is all about, going to the base of existence. The breath at this time is deep and slow and the breath is low in the body as the heart energy is at its lowest and the circulation at its slowest. This is the kind of breathing monks often use to calm the mind. The pulse is slowest at this time and the quality of the pulse is called “sunken” or “stone” this means that like a stone in a pool the pulse has sunk right to the base. We can only feel the pulse if we press deeply into the body tissues because the energy is storing itself there, protecting the vital organs from the cold. The surfaces need to be wrapped up warm in order for them not to be affected by the cold. This time the mind and upper body area are very tranquil and calm and the lower body has all the power. The breathing is centered deeply from below the navel diaphragmatically and the breaths are deeper and slower in the wintertime. This is the midnight of a day cycle. The winter nights are dark and slow and the day’s heat is minimal. At this time

there is conservation of all output, in the autumn and winter we don't sweat, we hold onto the energy for the beginning of spring. The smell associated with the winter is the putrid smell of fish which is to do with the further breaking down of materials from the rotting smell of autumn. The taste associated with winter is bitter, which is the coolest taste there is. It sinks the energy downwards. The kidneys are associated with this season.

As we can see there is a cycle of the body as it goes through the seasons. There isn't one kind of breathing or one kind of pulse or one kind of anything. As the year progresses the earth's natural energy field affects us and in the temperate region this is how it happens. We can see that as we go further north (or extremely far south) we will find that there is more winter energy and as we go more towards the equator there is more summer energy. Being in-between means we get the seasons of spring and autumn as well as summer and winter which constitutes the temperate regions of the world.

Each body is different, some people are more constitutionally summer-people meaning they have strength in their heart and others are more winter having strength in their kidneys, so everyone will have a different nuance of how the seasons affect the body. However everyone within their specific constitutions will always be affected somehow in the ways spoken about above.

Going with the flow of the seasons and being human:

As I said at the beginning of this article we are hot blooded and need the warmth because that is our origin. Most of us can't survive in our natural naked state in most of the places we inhabit (try it if you don't believe me!). The problem then is how we deal with the strength of coolness on our body. Overheating is a problem for many of us but often this can be remedied by actually doing more activity that will result in sweating out what we don't need, but cold is another matter. We need to be warm in the winter months so using the energy of spring and summer within the autumn and winter helps us to get by. We can use slightly spicy food to help us get through the winter, brandy in the winter time is all about warming the blood to help us get through those months. Also the use of cinnamon, ginger and cloves and other similar spices will help in the same way, all these things are pungent in nature. Using more salt in our food helps again to warm the blood and to help in the winter. We need to keep moving during the winter and autumn to keep the circulation going, taking in some of those spring-summer breaths every so often to push out the energy to the surfaces. Doing some skin brushing to help the circulation get to the outsides of the body and doing circulatory exercises that do not encourage a lot of sweating yet do move the energy are important. Good winter exercise is that which makes you feel very warm all over the body and gets just to the point of sweating but doesn't go over.

To cool off in the summer and spring we need to move and sweat. Its important to understand that when there is too much heat it means there is too much energy so this has to be siphoned off. Too much energy is a better state overall than too little because if you just move more you can clear it. However there is a flip side to this especially for those of us who live in the heat in that the body can easily get overheat and the coolant systems of the body can run low, we need then to use the energy of autumn and winter in the spring and summer to cool down. We can use sour drinks to

hydrate and bitter flavoured foods like bitter-melon, chicory and dandelion and numerous herbs that all have a bitter or sour flavor to cool down the body and calm down the energy. We can breathe deeply into the lower abdomen to bring the energy down from the heat and help us reduce summer anxiety and overheating or even heat stroke. Drawing the energy down and into the feet we can strengthen our lower body to anchor the energy of the heat rising up to the heat and upper body. All of these are how we can help to control overheating.

As you can see there is an instinct to go towards that which cures an excessive amount of seasonal energy if we listen to our bodies. The draw towards sour drinks in the summer and spicy flavour in the winter is simply natural we just have to listen to the body's own rhythm. This is a much more complex rhythm than it is for non-temperate dwellers but we can still do it using the resources we have. Notice however that for the temperate person we need considerably more resources in terms of external heating and some herbs and spices, often from far-off lands although some can be found close to home, than would the tropical dweller. This is because we have not yet adapted fully to be at home in these climates...we would need a lot more hair for that. If the Yeti do in fact exist it would be great to one day ask them how they survive the winter...although, in great wisdom they have decided to make themselves scarce.

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