

The mental-emotional dis-ease of “self”: What it is and what it isn’t

In order to delineate mental-emotional dis-ease, one has to describe a situation that isn’t dis-ease in order to differentiate, not separate. When we are talking about mental-emotional patterns we are speaking of dis-ease itself, essentially this is really the explanation of that which is suffering and that which is not. However because this can become an all-encompassing expression I will just focus on the nature of mental-emotions as specific entities.

First we need to understand the root of the mental-emotional perspective which is simply based in a sense of separation: the “human condition”, a situation of feeling individuated, no longer a vessel of natural expression but literally as a separated entity from other separate entities or things. The expression of this in modern language has two aspects: it is mental and originates in the mind as thoughts and concepts about the “self” based on memory, but it is also felt as a bodily contraction which is emotion. The origin of the word “emotion” is “disturbance in the flow” and this is fundamentally what we are talking of in relation to emotions. So the mental-emotional pattern is one entity, it is not split up.

People now are beginning to speak of “mind-body medicine” or conversely “body-mind medicine” but actually this is a perspective which encourages dualism because the ideology of “body” and “mind” in modern western ideology is coming from a fragmented perspective of both which is still held within Newtonian dualistic ideas. The ancient Chinese described the bodyspirit as one word “jingshen” which mean simply yinyang applied to humans, something that is all-encompassing and has nothing to do with separate phenomena. When considering these things it was known implicitly that one was speaking as part of a continuum of energy not as separate parts that seem to interact, they are literally one, although seemingly “separate” from a Western perspective. Yinyang is not a concept of dualism although it is often perceived this way, it is held within a single circle and this represents Oneness. The point is that bodyspirit is one expression, mind is part of this, a function of spirit, therefore seldom seen to be different from spirit. The nature of dis-ease is a disorder of the mind as a function of spirit and so in turn affecting the body. Mental-emotional dis-ease is therefore dis-ease held in the mind, simultaneously affecting the spirit as separatist thought and affecting the body as pain, in a state of contraction.

Fundamentally separation is *fearfulness* and as a result fear is the root emotion of all. However from fear manifest many other emotions, in Classical Chinese medicine 5 emotions associated with the 5-phases (Wood, Fire, Earth, Metal and Water) hold the root descriptions of the others:-

“Full” mental-emotions

Wood = Anger

Fire = Anxiety/over-excitement

“Empty” mental-emotions

Earth = Muddleness or foggy-confusion

Metal = Grief/sadness

Water = Fear/terror (ROOT)

The 5 states are mental as well as physical experiential expressions. Of these 5, while fear roots and originates all of these states, anger and anxiety are the only 2 key “full” mental-emotional states. This means that they draw on body reserves to become powerful forces of energy, whereas the “empty” mental emotions of Earth, Metal and the origin Water are all expressions which empty the body of energy. Therefore fear is within all the emotional states above while also being overlain by the other emotions.

That which empties the body of energy is cooling and goes directly towards death, that which is full is an over-exaggeration of life and also tends towards death but with a bit more of an explosive bang!

This is a gross simplification of words used to explain emotions. Words like “depression” for example can be associated with both anger being held within and also deep anxiety being unexpressed, they often are confusing and so will not be used here. What we are focusing on is the raw mental-emotional pattern. The “full” emotions overheat and inflame the bodyspirit expression until taken to the limit, having drained the energy to form total exhaustion and coldness, the “empty” emotions directly create coldness of the bodyspirit.

Then the key question is, do anger and anxiety arise within the healthy or natural state of the human? If we consider the Non-dual expressions hidden within the words of Buddha or Lao Tzu, or very clearly defined in the modern day through Tony Parsons and others, we understand the natural state to be like an open centre. No-one can formulate the ideology of mental-emotion as this requires a self to be separate. When the bottom layer of dis-ease is removed then all mental-emotion vanishes, because the “self” no longer is present to “have a self” which can be afraid, therefore neither can other emotions manifest.

Non-dual speakers also explain that things do arise such as mood changes. However, when self is no more, then there is no-one to have dis-ease or mental-emotional attachment which means that whatever arises may often be misconstrued as an expression of something. In fact there is only energy flux, that’s all, there is no-self to segregate this into compartments which have “real meaning”, such as mind and body or even yinyang, these concepts are an intrinsic expression of the same Oneness.

A frequently asked question relates to whether that which is without-self has the emotions of anger and anxiety and often the answer is that “energy occurs”. This means that rather than an accumulation of such emotions as tension, energy, anger which have often stagnated for years, what will occur is an expression of energy for no reason, much like a wave or wind current or as in the nature of the animal or child. While shouting, raised voices or other powerful expressions may burst forth they won’t be imbued with a

direct personal “anger”. In fact we can’t call these expressions anger or anxiety, they are about assertion or passion and as such represent the more powerful outward “look” of emotion, but are not emotional. As for the more empty expressions, instead of a muddled-fogginess there can be simply indecision, instead of grief simply the occurrence of autumnal release and instead of fear just an immediate response to situations. That which expresses from the natural essentially symbolizes the nature of the seasons, just as we might call a raging stream “angry” or a wind “aggressive” the no-self might be viewed similarly, although this would be to anthropomorphize something which is no longer “owned” by a human. Health therefore is a state without mental-emotional contraction but still possessing energy and feeling which now may be even more sensitive, but belongs to no-one.

This is the big difference between the expression of the adult-self and the child no-self. There is an innate simplicity and no-thought associated with the child-no-self and an innate complexity associated with the dualism of the believed separate “adult-self”. Hence in the expression of the non-dual speaker, while it is true that energy is present, the nature of it can no longer be described as mental-emotion, but instead would be better expressed as natural energy or a phenomenon. This cuts to the root of the idealistic perspective of “the enlightened person”. As with the seasons or the weather, the expression is direct and free, without cause or reason for resonance, without altruism, and no idealistic requirement to be “compassionate” or to be anything other than what is. However what commonly occurs is that when the ideology of the “self” becomes transparent it disintegrates and allows both a natural response towards simplicity and more wild-nature. This is exemplified by movement away from those things which irritate and aggravate the body, towards a natural interest to be in communion with everything. This is profoundly understood, so it is natural to be so. There is no reason driving this, no eco-warrior, or idealistic communist or anything it is an anarchy which tends to balance a union with nature, this is simply the health instinct expressing itself fully.

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