

The impermanence of “self”: the nature of “self” as an impermanent contraction of the bodyspirit.

This article is based on the profound expression of Tony Parsons please see www.theopensecret.com

As described in many of these articles, the nature of the “self” is at the root of dis-ease or suffering, it is the fundamental stratum or kernel structure from which all the other various constructions of ego derive. “Self” is the occurrence of a simple contraction of energy, there is nothing good or bad about it, it simply is what it is. This contraction is of two main areas: there is a mental or head component which is the primary source of the problem, a kind of short-circuiting of the brain or a perception issue. This has a knock-on effect within the body which then contracts around the mental problem, comparable to when someone hits their head and is unsteady in the rest of their body. The contraction/unsteadiness that this causes in the body we call “emotion”. These emotions are what are commonly called “negativity” anger, depression, frustration, jealousy etc. Happiness, love or joy are not really emotions but are the background *behind* emotion or simply non-contracted energy. Hence overall the contraction is occurring in the regions of thought, creating a narrowing of thinking and box-like categorization and labelling, and at the body level causing an actual feeling of being separate from everything which is non-conceptual and non-belief-based - whereas the mental component is belief-based and conceptual.

This occurs around the age of three to five when the baby, surrounded by the adult-world ideology of being separate, osmotically absorbs this exact same notion/feeling and thereby the dis-ease is passed on. This dis-ease fundamentally initiates at the head level but as bodymind is one thing it then instantly spreads to affect the body. The body is secondary effected by the mental-skewing because the body is animal-like or *least* self-conscious-human-like! Animals do not share or have the same problems with self-consciousness as we do so the mental capacity that is the supposed human “asset” is in fact the human dis-ease also. The separate “self” has now been formed and is deeply attached-to and fundamentally about its sense of separation. Henceforth there is a compulsion to seek security, safety or Oneness, to return “home” and re-connect to what it was as a baby. This seeking continues throughout their lives until they reach a situation we might call “liberation” where there is an unravelling of life-long contraction and an expansion of energy, or seeking may continue until the point of death.

But is it a continuous contraction? Tony Parsons expresses very clearly that the contraction is in fact impermanent. When we wake up each day we are going from a state during sleep where there was no-self, no-time and no notion of any-thing, to an immediate resumption of the story of a “self” which we seamlessly identify with as the alarm clock hits its buzzer. Before this, even in the state between sleep and waking there is no really strongly-perceived sense of self, only an acknowledgement of thoughts and images. The contraction takes hold as soon as we awake and the mental-emotional process is re-triggered. Then we are assailed by all the stresses and strains of being a person in the world, of making it, or failing miserably or of trying to “get there”. These are essentially different manifestations of the seeking process attempting to find what it believes it has lost.

Of course fundamentally there is nothing broken, there is no loss and nothing to do, because all “self” is a contraction of energy *within* a sea of energy. The belief is that “I” am the contraction, but when there is realisation that the contraction and the sea are One, then the contraction lets go for there is no longer a belief in a requirement to hold on.

But if we look closely, during a day we are not always within the confines of “self”. Whenever we have “got lost in” become “engrossed in”, “fallen in-love with” something for a microscopic instant “we” are not there. There are many of these almost imperceptible instances throughout the day, like seeing a flicker of blue sky which is then immediately obscured by clouds (especially if you are from the UK). At these moments there is no self, a background quality is discernible as the child-like quality of the infant comes through momentarily. For those who are relatively healthy, several of these points occur throughout the day. For those who have an almost permanent “cloud-cover” there will be a great deal of suffering and self-consciousness, which could be called dis-ease, often with physical symptoms, depression/anxiety and other related difficulties.

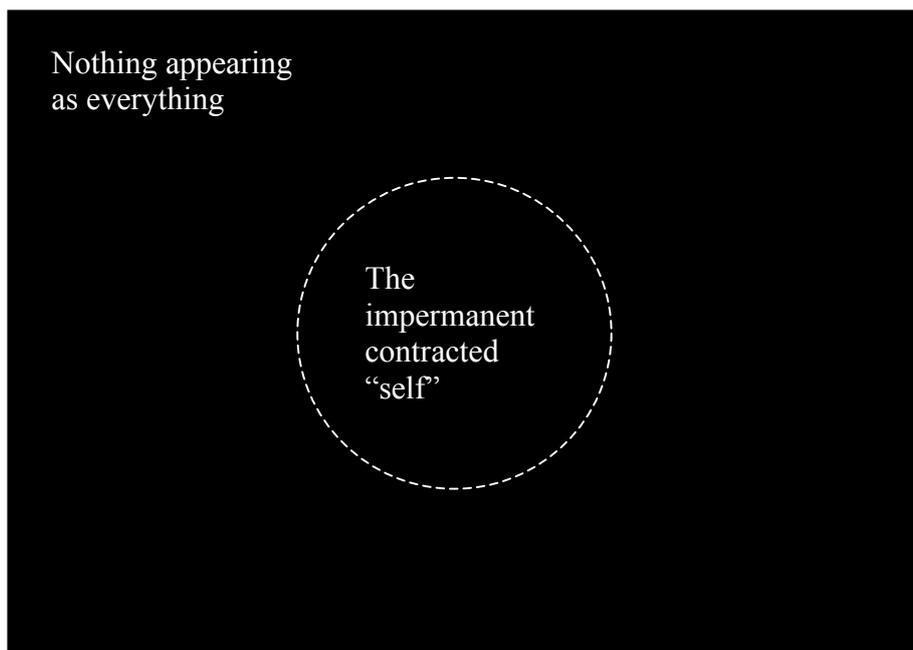
Of course neither state is preferable. The healthy state is only relatively so, the kernel of self remains intact and therefore this is a chronic issue of a possible slow dissolving-away of “self” till death. For those who suffer intensely and are in a disease state more there is an acuteness to the suffering manifesting in a weightiness and brittleness. There can in fact be such a contrast between the contraction and reality that the resulting top-heaviness may cause something to completely give-way. There is no set time for when the kernel of “self” lets go, no specific task to “do” to bring this about, it just does so when the fundamental contraction releases which requires an energetic collapse to occur, resonating at the root energetic level of the sense of separation. This need not necessarily be triggered by a person, or so-called teacher, but literally anything deriving from an utterly natural source can bring this about. The deepest level of “self” can either fade away or completely and abruptly explode open, there is no foretelling or forcing of this. As with any aspect of healing nothing can occur with forceful intention, or in fact any intention, there is just an occurrence naturally.

Some may say that doing a meditative practice is important to “set the right scene” or the right environment for such a thing to occur, but there can be no notion of “me/self” involved in the actual process of letting-go as it is non-conceptual and without motive or aim. It is simply an instinct occurring behind all of the ideas of the “self”, which as Tony Parsons expresses *“happens despite the ‘you’ not because of it”*. Hence a practice that takes you to the edge may in fact keep you frozen there forever, and that which is at the complete opposite end of the scale, i.e. total ambivalence to the idea of “spiritual awakening” or “fundamental healing”, may make a sudden shift when profound relaxation occurs. In any case nothing which is intended can be used to effect this, just like “trying” to go to sleep or “trying” to relax are impossible!

Therapeutic healing is a process of realizing the nature of the endless stream of beliefs and realizing the key components of the made up “self” are not real. This allows for some relaxation, but the deepest “layer” (of which there are none but for illustration of

the idea), is that of the realization that the “self“ in its entirety does not exist in the way it was believed to be, it is only an appearance or shell as everything else is. This is utterly different to the therapeutic process, which is superficial to this core. (please see my article “Layers of healing” for more information).

Overall what we can see is that life has seemingly two main levels: that of the appearance of things and that of the root of things. The appearance is that of many parts, it is the foreground of life. The background is that which everything is played within, it is also the flow of everything.



This background is no-thing so the expression that represents what is occurring in reality is No-thing appearing as everything. When this is recognised then the contraction around the idea of self of the individual cannot hold on and becomes irrelevant once again, just as it was during infancy, and, interestingly, for all of us in sleep and at times during the day, or in moments of clarity when something breathtaking occurs, feelings of love and connection, situations of awe or being lost in an activity which is much the attitude of the Zen-arts.

There is no conceptual or intended way to solve the conundrum of self for this would be self attempting to kill itself, something that it is deeply afraid of, although in many ways suicide is an attempt to do this. However as all things are occurring by themselves, without any “selves” powering the functioning of the world, the planets or the whole universe, the big question on our lips should be “why do we believe we can, have or ever will have a personal choice about any of it?!” If we can see that the deep ignorance/arrogance of the “self” is its belief that it can master its own demise, then when the ripeness occurs to let-go of this nature’s grace will come to the fore. Humans need disproportionately more sleep in relation to other animals simply because powering the “self” takes so much energy. This is the origin of the notion of false economy! Even for the insomniac, who is driven throughout the day, eventually

there must be a collapse into sleep, and thus an end of self for awhile, and thereby the realisation that self is in fact not as permanent as we believe it to be.

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