

The Numbing “self”: dissolving back to senses

The metaphors of “the indigenous” and “the colonial” can be used as expressions of the two aspects of the human being in the modern world. The indigenous is the instinctive being of the bodyspirit which grounds and contextualizes the processing and activity of the mind. However the colonial is the powerful “self” which is seeking and is in the contraction of a mind/ head-only orientated existence, within its own logic from which it cannot see out and which therefore blocks its own view. As a result of being head-orientated there is a top-heaviness about the colonial’s approach. It is also contracted, so its movement is upwards and inwards energetically, whereas that of the indigenous is downwards and outwards.

The colonial expression is that of dis-ease of mental-emotional patterns that exhibit within humans to a greater or lesser extent. Interestingly those people who are in touch with and use the senses of the body more often are often less affected by dis-ease. Though the colonial snootiness sees the body and the physical expression to be simply that of the “common labourer”, in many ways the bodyspirit of the human relates more to life when it is physically active and connecting with all the senses, than when it is engaging with imaginative and abstracting thought processes.

The detachment of the body and legs/feet from the believed-in “master” head and also the fear of the functions of the “animal-body below” and the want not to engage with it becomes like dragging around a weight/ corpse. This something that is really about the process of the colonial contraction of “self” numbing the senses of the body.

The indigenous background of the nature of the bodyspirit is that of connection to the environment without differentiation between the inside and outside of the body. There is a Oneness that is all of life, seen to be occurring at a singularity of the Empty-Centre. As a result everything is sensed in a very profound way. Pain is experienced more deeply, this is not sufferance of the mental-emotional “self”, but pain *itself* is felt deeply. Other feelings and senses are also profoundly experienced: sounds are crisp, the vision is bright and there is a luminosity to all things seen. Also the sense of touch is very sensitive, the body is vibrant and alive even when sleeping. There is constant movement within the body, a spontaneous process that is not governed by “self”. This we might call health and the instinct.

Originally people were all one, we had deep and direct connection to the earth and we were human-animals. This is still the case, but the colonial is a secondary addition to this. It occurs when there is a peak of the heating process of the head of the human that expands the processing into self-consciousness, or more accurately, self-reflection, which is exactly what it is, like an internal hall of mirrors refracting the penetrating light of the world. The addition of the colonial process involves the addition of anxiety about the perception of being a “separate” self cut off from the earth, from the feet below and from other people. This anxiety is the beginning of the process of seeking a path home to the indigenous which has long since been forsaken, we have forgotten what it is we are

looking for and continue the futile search for it in places where it cannot be found. We seek it in gold mines or in science projects, in medicine or in countless other areas, but never at its root, where we stand.

The add-on of the colonial is the one and only dis-ease which humans have and it is already a total epidemic. We are constantly worried about the virus that will wipe us out, not realizing that the real “killer virus” is literally the anxiety about the virus! The process for the colonial is always future-prediction based on the past. This is a manufactured “self” occurring in time, whereas the indigenous know nothing about time or space and have no interest in either of those, being simply in the normal-perfection of nature, as is the colonial without knowing it.

The numbing of the senses occurs due to the fact that the colonial’s energy is all drawn up and within. It collects around the heart and head, losing energy from the feet and the limbs. This contraction stops the blood moving freely in the veins. Therefore because of excessive activity in the head and upper body region, thoughts are inextricably entwined and the senses of the upper body are blocked with inflammation or heat. The eyes no longer see clearly, the ears become blocked, the nose stuffy, occluding everything. At the same time the cinematic projection of the mental-emotional contraction endlessly replays past events within the mind. The images are not simply happening on the “screen” but are equated and attached to a sense of separated “I”. As a result there occur nightmares in dreams and day-mares in the daytime.

The indigenous response simply occurs when there is an actual connection or a flow of life taking place. Colonial reaction occurs when there is a believed-in subject and object, when the “self”, perpetually in fear of its imminent destruction, is either confined to a life of hiding from the world or of attempting to control and command it. Whether the victim or the dominator, in either case the problem is always that of “self”. The indigenous is always in response, there is just Oneness responding to Oneness, nothing in between, just a flow of energy. There are no fixed borders, the light of the world bleeds into itself, it is a spectrum rather than individuated objects. There is also no locality to the Centre of this, there is no centre to gravity, there is just an empty space that contains everything.

However, the numbing of “self” in the colonial aspect of the modern human is shifting. There is a ripening process occurring, involving the letting-go of the interest in colonial processes. Over long periods of time these processes simply become very draining and tiring on the body, the dis-ease loops endlessly, becoming very monotonous and boring and as such its drama is no longer particularly interesting. There is gradual realisation that locating the “self” to which everything is supposedly happening is totally impossible. The movement for the colonial is always a process of relief that there is no longer a requirement for it to be colonial and instantly the energy moves from the upper and inward contraction at the top of the body, downwards and outwards. In one swoop of recognising there is no further need for seeking, there is a flow of energy though the body down into the feet and a reconnection to the earth. The energy blocking the upper body also lets go, allowing a clarity of vision and sensing and everything becomes clear once

more. But this happens through a lessening, not an addition, as the understanding is reached that there is no requirement to add anything on.

Douglas Harding (see www.headless.org), and others, use pointers to allow those within the box of the colonial perspective to see that we don't have to practise anything to be "well" but that in fact wellness is behind the dis-ease process. Wellness is and has always been behind the add-on of suffering, it's just the hypnotic trance of belief in the colonial as a tangible thing that has been perpetuated for years.

As we drop out of the trance and all belief systems we move into a natural meditative quality which is the background. It's not that we should meditate in order to re-connect, but that when there is letting-go there is a return to meditation. The process is not about "trying" but about constantly recognising these pointers and expressions which then slowly permeate into to an ever-present background non-conceptual awareness. It is like a game of hide and seek, the difficulty being that Oneness "masquerades" as Everything in existence and as such we cannot see the wood for the trees. The nature of "the return" brings back the response-ability and the connection to all things as implicit. Prior to this there is a dance between the outside borders of the colonial's bubble and the inner dungeon of its total isolation and nightmarish feelings of suffering.

In the end the indigenous expression will always act as "love's quiet revolution" (please see the book of the same name by Scott Kiloby, a voice of perfect expression of the nature of the Non-dual) and a dissolving of the process of "trying", into the place of peace, much like "dissolving into tears", and so the self dissolves into no-thingness.



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