

The playful expression of Mind: allowing thought not to be taken so seriously

"Every thing is what it is, and not another thing."

- Ludwig Wittgenstein

Thought is a very interesting phenomena. For example, it is something very much like a dog barking! The dog barks and this is its expression. For the human thought is expressed without reason, it just happens. The key problems we get into as humans are that at some time in the process of free-association of thoughts that occur, at the age of about three to five there becomes a recurrent thought which is that of "me" or "self" as separate from "others". This thought becomes entrenched mainly because the world around the infant is based in this ideology and created around it. It could be described as being bathed in a sea of the idea of "self" so it is inevitable that the child will also take on this situation.

Why did thought form for humans, why is this our expression? This is an important point. The key is to understand that thought is similar to heat, it is heat rising. As humans stood upright and walked heat began to have a direct channel upwards, in fact the whole nature of standing, while likely due to circumstances of foods and environment, was also because the heat of the body draws upwards. Because heat naturally expands and rises, humans are this expression of nature, we are like fire. When this occurs the head and upper body become exaggerated, this is where energy is focused, rather than to the feet and the legs, connection to the ground and body diminishes as time goes on. It is no wonder that the ideology of a thought-about "separate self" developed out of this, because we are so cut off from the lower body and we exaggerate the upper. This is how we arrive at the idea of "mind over matter" which permeates everything we do, from notions of old ideas of colonialism to the modern ideas in science. Even with the current trend of mind-body medicine, although this is a move to eventual re-recognition of the ancient and indigenous understanding of energetic Oneness, modern humans are *"finding their feet"* again so to speak.

The point is that we are "programmed" from the outset in the belief that thought is "all-important", the veritable crowning glory of humanity. As you can imagine, with all this rising energy into the head the head swells, there is no more apt phrase for the human than big-headed! It's not that the head itself is big, but that the explosive stimulation of heat in the head creates formation of the expanded brain capacities which is a human feature. This is simply the "bark" of the human, it is the occurrence of spontaneous streams of thought. Some may call it a curse or infernal noise, others may call it a blessing or a "tool", even though the user of this "tool" is nowhere to be found, yet in either case the point is being missed.

In and of itself thought is simply streams of expression. It is a form of art, a fountain of expression, a howl or a voice of a certain kind. To believe there is a "self" somewhere in there who can harness thoughts and "use them to benefit" the body or humankind is to be under the delusion of the original "stuck" thought. One could call it original belief or even original "sin" - sin meaning that which misses the mark or that which is ec-centric rather than centric - that of "self". When there is "self"-consciousness there is a total internal reflection of thought processes, they all become

drawn and magnetised to this fundamental contraction of energy which we can call the idea of “self”. This then draws other add-on thoughts and feelings to the process and it grows and grows from this original contraction, forming in later years the “ego” or structure of “self”. This is a heavyweight structure and ties into the body forming contractions in the body tissues associated with thoughts which we can call disturbances of the body’s function, actual physical pains and discomforts or “emotion”. Hence at this point we can call the “self” dis-ease or mental-emotional complex.

When we believe that this “self” can control or adapt its “self” this is a complete delusion. It is to believe that the original dis-ease, or original mis-perception that there is in fact a thing called “self”, which in reality there isn’t, can adapt or rectify its own problem. It cannot, it cannot think outside of its own box. In order to be anything different than what it is, it has to let go and return from whence it came, or simply the contraction of belief has to be permeated by the reality that this belief is simply a thought, no more and no less.

So then the phrase “*don’t take your “self” too seriously*” really deeply holds true. We are in a world where the “self” is the most serious thing around. We are all about upholding the argument of “self”, finding ways to define and get ever-closer to being “my” “self”, finding new ways to have “better” and “more constructive” lives and understand our “selves” better, it is all about seeking/trying to fix that which seems broken away. The problem with all of this is it’s all occurring at the head level. It’s all totally wrapped up in the idea that there is such a thing as “self”, which there only is at the thought level, it is nothing more or less real than a “bark”. But to exaggerate its importance, for a dog to be “proud” of his/her bark or to be “happier” with the bark today or to be “depressed” about the bark just doesn’t happen, the dog just barks!

Wittgenstein again makes two key important points:-

"Sometimes, in doing philosophy, one just wants to utter an inarticulate sound."

"If I have exhausted the justifications, I have reached bedrock and my spade is turned. Then I am inclined to say: 'This is simply what I do.'"

When we descend from the heady heights of language and communication which are seen as being totally all-important and intelligence as being the foundation to society, we come to realise that in fact none of this really matters much. Some immerse themselves in philosophy, others in crosswords, it is not a matter of one being better or worse than the other, it is simply what is happening.

"There are no subjects in the world. A subject is a limitation of the world."

- Ludwig Wittgenstein

As soon as there is thought based on a subject then there is judgment, the idea of separation and the belief in all things separate from a so-called “solid self” which, on deep investigation, does not exist at all. The key point is that we have no control of thought and we have no control of “self” for it is not “our own”. This makes for an utterly different approach. Freud and Jung touched upon the nature of the mind’s free-

association and consciousness as a flow of thought and then an analysis of what was going on within this process became added on to this. However the free-association itself is all that the mind is. Sure, some people will believe that it is a tool, declaring that know from the timetable that the 10.15 train will arrive at 10.30, (or never, if it belongs to one of the many U.K train networks), and then they believe they are affirmed in their knowledge. There is a total belief that thought was directed by the “self”, that this was not spontaneous but it was “self” directed. But if we look closely, “who” did any of it, who was the person who made any of the choices involved, who was the one with so-called free will to explore the process? This is the original belief that remains most of the time unquestioned. It is this core belief that all thought emanating from the occurrence of self-consciousness in the infant, will perpetuate until it eventually lets go.

So when it lets go this is what we might call “liberation” or some may call “enlightenment” but if we look from a pure-science of observation fundamentally all that occurs is that the contraction of “self” lets go for no apparent reason, it just seems to relax and passes away, returning to what it was at the infant stage, where thought is just passing through without ownership by one of the mind’s ideas, namely “selfhood”. So there can’t be a “person” who is “enlightened” as this is a contradiction in terms.

When this occurs thoughts are not so serious, the reason being the nature of “seemingness”. For the contracted perspective of “self” everything is “you vs. me”. Nature is anthropomorphised into separate things fighting it out for “survival”, a multiplicity of dualistic things occurring. It’s all very complex, with no apparent theory or foundational thing holding it all together, it’s a seeming chaos and the world out there appears to be very tough. However, for that which is no longer in contraction of “self, nature is seen to be One and there is no separation between inside and outside and therefore no locus or focal point to “self”, in fact there is no-centre, as described in chapter 11 of the Tao Te Ching:-

Chapter 11

Thirty spokes share one axle hub.

It is the hollow space of the axle-shaft that allows the use of the cart.

Knead-clay in order to make a vessel

It is the empty-space within the clay that makes the vessel useful.

Cut out doors and windows in order to make a room

It is the empty-space therein that allows one use of the room.

Yet what we gain is some-thing, yet it is by the Natural virtue of no-thing that this can be put to use.

The point here is that when life has no Centre but from this hub expression occurs, then it is recognised as being on automatic pilot, it’s happening all by itself without the requirement for add-ons or intervention.

In healing there is a tendency to add-on to the patient, to want people to do more, to practise and to become better than they were which is all part of the process of add-on. Fundamentally everything that allows healing is a shedding or letting-go of layers or contraction around “self”, then revealing the kernel of the contraction itself which is eventually in natural order, seen to be empty of substance. When this occurs there is

great relief. Previous to this there may be minor reliefs but everything is a process of relief and letting-go and of course one can't tell a person to let go, they do so in ripeness with nature. Hence healing at the deepest level is a very strange phenomenon, it is a situation where a person simply comes to a situation where letting-go might be possible. In the occurrence of true healing, the practitioner therefore has an inverse process to the rest of social order, in that there is no add-on process of technique or advice that is used or bought or sold, but it is simply a situation that allows nature to effect its own "cure". It is a kind of implicit "trust" for want of a better word, of natural processes, not based on the "self" of the practitioner's knowledge base or experiences, those are all irrelevant.

At the root, healing is really the opening to the possibility of all which is other than the idea of "self", the realization that there is no-one to be healed and that wholeness is implicit. Many approaches constrain and interrupt the ripening process of "self" letting-go but adding in hierarchical "teacher" type attitudes and the whole notion of keeping the "monkey mind" on a short leash only serves to add yet another construct. Even if there is a so-called watching process of the thought there has to be a "self" keeping the attention, "holding" the space, and this "self" is impenetrable to itself, therefore this process always ends with exhaustion of the idea that we can "control" the letting go of "self", it just occurs.

Whenever contraction of "self" is let go then healing occurs at a fundamental level. This means recognition of what there is, not necessarily a "getting" wellness of the body. If there is no longer energy in the body for this to occur then there will be a peaceful letting-go to death of the body, or possibly quick recovery from illness because the energy of the body is no longer held in contraction. In any case the process is fundamentally all the same. When viewed from the basic level, the original premise or original belief behind all the other ones, then there is a letting-go to peace.

Thought is not serious, it is perhaps only as serious as a dog barking. As an expression it is vital, but it contains no reason or cause, it is and has always been beyond our control, even though the world seems to be full of separate selves the "seems to" is the key. As Tony Parsons points out it is an "apparent" situation not an absolute situation. When there is Oneness seen behind twoness, it is realised that twoness is only apparent and so the "argument" no longer holds water. So too thoughts and the absoluteness of them, the right or wrong of them, are also now unimportant because it is no longer either/or but both-together simultaneously. Here there is a playfulness, a celebration of mind as simply an expression, like fireworks of the universe through the human, without cause or reason, simply what there is, no requirement to do anything or be anything more, all ambition/ seeking is let go. One can only reiterate Wittgenstein's profound insight *"This is simply what I do."*

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