

## **Understanding Suicidal tendency: becoming clear why suicide happens**

Suicide is still one of the most taboo subjects even though it happens more and more frequently in the world with increasing population sizes. Why and how would it be possible that of all the animals in the world the human is the only one that has the impulse to shift into what seems like an unparalleled process of ending?

If we look directly at suicide and euthanasia without judgment or fear, what do we see? In all cases there is a situation where a person is in a deep sense of both physical and mental contraction which is fundamentally around the sense of separation. This we know to be the root of all dis-ease, which is self-consciousness, the formation in infancy of the egoic “self” and its ever-expanding self-image towards an ultimate end. This end can either come as a result of realization or of disillusionment with the nature of “self” when everything that is ego is brought to a grinding halt by some life event or, if this doesn’t occur at all within life, then it will definitely end at the moment of death.

Tony Parsons comments “*death is the ultimate cure.*” In many ways we can understand the nature of suicide as truly and simply an attempt to end the processes of “self” rather than specifically to kill the body. In many ways suicide is a brilliantly simple situation and oftentimes this is what is reported by those who attempt suicide, in that at the point of realization that this is the way ahead there is a sense of peace and calmness. The reason is that a “way out” is seen, there is an opening to freedom from the known nightmare-world of “self”.

Suicide is a very detached act. It means that the energy of contraction is very much held within a small part of the bodyspirit namely the mental-emotional pattern of contraction and not spread throughout the entire being. The contraction means a sense of crushing, and a cyclical, narrowing of thoughts and very often a deeply victimized and deeply strong egoic expression which is being internalized. We always believe ego to be about the dominating powerful outward-going violent aggressor who attempts to control and express outwards his/her troubles through harm. However, within is the victim ego whose violence goes inwards. Both of these are in many ways the same. One expresses inner violence only, the other expresses violence externally and internally. We consider the latter to be a danger to society and the former a danger to him/herself. In both cases these people are locked away. So what we say here about suicidal tendency is also associated with external situations of violence and the idea of “choice” associated with it. People who do such things have no choice. This is not an attempt to judge guilt or innocence because both those things are forms of dualistic judgment. Murder or violence might be clamped down on by society BUT it is very simply and naturally a result of the nature of the fearful separated “self” which underpins all reactions like suicide and murder, again there is no choice to be found as there is no real “self” at work.

But at the same time in daily life we all experience similar situations, traumatic events and paralyzing situations that shock the body into a process of the “need to escape” and panic arises. The same feelings arise chronically in jobs we can’t stand or bosses we feel “hate” us, giving rise to an oppression of a kind that draws us into again thinking of

escape. Escapism is one of the foundations of the media industry in the form of TV, cinema, and games, it's all based around escapism and we know it. Yet when it comes to suicide and events of anti-social violence this we see as being utterly different from escapism, which it is not, it's just more acute. The nature of either being compressed and feeling that there is no escape from the mental-emotional feelings within or of attempting to control the whole world externally in order to feel completed within stems from the same anxiety and it of course must lead to an end. Simply this end is death, and sometimes that takes the form of suicide.

What is missed by the ego is the box it is within and the inability to see outside of that. Often those helping to guide a person out of the depths of depression will express the possibility for them to see that there is something outside of the ego or something behind the ego which is not seen. To some degree this alleviates the immediate problem. But as many counsellors will know, a person can walk out of the counselling session onto a street and be met by a strange look from a passer-by which can be enough to tip the process to attempt suicide. This article is not about the ways and means to treat such a problem but simply about understanding the nature of the dis-ease.

When suffering reaches a limit, natural processes take over. In many ways the actual situation of suicide is this very thing. When there is a maximum of expansion there will then be a move to relaxation or collapse. Suicide is when there is an absolute peak of suffering. Where there is a deep focus in society on self-consciousness and individuation there are also bound to be ideas of success and failure, right and wrong, all happening to "I". These things are bound to weigh heavily on some and less on others. Countless reasons account for this, such as the combination of internal constitution and external environmental factors, particularly in relationship to others. There are also bound to be situations where tension becomes too acute and there is no choice in the matter and suicide occurs.

Suicide therefore is not as abnormal and unnatural as it would seem. Just as when the body experiences severe pain to the point where the body reaches a peak of nerve toleration and the person is then simply knocked-out, suicide occurs when there is a peak of toleration of the mental-emotional sufferance, which can be accompanied by physical pain or more mind irritation. Whereas the pain of the body is inevitable in life processes, in the case of suicide this is the end point of the dis-ease of sufferance associated with self-consciousness of the human. This is solely a human problem because self-consciousness is purely human, therefore other animals do not exhibit this trait. But like any other phenomenon self-consciousness has an expansion and then a collapse, it can die with or without the body's death. In either case when the self-consciousness process dies this we can call cure and everything thereafter is health, for it is the recognition of Oneness behind apparent duality.

The fundamental point of this article is that there is no "choice" involved in suicide, neither is it about whether you can see a "way out" of the problem, even though we are perpetually focused on that misapprehension, as with any other situation in life.

If there is an actual movement towards suicide it is almost an automatic process of the body in turmoil desperate to end its irritation. In many ways suicide is a far more natural and instinctual approach than prolonging life based on an ideology that it is “all-important” and “death is to be feared”. There is constant heated debate around issues of euthanasia and its legal and political ramifications, simply occasioned by the deep-seated fear of death which society fundamentally seeks to avoid. Those that oppose this are deeply anarchic for society, they are not only going against the principle of “life being all-important” but also the religious doctrine of dualism that it is only god and not the human that can “choose” the life or death of a person. “Choice” is an instatement of individualism, the foundation premise of society’s fantasy. The act of suicide proves that nature sometimes needs to let go, that it is in the nature of things to die away when there is so much pain or dis-comfort, either simply through the ending of a dis-ease process or in old age or even at the peak of life where a person has “everything to live for” but yet the weight of “self” is so strong that suicide is literally the choice-less direction. Those who connect to that which allows them to move out of depression cycles also do not “choose” this, they are simply following whatever is around them, which allows for opening. Importantly living or dying is not a better or worse state, there is no such thing as “survival” this is the illusion that life is about profit-margins and success, it is much more like a plant growing, flowering and dying, or growing a bit and dying...its all accepted within nature, there is no expectation or goal. Healing is always about ripeness, the point of reaching the limit and then letting go. In suicide situations the way out is truly the act itself, as no possible alternative is seen, there is nothing else.

Oftentimes people who have known those who have died from suicide believe that if things had been different, if they had done something differently then maybe it could have been prevented. The process of retrospective thinking is futile, for life only occurs at this moment so what has occurred could never have been any different and there was never a choice involved in any of it.

If we say “suicide happens” then we realise it is not something which needs fixing because it is part of nature. Just as there is self-consciousness and this is part of nature, so at the other end of self-consciousness is death or dying of the “self”, and suicide and other forms of physical death are just situations that occur when the “self” ends. No situation is preferable to another. It isn’t “better” that a person comes to a letting-go of “self” during life or does that they do something “useful” with “their life” rather than ending it - all this is judgment. It’s like saying that it’s better to be a success than a failure, when in fact the question is always better for whom? CEO’s of oil companies may think their corporation is successful in that it creates ever-higher profit margins, but for those dealing with consequences of an oil-rig disaster the profits of “life-li-hood” counter-balance perfectly with “death” in other regions of the world as a direct result. As soon as we lose track of what the dis-ease really is, we start to believe that we have got it all “right”. In a complex way, there are even those people who will try to make a “knowing” out of the concept of “not knowing”. This is pure hierarchical dualism. We staunchly uphold banners proclaiming the right of choice and freedom of will, where in reality these things have no meaning at all for the nature of the universe. If instead of participating in one-upmanship based on fear, there is a real openness to see what’s going

on without dogmatic interventions, we will then understand situations like euthanasia and suicide as being part and parcel of self-consciousness and so allow the realization of true observation into the nature of what “self” is. Now modern science is slowly coming to acknowledge things to be complete and whole within themselves and that in fact nothing requires any fixing.

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