

Beauty and the Beast: Understanding instinct as distinct from ideals

What is beauty? What is ugliness? Why do we typically move towards what is generally considered beautiful and often retract from what we call ugliness? Doesn't this innately make us all highly prejudiced by nature? Is nature prejudice? What is perfection?

So to begin, let's look at what beauty and ugliness really mean. Beauty first:

Yin	Yang
Death	Life
The non-human	The human
Autumn/Winter	Spring/Summer
Darkness	Light
The letting-go to go inwards	The want to expand
The accumulative	The expressive
The tired	The vibrant
The weak	The strong
The "mal"-formed	The formed
The asymmetric	The symmetric
The dull or un-bright	The radiant
The twisting	The straight
Oneness = Source/ Beauty	

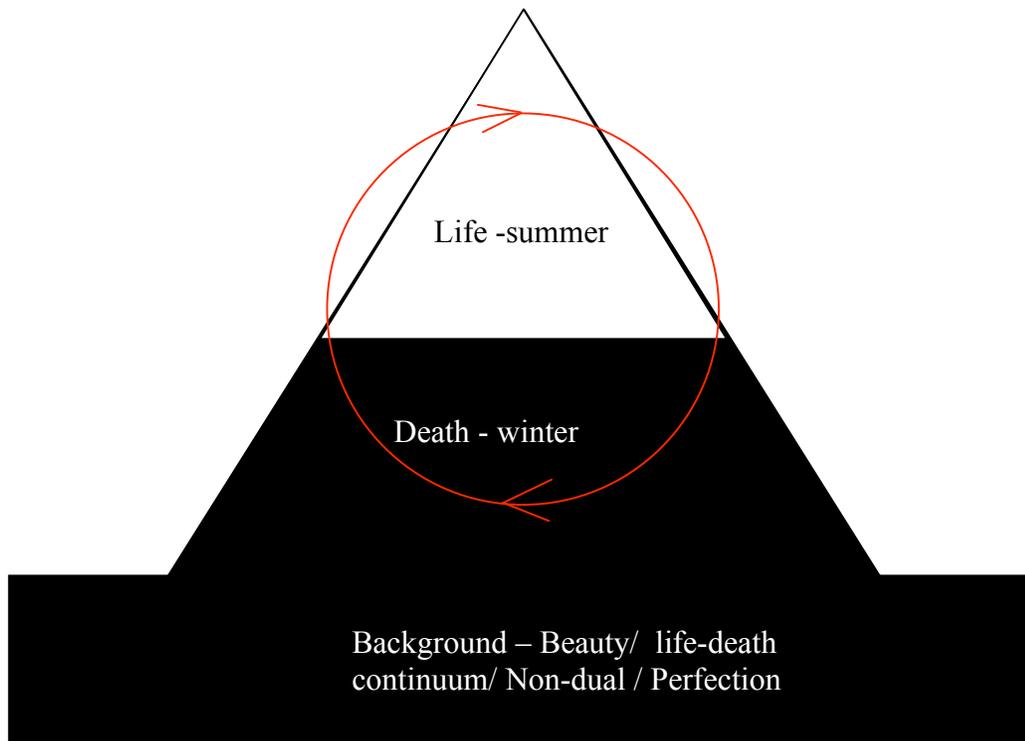
Human beings are heated creatures by nature and we could be considered to be part of the heat of the planet in relation to other beings, or the spring-summer quality, so the human pertains to life.

So for the human, beauty associates with all that which is effervescing and expanding and full and alive. That which moves in the opposite direction is a move towards death. Yet death too is beautiful so this cannot be called ugliness. This is intrinsic to our deepest nature. We are naturally attracted to brightness and light and the expansion of things during life, this is the nature of the quality of "living" energy. The human instinct is set to expand and express simply like heat expanding. The field of energy of that which is cold and dead or which gravitates even slightly in this direction has a field of energy which exists at a different plain of existence, as it is moving towards death.

Dying animals in wild nature are very often given a wide berth by animals of the same group who are at the peak of life. It is very uncommon to see the elderly being "taken-care-of" or the sick being "looked-after". This is because the other animals are expressing life and communication is very different to that which is associated with death processes, it's like two different levels of communication occurring, just as it is very hard for the summer to communicate with the winter, they are totally different spectra of expressions. They can't occur simultaneously except in different time zones. The effervescence of life is the bold and the expanding, the collapse of life is the dull and sullen. This is simply the nature of it, it is neither good nor bad.

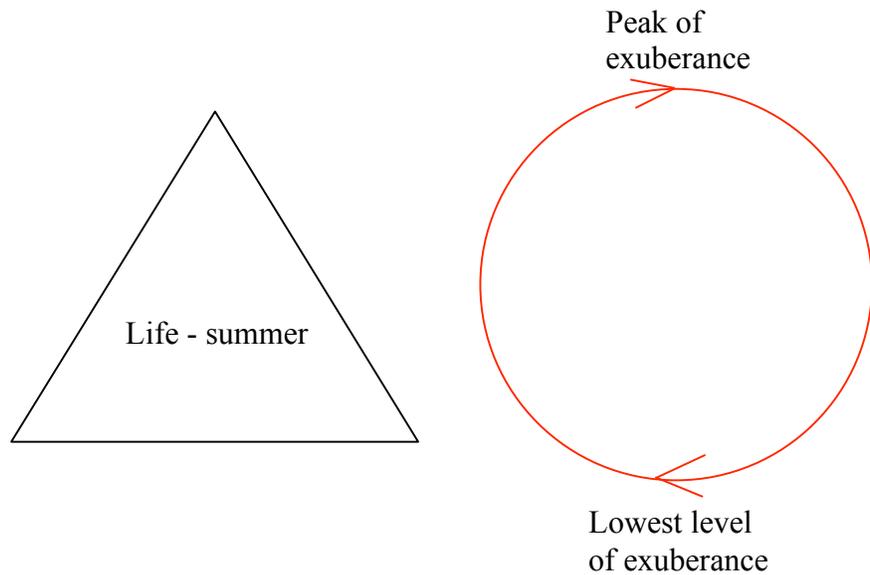
It is therefore a rarity for young children to be morbidly interested just as the very old or those who are sick and immobile aren't likely to be focused on or interested in water-skiing. This has nothing to do with some willful-egoic "spiritedness overcoming all obstacles", but is related to appropriateness and actual levels of energy. So to condemn the young for liking that which is full of life and attractive and shunning that which is breaking down and disintegrating, is like condemning the aged for being tired or thinking about funeral arrangements, everything happens in its natural moment.

The following diagram expresses the 3 "layers" of existence:-



Hence life cycles are only part of the picture, death is only another part. Notice that these two expressions of the One beauty is impermanent, it is not an absolute thing, it undergoes change, it is made in fact of no-thing and returns there. However, the background remains constantly the same, which is Oneness.

This allows us to look very clearly at what we deem to be the peak of life, being the top of the "life" section of the pyramid above, and the asymmetric or dis-abled or sick to be the lowest:-



The peak expression of the organism is its strongest point and the weakest is the least exuberant. So what about the ideal of the “perfect” person? Well as you can see perfection-beauty is associated with all of it, hence there nothing is better or worse, there is just expansion and collapse.

However, some expressions such as inborn disability/congenital illness, or a severe injury in later life occur in the situation of being within a partial collapse of the body.

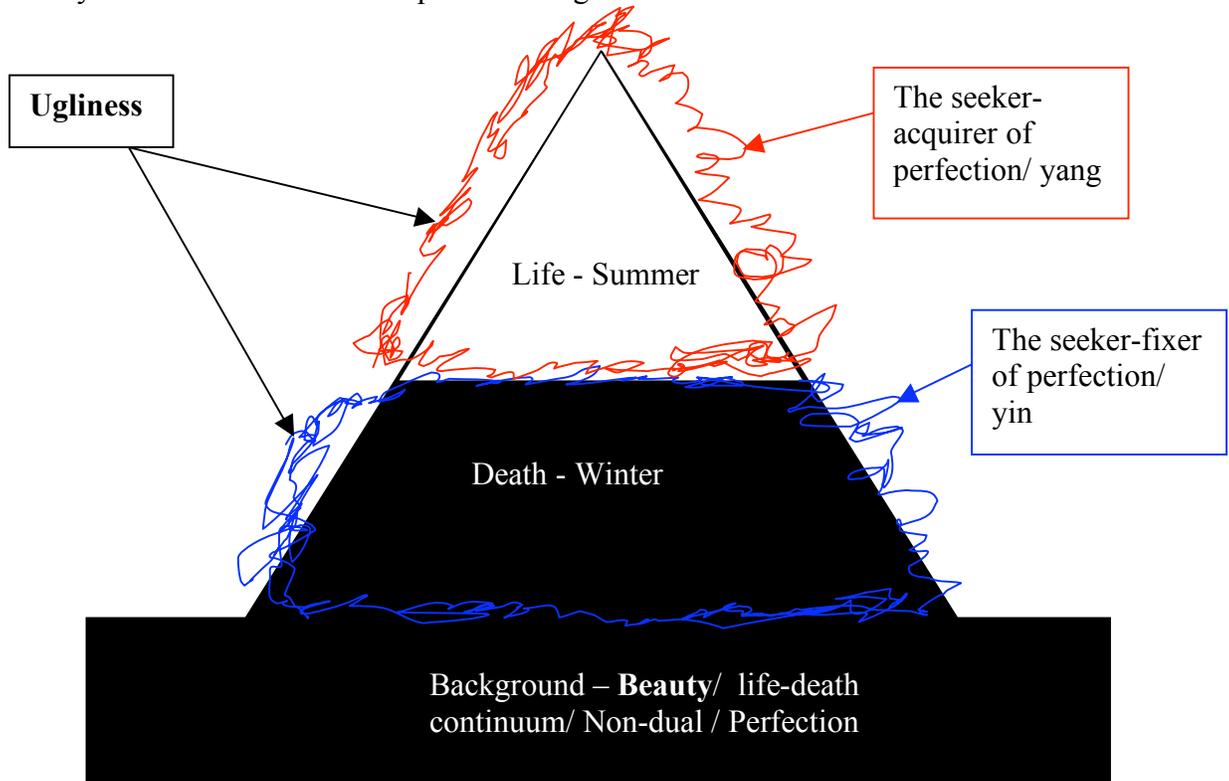
In all these cases the cycle of expansion to collapse remains the same but *smaller* energetically. This can result in difficulty when someone who is energetically smaller/weaker (relatively) lives in a world where everything is expected to be the energetic expression of a “normal” person. A perfect expression of this is dwarfism which in some circles could be considered a congenital illness but for these people simply it is who they have always been and nothing different is possible. The smaller person is always seen as smaller rather than the larger person being considered bigger. The world is set up for the bigger person, not the smaller. The environment is adapted to the world of the bigger person and is completely opposed to the nature of the smaller person.

This is why prejudices exist because in the mind of the idealist there is a requirement for everyone to be a prescribed size and shape, whereas Nature however accepts all of it. What is rejected by the society of “big” people is accepted by the society of “small” people. What is useful for the dis-abled person is useless or hinders the able-bodied person. Because they resonate at different levels of energy, this is why their worlds are in some sense different, like different differences between animals, or animals of different species. In a way disabled people are very much like animals of another species living alongside animals of the same species. This is speaking from an energetic point of view not about civil rights or politics, which have no fundamental meaning. The world looks

and feels and expresses differently to each animal. Whatever one is in touch with, the other isn't, and vice-versa.

However, dwarfism is very different to dis-ability, in that the disability for the smaller person is relative to their environment. The disabled person would actually die or be unable to exist without help, in some cases there is a total requirement on others in order to survive. In many ways they are perpetually in a situation of the energetic infant, even though with adult minds or attitudes and therefore there is a requirement for the mothering or nurturing energy of others to understand and support these people within society. But why is this given? Why is it that the nature of human society is so different to that of animals? Why is there a process of care given to those who are sick in order to prolong life, or a provision of support throughout life for those suffering from very difficult physical ailments and for those who are dis-abled or elderly? And why is euthanasia regarded as such an egregious subject by society? Why overall do humans focus on modern methods of health which relate to prolonging life, thereby meddling in the process of nature rather than understanding the true nature of suffering?

The simple answer to all these questions is: fear of death. The process of separation and being a seeming separate self in a world full of many other separate selves creates dis-ease. The dis-ease of the illusion of separation creates two forms of ideals: that of seeking Wholeness, being the fixer or healer, or that of seeking and striving to attain the ideal of perfection which is apparently broken. These are the yin and yang of dis-ease respectively. This is an add-on to the previous diagram:-



Both seekers are struggling to return to Oneness but in their process they express differently in the world. The fixer is emotional and more associated with the female. She will try to fix the whole world for it seems broken. She will look at everything and judge it to be misshapen or not the “right” way and try desperately to put everything right so it all fits nicely and everything matches. She is the altruist, her focus is in trying to care for all of society in a way that is fundamentally based on anxiety. This is one of the primary functions of the modern medical and new-age healing approach, it inherently has the same franticness, just backed by different ideology. Ancient medicine comes from nature/Oneness and as such doesn’t have this connotation.

Secondly is the yang acquirer, which is stereotypically associated with the masculine. This person is the industrialist who coined the idea “survival of the fittest”, who, with his “selfish genes” on, will try to jump on the heads of people in order to get to the top, desperately trying to grasp and hold onto perfection. A hoarder of things, a person who is trying to acquire and thereby control everything he can find in the universe which he perceives will lead him to the true nature of perfection. This is exemplified by modern industry and physics, with their great quests into the nature of the “god” particle or exploration of outer space, this seeking is big and goes off with a bang. This person is the capitalist-totalitarian he has big ideas and doesn't want to be weighed down by the problems of the world, he wants to find the truth before anyone else does and has the backing of industry in order to do so.

In both cases the plan is misconstrued and is oblivious to the fundamental simple truth that the innate perfection which is sought is already within. In many ways the yin dis-ease of “self” is closer to the truth than the yang, which only finds it when it hits him right in the face bringing him down to earth with a thud. The yin is always at this earth level, yet within this she may not be able to see the wood for the trees.

So what then of instinct? What would society be like without the presence of these two seekers, who in fact account for all or most of the humans on the planet. What would happen if the seeking stopped and then there was a return to nature?

Several things would collapse. Industry would end, so would schooling and education which focuses primarily on seeking these two goals in order to achieve “success”. Also those who were sick and were unable to feed or support themselves or move would die, but this would be deemed acceptable and allowed by society. There would be no attempt to force a kind of “health enforcement process”, natural sense of cycles life and death would underpin healing. Many children would die at birth or quickly thereafter because they would be unable to live longer, even with loving motherly support, and this too would be part of the acceptance of nature.

This may be viewed by many as a primitive move, as a descent, but actually this is the reality behind the illusion of what society creates with its yin dis-ease of altruism or its yang dis-ease of dictatorship or capitalist totalitarianism. Behind it is simply nature as it is. That which is sick might be helped to a certain degree but only as appropriate, without forcing anything, there is no “saviour” energy supply to “keep a person going longer” for

there is no fear of death by the patient, nor by the doctor or healer who would now no longer assume that role, but would simply be another tribe member. This allows the realisation that nature is to be followed and not commanded. The vision of a New World of altruism and idealism, of romanticized love for all, has nothing to do with pure observation science on any level. Instead of creating ideals of the future and what life could, should or might be like, our un-learning can happen all around us in our connection with nature.

There are those who anthropomorphize the expression of wild nature as “red in tooth and claw”, but it is by no means violent, it is just not afraid, neither fearful of death nor of letting go, it is in harmony with everything. There is no discrimination but if an organism cannot survive then it will let go and this is perfect.

In today’s society and especially in the emotional yin-healing seeker sector, we believe that care must be given to all and that it is important for us all to go through long periods of suffering in order to keep on with life. It is true that modern techniques of surgery have allowed people to survive longer and have allowed the dying to extend their lives, but for what purpose? Again the pain is the focus, stopping the pain and the discomfort symptomatically but not seeing the suffering at the root. The person can suffer and suffer as long as there is no physical pain, and modern thought regards this as a cure, but it isn’t. A dis-abled person may live in a wheelchair that is specially made which keeps them relatively active, but if there is paralysis over the whole body then it is simply the nature of nature to eventually let go and the prolonging of this process is a form of violence, not a form of healing.

The Tao Te Ching even points out that even the control of the breath is a form of violence that is constantly occurring not only in our daily lives but also in situations of breathing control in so-called healing pursuits such as tai-chi and yoga. Often there is a forgetting of the original realization that it is about un-learning and so be free of the structure rather than live in it. Attempt to control the flow of nature in any form is an expression of human-nature in dis-ease/ suffering. It is interesting that when David Attenborough goes out into the field he never disturbs the wildlife or environment he is watching, yet for some reason the human no longer believes they are a part of this process, so they attempt to manipulate life as they see fit which is all part of their dis-ease. Dis-ease of course being nature too, nature in the game of pretending it is a separate thing called “I”.

It is important to understand when the “I” starts to dissolve, the nature of society that forms as a result. There is a total perfection in the nature of the ripening process of coming to the end of seeking but at its end the things which collapse around it are quite disastrous, not only for the so-called “individual” but for the society of so-called “individuals”. The individualist concept/sense dies and with it the whole notion and interest in a society of individuals. Just as we accept that our toenails grow and our hair drops out, so too it is naturally accepted when it is time to die and the body will simply let go, just like another hair on the head of the universal Oneness, of forms coming in and out of existence. Resistance to this will fundamentally only cause further and further suffering.

So am I saying that we should abandon the hospitals and industry and move to an imposed state of anarchy? No, for anarchy in its true sense, or a return to the natural, cannot be imposed. The expression here is simply a statement about the nature of the human animal that underpins the very sufferance of this cognitive process full of ideals and ideology. Behind this is peace but also acceptance of life as it is. There is just life happening, without judgment. As explained before healing is about the nature of letting go of the notion that anything is broken or that anything needs to be acquired in order to be whole, and the relief that there is nothing further to look for and that everything is fine as it is. There is no altruism to get to, no way to absolute power, everything sought is already to-hand yet not seen.

So what then of beauty and ugliness? All is encompassed within Oneness. In nature they are hand-in-hand and one underpins the other. The situation of worshipping that which is bright-exuberant as “perfect” is to negate that which is winter/duller - beautiful being at its root. The saying that *“a lotus flower grows from the mud at the bottom of the pond”* says it all, therefore those who worship or attempt to attain beauty see only half the picture, they are trying to hold the waves back like King Canute on his beach. That which is ugly is always a judgment of that which is innately as it is. Ugliness is simply the disease, all that is ugly relates to all that is in sufferance, not that which is dying. Death is not ugly but resistance to it creates distortion which is ugliness, yet still this is underpinned by inherent beauty.

Those who try “fix” everything are in a sinking ship baling out water. They see that claiming peak experience of exuberance is not the be-all-and-end-all but say that “peak health” and life are more important, so while they may see a larger picture it is still not the whole. However, from the broad view the all things are allowed. This is not about fairness or altruistic equality, the so-called disabled person is viewed without judgment, they simply are what they are. As in every other case, the person lives as long as is possible naturally, without expectation. The young and fit person is able to focus on finding a mate who also is young and fit without feeling he/she is discriminating against those who they aren't attracted to. The sick baby might not live but it is accepted that life may not continue, because it is known as the One life being lived by all.

Society would rather have this world crash and burn than have to acknowledge it directly. Though an infant child will naturally go away from death and dis-ease, not wanting to be around old people's homes or places with dead animals, or even places where there are dis-abled people and this is considered to be reprehensible, in fact this is the instinct of the child's inner nature and purely an expression of what it is at this time and it resonates at the energy state of spring-time. In ancient times the indigenous person may have killed a badly damaged/disabled infant at birth because they could not have lived long, and today this too is seen as a cruel and callous act of savagery, but these instances have their commonality. When it is known that death is not to be feared then it is taken more lightly, not seen to be full of dread but actually like falling asleep each night, which we take for granted, even though the “self” utterly disappears in deep sleep.

In the end there is no altruistic doorway for the seeker to step through and no totalitarian power that can overcome all, it is purely and simply what is. When deep acceptance naturally ripens society to this point, then this really will be a return to the sanity of Eden.

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