

The flexibility of being without compromise:

When we look out into nature we see something that is rarely allowed to be noticed within modern society: total uncompromised expression. When something is without an idea of “being someone”, “getting better”, “being a failure”, “being successful”, “being right” or “wrong” or even “being your-self” which is really a total contradiction, then what remains is simply “being”. “Being” has no reason and no cause and thus is utterly uncompromising. When one has a reason for doing something, a “because” associated with it, then it turns from reality into a day/nightmare. It turns into a fantasy of control or of what life must, should or could be like, not what it actually is.

When something is uncompromising this does not mean inflexible. Inflexible relates to a kind of brittleness, a state of mind which is about contraction around an idea or through structure. “Uncompromising” is actually the nature of a situation where the mystery of life is allowed, or the possibilities of past and future have no interest. It is about the expression of naturally what is, when something cannot be other than what it is and this we can call uncompromising, just like all forms of animal and plant life. Therefore uncompromising is not something a person can do or become, it is something they already are, although often in the guise or mask of “compromising” on the surface in order to fit into the dis-ease that is society and the ideals associated with being a so-called “separate individual”.

Importantly, we must understand that uncompromising has nothing to do with being an “individual”. Individualism is something that is based on “me being this” or “me owning that”. It is to do with being different, unique and special and claiming this specialty rather than letting this go. A big misunderstanding in realising the nature of the uncompromised being, is that of “being an individual” or being “yourself”, especially in the industry of “self-development”. It actually goes far deeper than this, it is not having “self” and simply being, if you like going on automatic pilot. This doesn’t mean reacting from past-based patterns but responding spontaneously to what’s happening right now. Letting go occurs and then expression happens for no reason. When one breathes, eats, defecates, urinates and even vomits, there is a totally compromising expression occurring which is all out of “my” control, there is something else that goes on which we might call the spontaneous expression of nature. This spontaneity is very much part of uncompromised being.

So individualism doesn’t come into it. When life has no centrality to it, no absolute “self” or ideal from which to live, then as Tony Parsons expresses, simply the bodyspirit is somewhat “lived through” or appears to be. (please see <http://www.theopensecret.com>) When the wave is recognized not to be “My-“self” being the “wave”, but an expression of the ocean “waving”, then things change. So the uncompromising expression is in fact not about individuality, more to the point it is really an un-thought and un-managed process, it just is being without reason, it is utterly unreasonable.

We cannot say that nature “teaches” anything, it simply is what it is, there is no lesson to learn, it is the foundation of what we are and expresses all needs to be expressed. This is

its uncompromising quality. As such, it is the un-learned, the un-thought-of and the unknown, which is foundational to or underneath the learned, the thought and the known. It is background. This means that it is by nature utterly flexible and absorbs everything within it. This also makes it all-loving and unconditional in nature, but also impersonal as it is all things, therefore personal and individual are not useful descriptions of the whole as they are within the whole.

In 1949 Ayn Rand's film adapted from her book "The Fountainhead" made its debut, today it is a classic of her philosophy of Objectivism. This film brilliantly shows the truth of not going with the madness/dis-ease of social norms. It surpasses the totalitarian ideology of absolute adherence to society and its rules and instead suggests that the individual and his or her view is the key to forming a world of freedom. However in highlighting the individual we also miss the point. It is neither collective contracted disease, nor is it personal "self" or individualistic dis-ease that holds the key. The key is outside of both these expressions. The nature of mental-emotional dis-ease seems both "personal" and "social/collective". When the truth is seen the underpinning nature is obvious, so personal and collective, subject and object merge. There is no "I" or "you" involved and so whatever happens, happens for no reason, neither a personal philosophy of objectivism nor a social philosophy of altruism or totalitarianism, all are rendered mere "smoke" by the uncompromising nature of nature.

The flexibility of nature is its realization of allowing the unknown to be unknown, of allowing life to be life without needing to go further, without seeking it out, wanting it to be different or better. This is not about being static/stagnant, or being without activity and stuck in passivity, it is about the realization that there is no-one in the action. The nature of uncompromised being is that there is no-one doing it, and yet it is done.

From the Tao Te Ching:-

Chapter 27:

Natural walking leaves no tracks

Natural speaking cannot make slips

Natural reasoning uses no calculation device or analytic method

Natural locking requires no bolts, yet what has been shut cannot be opened

Natural binding uses no cords to knot, but what has been bound cannot be undone.

Therefore the Natural-human is One with all humankind, no-one can be abandoned

There is Oneness with all things, so no-thing can be abandoned

This is called: "following innate Truth".

Hence the Natural-human is an expression that dissolves the suffering of a person who suffers

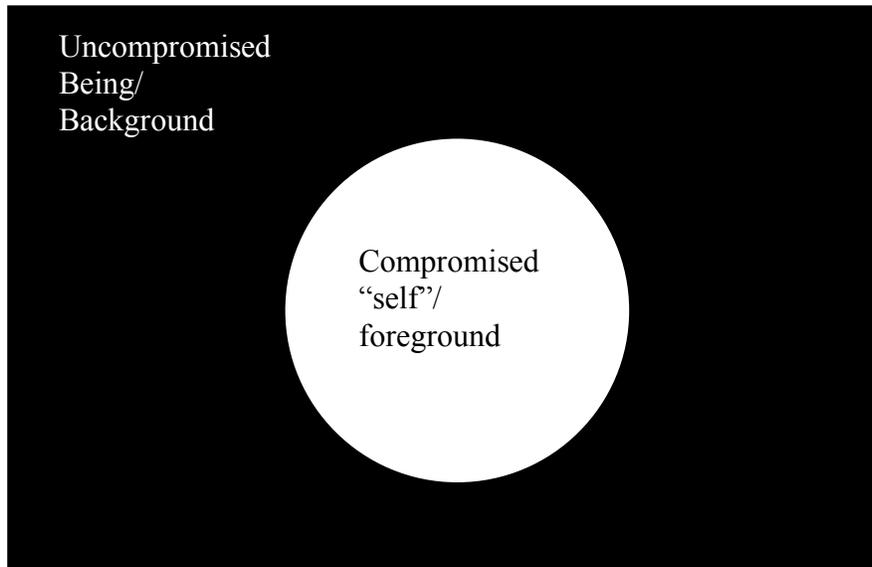
And the person who is suffering is that which is dissolved by Nature

Not to acknowledge the reality of the Natural-human

Or the person suffering

Though it may seem "intelligent", in fact is a form of blindness

This is the crux of Naturalness.



David Nassim
27/ 5/ 11