

The radical nature of diplomacy: deciphering the instinctive from the “reasonable”.

Often we hear of someone being “diplomatic” as though it were one of society’s virtues. It is often decreed that everyone should be given their “say” at the round table of justice. Countries who are all attempting some level of diplomacy devise ways of doing this, like the ideal of the United Nations, or World Health Organization or World Bank, suggesting people sit round a table and talk rather than moving off into reactive patterns. So diplomacy is a method of slight detachment from the mental-emotional conflict that we might call “self” in order to fashion the world for the “greater good”. However herein lie impossible difficulties. As always, the problem is that one can’t see outside of the diplomatic-box one has created. The initial premises that make up any argument or “state of play” are the ones that truly lose perspective along the way. A Jumbo jet just needs to be out of alignment by one inch and this becomes ten feet by the time it reaches the end of the runway.

Hence whether we can change it or not, it is useful to look at the reality of diplomacy. As with empathy, which has been discussed in other articles, diplomacy is an ideal, it is a social model, a manufactured product, a smoothing-over to make sure egos remain intact and everyone can go about their business without change or with masked-“change”.

There are a few situations where we can see a total lack of diplomacy in life: nature and animals, infant children, indigenous peoples, and very elderly and mentally “disabled” people, when there is no diplomacy there is just life happening as it is. Davi Yanomani, an indigenous Brazilian Indian points out to us:

“I don’t say, “I discovered the sky”. Nor do I shout, “I discovered the fish and I discovered the animals.” They have always been there since the beginning of time.”

His expression is one not of being diplomatic but of actually pointing out that nature cannot be diplomatic. It is deeply and uncompromisingly expressing its true nature, no matter how you try to cover it up, or as the whites have done in his land to “discover” it up, and buy and sell it.

Whenever there is individualism and separatism amongst people there you will find two things: judgment and diplomacy. When there is a sense of separation then things are owned, then lineages and past memory mean something other than just being mental images and then ideologies of what should, could or might be, come into their own and planning for the future starts up. Politics always comes into a non-political arena, it isn’t the other way around. You can’t suggest that animals are diplomatic creatures, this is pure anthropomorphization and originates in the trap of perceiving “self” as a separate thing. What looks like a “courtship” process in the male-female animal energetic is nothing to do with “getting to know one another”, it is a quality of binding energy that is just happening like magnets attracting, and also the repulsion quality of magnetic energy which is also happening, sometimes simultaneously, a flux of attraction and repulsion. This isn’t courtship with a bunch of roses and a tuxedo or even a bunch of daisies and Levis!

At face value the Tao Te Ching looks like a book which is all about going with the flow, and so those people who are in big business can use this, as can those who are ecologists. But actually the message of the Tao Te Ching is deeply anarchic. It points to the total realization that all the structures of social diplomacy are founded on no-thing and no-person. If this message is heard society as we know it will inevitably collapse, the superstructure of “self” will simply die back and allow the uncompromising nature of reality which was always behind to shine through again.

Diplomacy and politics are about masking ourselves from each other in order to allow egos to exist in isolation from each other. We are scared to say what we feel for fear of being judged by others, being told we are bad because we missed the point, that we are foolish and uncouth, socially retarded or some other judgmental opinion. To some degree this goes on constantly in almost every conversation.

Those who speak the truth for they cannot do otherwise, like children or animals, are seen as complex side-issues, unable to do anything different because they can't understand, but this is far from the truth. The key is that we have lost the notion of instinct within the mists of political correctness or red-tape as we might call it. It isn't just governmental politics that is a bureaucratic nightmare, it's the politics of everyday living.

When people express what they have to say and it doesn't come from a mental-emotion “self” playing out or what we might call a reactionary expression, then it is always “righteous” or beyond “appropriate” for the situation, and what is actually in reality “appropriate” within western society is going to be shocking for that society. The key reason for this is because modern western culture has strayed so far away from its natural instinctive sense. Therefore when it sees something that comes from natural expression, such as the idea or even the suggestion that personal power, personal freedom and personal health and personal-ness or literally that the person is of questionable existence, then this is a terrifying and ego-shattering expression that initiates either a complete and immediate rejection of the notion, or a feeling that the message isn't smooth enough, it feels too cutting to the ears, or that it just isn't “cricket”! The reaction to Christ's message is a perfect example.

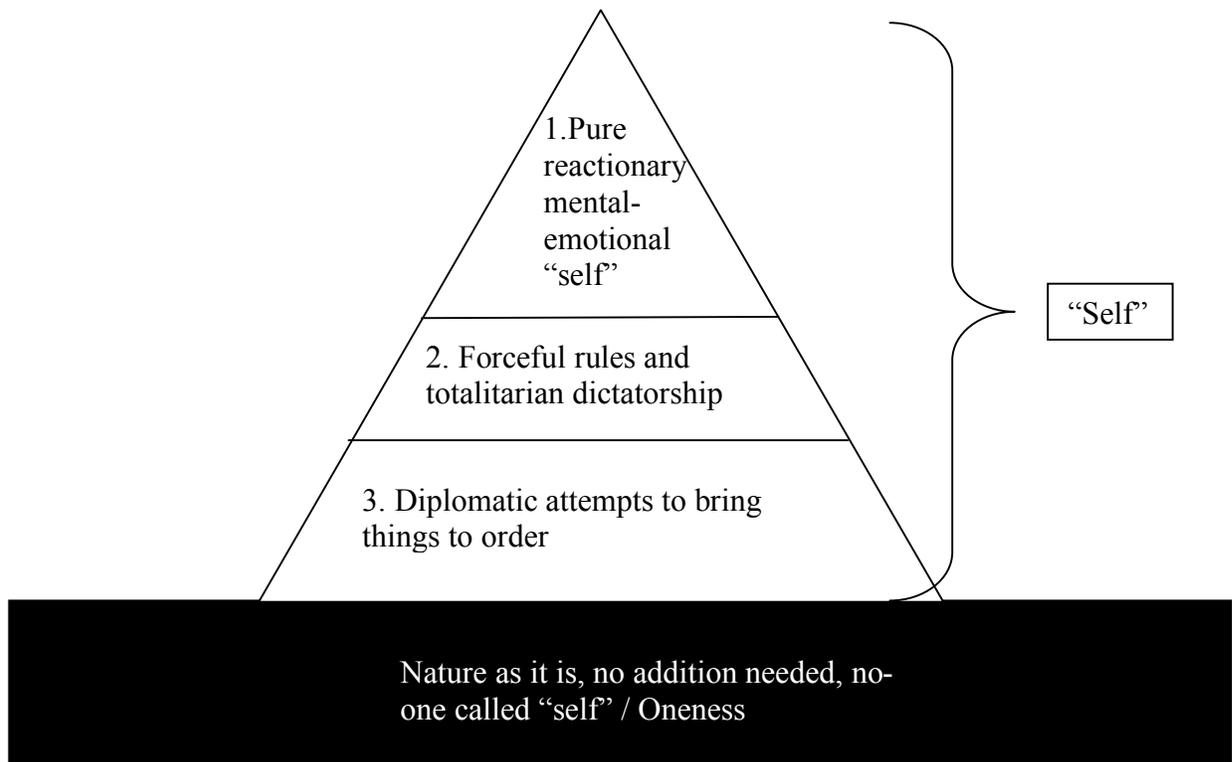
Whatever the reaction, the fact is that this is still natural, like a baby crying its heart out at a “special annual event” or a teacher berating a student for drawing pictures in his book rather than “getting on with the real work”, or a parent taking issue with a teenage daughter for being too sexually flirtatious. It all comes from judgmental attitudes that want to control a situation so it doesn't move into “disarray”, when in reality there is nothing truly in “control”.

Any time there is a diplomacy there is a process occurring which is detached and this in itself is an egoic expression. There is no such thing as spontaneous diplomacy it doesn't just happen, it is always formulated at some level. It is also true that the highly reactive and reactionary “self” which is non-diplomatic is caught within another mask. Diplomacy might be called a yin dis-ease of “self”, and mental-emotional reactivity the yang dis-ease

of “self”, but both are still within the box. It is only when there is a natural letting-go and unravelling in order to see behind this show of “right and wrong”, that we have a different expression. As with all egoic expression diplomacy varies depending on the judge, so Genghis Khan’s political expression would have been very different to Ghandi’s, and depending on one’s persona there will be a picking of one leader over another as having “got it right”, and yes, there will be people who pick Genghis Khan!

But in either case both are in fact about a form of political diplomacy, Khan did it with yang force, Gandhi with yin pacifist quality, but both had wilful intention to change what was, to order it and form something “better” away from reactionary “self”, but because there is intention involved this can never occur. An end to diplomacy has to come before anarchic natural-order is unresisted and bursts forth.

There are several levels of the superstructure:-



No matter what level of expression the superstructure of “self” may manifest, it is still a “Separate” quality until there is a release into what is.

In the Tao Te Ching we hear the words echoing:

Chapter 38

That which is an expression of Innate-perfection does not have a “self” image

Therefore this is called: Naturally virtuous

A person who “tries” to be “good” never strays from this path of “self”-image

Therefore this cannot be called Naturally virtuous.

The former expression cannot pre-intend action and so leaves nothing left undone

The latter expression makes willful intention to act, yet leaves much undone.

That which is an expression of unconditional love acts spontaneously without motive,

A person who acts in accordance with the law acts with ulterior motive.

A person most knowledgeable in discipline acts, but when no one responds, he rolls up his sleeves and resorts to persuasion by force.

Therefore when Naturalness is not perceived, there is at least acknowledgement of Innate-perfection

When Innate-perfection is not acknowledged, there is at least a sense of unconditional-love.

When unconditional-love is not felt, there is legality

When legality is not perceived, there is disciplining.

Disciplining is the wearing thin of a sense of Oneness

It is the beginning of estrangement, suffering and confusion.

Divining or foresight of the future is an embellishment of the core expression of Naturalness

It is the beginning of illusion.

Hence wisdom is in that which is simple and real, less easily accessed by its refracted reflection on the surface.

Nourishment is in the fruit, not the flower

Therefore the Natural-human draws towards the one and lets go the other.

We see mainly illustrated above layers 2 and 3, but the raw expression of uncontrolled mental-emotional expression is just as much of a problem although in a way it is less contrived, it is just the raw illusion expressing itself. In some ways this is more volatile but in other ways it is more uncovered, less false, the layers 2 and 3 above are hidden expressions, there is the pretence of being for the “greater good” when in fact it is for the process of the individual, even if it looks otherwise. This is an inevitability in that, because if “self” is not seen through there is a continuum of contraction playing out to whatever level.

True change is the dissolution of society itself, and while this may seem like a romantic ideal it is actually the place where idealism stops and realism begins. Diplomacy and dictatorship and all forms of mental-emotional contraction are all actually a form of deep radicalism. The nature of nature is far, far greater and broader than the insignificance of the process of the dis-ease of diplomacy. People suggest that society forms the context of what we do but this is still thinking within the box. When there is a letting-go of this and expansion, then there is a possibility of relief in that is no-one is any longer in control of our “own life” and in fact nature through-all is known to be that which emanates from our

every thought and expression. When ownership of “me-ness’ is no longer the focus the judgment, then superstition and the seeming requirement for imposed order and the smoothing of this with diplomacy is seen for what it is. It is no longer seen as something that needs to be contended with as its expression contains no actual power.

This was the big illusion of Confucius who believed that through diplomacy the world could be brought to natural-order but unfortunately the Truth remains, no matter how hard we try to cover it up, and the ivy will still grow when every tower has crumbled. To have reason and to be “reasonable” is a sin in the greatest sense of the word, meaning “off the centre” of expression. When true authenticity emerges, not a by-word for being a tyrant or anything you think you “should” be, there is simply expression for no reason.

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