

Words - symptoms of suffering: the process of labelling the world and why this occurs.

Those of you who have read my other articles will see that I tend to be a bit wordy!!! Following popular request (that I cut the c**p!), while this article will still conform to previous c**p, I will attempt to uncover the essence of what it means when we are trying to explain anything using words and what underlies them.

For much of the day we are caught within the processing of the “self” or the feeling of a separate “me”. This forms the basis for everything we see around us. Because “I” feels separate from “you” there is an immediate requirement to start labelling everything. Labelling is really the process of anxiety, of trying desperately to make everything steady. It is as though one is living in a permanent earthquake, frantically trying to hold everything down in order to be clear about what to “do” and how to orientate yourself again, rather than realizing the “earthquake” is only an hallucination. So labelling occurs to stop us from feeling deeply fearful of things. An acute example of this is obsessive-compulsive disorders where lists and structures are repetitively used in order to achieve the most mundane task. This is an attempt to control/order whatever is happening to “me”, it seems like an out-of-control world so actions are constantly repeated in an endeavour to alleviate anxiety. In many ways humans today are all obsessive and those who attempt to define things are usually deeply obsessive by nature. What was once the art of actual “nit-picking” in pre-history, has become a dis-eased compulsion for those whom some might call “anally retentive” or simply obsessive.

The process of using words is about trying to find the answer to the fundamental question of “why?”. One could say that all words and language derive from this very first question which occurs at the very instant a person first moves from a sense of Oneness or impersonal-intimacy with all of life, into a sense of being a separate “self”. This could be called the root of all dis-ease and the split from the Eden of prehistoric reality. We also see this repeated in miniature in the infant child from the moment they start asking “why?”.

So as we anxiously seek to “become whole” again we use words to describe the world in an attempt to make absolutes and to hold onto a firm footing, which of course is never possible. In the ancient written languages words were pictures, they represented a metaphorical sense which was less absolute than it has become today. Now everything has a believed “real meaning” if it has a word attached to it and very often we believe that the word and the thing we are talking about are absolutely one and the same thing. We might think “that IS a tree” or “this IS a bad person” or “that IS the right way”. When we do this there is a heavy dose of underlying anxiety of “separation” sense going on. We use words as if they were security blankets to keep us steady for a moment, but it never works so we have to re-define them. This is the nature of the dis-ease.

However, gradually we realize that words don't actually have the same meaning we thought they had. Someone will consider one word to mean one thing and someone else another thing, particularly if the words are associated with beliefs and judgments, goods

and bads, rights and wrongs. Each person attributes a slightly different nuance to what these mean, so forming the patriotic mentality or the anti-patriotic mentality or whatever, the point being that views can be completely opposite.

The reason why views are so different is because the expression of nature through a person is completely unique, every person will have a way of expressing and seeing which is slightly different to the next, one person may be colour-blind, another person not, each expression is unique. Interestingly because a colour-blind person doesn't know any differently they cannot know that they are not seeing in colour, for them the world of grey IS colour, so the words grey and colour lose their meaning completely.

Hence words simply are an expression very closely allied to the unique person's view and also driven by a sense of anxiety and separation that is an almost universal human phenomenon.

So what then can we agree upon? If everything is different for each and every person how could it be that anything could be created or that any level of communicating a message is understood? How can there be communication? Herein lies the key, something else is going on. It can't really be that words in and of themselves carry meaning, they are merely expressions of something, pointers or markers. However what is and has always been going on is really under the surface and that is simply *energy happening*.

When we are communicating with each other energy is happening. Although it seems like a personal message and about "communication" assuming two separate bodies, in fact there is just a sea of energy or Oneness at the root. Tony Parsons (please see <http://www.theopensecret.com>) describes the supposed "communication" of two seemingly separate people "*No-thing having a conversation with itself*". Only in humans is there the added-on misconception that they are separate beings "doing" something. From the fundamental perspective, language actually has no meaning at all, other than as part of the fountain of expression, like the wail of a man who stubs his toe or a baby crying when mum isn't close, the same is true of linguistic communication including the whole concept or belief of "I" and "you" being separate is involved. Language and words could be called the "cry" of the human condition.

If we consider animal communication, we assume it's all about planned events, believing that the wolf is "calling its mate", or the fireflies are "communicating a message", but in reality this is not the case. There is no message to communicate, the utterances are not words in the same way we would consider them as symbols of something, they have no analytic abstract value added to them. They are only simply an expression of energy, sound energy rather than physical, or light energy rather than sound, it's all the same spectrum and there is no meaning to it.

So interestingly this very article that may seem somewhat intellectual is in fact an energetic vibration. It isn't actually in the words, for nothing really and truly is, but rather in the resonant frequency something is giving off, just as Lewis Carroll and Rudyard Kipling and others express it's beyond the meaning of the words, so instead you get a

sensation and energetic meaning of what's going on. Look at Carroll's poem the Jabberwocky for example:-

JABBERWOCKY

Lewis Carroll (from, Through the Looking-Glass, 1872)

*'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe:
All mimsy were the borogoves,
And the mome raths outgrabe.*

*"Beware the Jabberwock, my son!
The jaws that bite, the claws that catch!
Beware the Jubjub bird, and shun
The frumious Bandersnatch!"*

*He took his vorpal sword in hand:
Long time the manxome foe he sought --
So rested he by the Tumtum tree,
And stood awhile in thought.*

*And, as in uffish thought he stood,
The Jabberwock, with eyes of flame,
Came whiffling through the tulgey wood,
And burbled as it came!*

*One, two! One, two! And through and through
The vorpal blade went snicker-snack!
He left it dead, and with its head
He went galumphing back.*

*"And, has thou slain the Jabberwock?
Come to my arms, my beamish boy!
O frabjous day! Callooh! Callay!"
He chortled in his joy.*

*'Twas brillig, and the slithy toves
Did gyre and gimble in the wabe;
All mimsy were the borogoves,
And the mome raths outgrabe.*

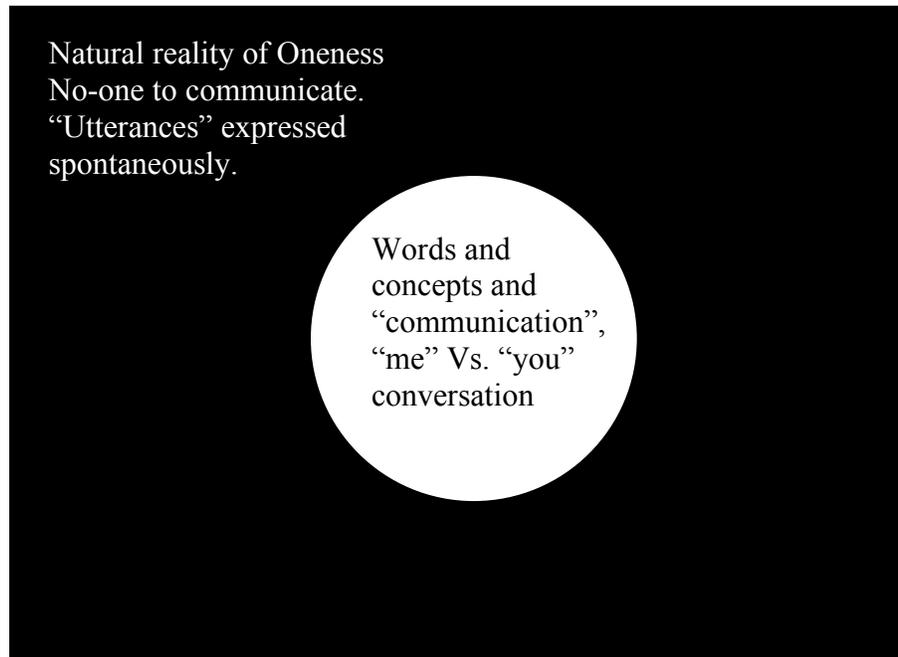
Though many of the words are considered "nonsense" to some it's the sound and the quality of the expression that in fact give an energetic feeling to the poetry.

So if we can get away with a) changing the meaning of words to suit the situation, b) changing the actual words themselves to get a feeling for something yet no really defined sense....what really are words?

Communicating requires that we believe in the notion that you and I are separate, but in fact I am reading the words and you are writing them and vice-versa. Once we really look at what is going on we can see that language is simply energy, like magnets expressing themselves, so words are the expression of dis-ease, plain and simple, the energy of dis-ease or the energy of the sense of separation. When there are no words there are utterances, expressions which are considered “primitive” such as might be present in activities which are seemingly “primitive” to the mind, like the sound of relief from urinating or defecating, the sounds expressed in sex or in childbirth, and in the way babies communicate. However, these utterances are by no means primitive, they are deeply foundational and rooted. All that happens with words is that at some point the baby gains the add-on of “self” and therefore needs a billion words to label/define “his” now “self”-based identity and seemingly unstable environment.

There is a suggestion that only two-thirds of communication is verbal and one-third is non-verbal, but this actually misses the point. Whether linguistic or not, all communication which comes from a separate sense of “Self” is part and parcel of dis-ease. Any communication that does not intrinsically come from this would be a different form of communication which is more basic and more fundamental, more root. In Tony Parsons’ meetings there is always a point that is very hard to really “understand”, which, as he points out, is that whatever level of intellectualization occurs within the meeting, the *message* of the communication has nothing to do with words and concepts. Words and concepts are like the hum of a machine, like a constant churning of stuff, whether it is totally delusional or totally clear in its expression it is always a form of seeking the answer to the question “why?”, and this can never be found. The question “why?” springs from a sense of anxious separation, passed on over millennia into the complexities of language and communication we have now. It IS the dis-ease and as such cannot find a cure for itself within itself. This has been pointed out in modern philosophy by thinkers such as Ludwig Wittgenstein on reaching the very edges of thought and where it can really take you.

Sometimes humans cease their attempt to use words as things that hold meaning. This occurs when “self” drops out of the equation, then words are spoken as a matter of spontaneous expression or conversely they simply are not spoken. From our current perspective we are fixated on words and language actually being important and conveying the message, but even though that may appear to be the case, it just isn’t the reality.



Words and expression are not personal, they express energy contracting and the nature of dis-ease and seeking. While they can be imbued with much clarity about the nature of everything being “pointers” to truth, perhaps even clarity of expression from the ancient and modern writers of Non-dualistic literature, the nature of these books really questions the reason for writing, the final full-stop. It doesn’t matter how many times the full-stop is expressed, there is always another way that points to the full-stop differently. However it is in the end a full-stop, the place where reasoning ends and simply being remains.

There’s no point trying to stop our current practice of labelling and defining, and neither is there any point in doing it, it’s just another expression of what’s happening energetically. Instead of judging the process of labelling as bad we could just see it as a symptom of anxiety. To treat this with judgment or suggestion of someone making a mistake is akin to telling a sick person to “be well” or “be happy” or a panicked person to “stop panicking”! Zen phrase like: *“Don’t Mistake the Finger Pointing at the Moon for the Moon itself”* express often an implied judgment of shouldn't or should, and belief that there is some personal choice in being able to differentiate reality from the illusion. However this does not occur through any willful act as this would come from the “self”, and so is still within its box.

As we speak of this and as our seeking comes naturally to its end, so the process of needing to continue with the nature of “self” starts to fade and the importance of words as the symptoms of “self” simply turns to the realization of No-one expressing to no-thing, or no-thing talking to itself, and then as Tony Parsons has described: the space into which the question “why” is asked, is its own answer.

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