

The seeming “simplicity” of belief, and its complications

Many times when verbalizing and communicating a message there is a dichotomy between putting things in what we might call “simple terms” or putting things in terms that at the outset seem more complex. Most cases of communication contain a filtering process and an analytical interpretation of the message being expressed, this analytical process is the dualism of the "self" in action. This is often considered “normal” and so things put into “simple terms” may well follow this pattern of “normality”, but “simple terms” often hide a vast complexity of assumptions. Also what seems initially complex may be actually truly simple it is just that from within narrowness it seems impossible.

Fundamental to the “normality” of "self" are such premises as "I do this because", "I'm like this", "you're like that", "people should/ought/ could/be like this". All are expressions of the fundamental beliefs which underpin the “self”. All thoughts are processed into this structure which can even label itself "taoist" or "non-structured", yet this in itself is a filtering and a structure, only seeing that which it is striving to find. As a result much is unseen and much of the believer's life which externally is presented as openness and connection, is actually internally quite narrow and restrictive. People of this nature tend to want to express themselves a lot, needing to declare how things "should" or "could" be. In most cases there is a base layer of judgment which is deeply denied because the ideal of being non-judgmental is such a strong self-identity.

The nature of this expression leads to a kind of policing of what is good or bad behaviour, what is acceptable or not which then breeds altruism or totalitarianism. This illusion of “self” is a very black and white approach and causes deep suffering, as the world will always disappoint, it can never be “strong enough” or “wise enough” or simply “enough” as it is.

While there is defiantly a natural response towards the simplicity of the body-sense and instinct which is inherently simple, to the world of the "self" this message is paradoxical and so seems totally complex. Herein lies the difficulty. In the Tao Te Ching it explains that when that which is utterly simple is perceived/attempted to be analytically interpreted by "self" it forms a complexity beyond limit, resulting for example in Buddha's message forming the Thai temple of the golden reclining statue, a total irrelevance and obstruction to the message.

Any forms of belief system will always get stranded in dualism. It is only when we go beyond belief and into the simplicity of the 5 senses, the way native peoples still simply live, that there is a return to what was constantly in the background or even behind the scenes, which is Oneness, which as Tony Parsons clearly describes includes all forms of seeming brutality and tyranny - all is accepted here. Once realized, the natural instinct has no cause either for brutality or tyranny, or for altruistic love and romantisation that are also utterly fictional. From the perspective of dualism “life is brutal and yet beautiful”, but actually life is just as it is, without labels or any distinction between what is beauty and what is brutal.

It is often forgotten that the illusion of self is the same expression of nature as any other focused-on aspect. "Self" is within Emptiness, it is included not excluded, underpinned not separate. As soon as there is a move to dualism the simplicity of the actual senses, for example the headless-state of Douglas Harding (see <http://www.headless.org>) seems like a total mental construct to those who are within the analytical process, when in fact all that is being pointed to is the absolute simplicity of reality. This seems deeply complex to those trying to fit it into a belief system based on an egoic view. The "self" expresses what seems like a simple and true message, but whenever the message comes from dualism the basic premises of the dualistic argument are almost imperceptible to those who express them. Also if the myth is a popular one it exerts even more power, such as the humanistic or altruistic ideology. All these are based on a deep judgment of what there is and a rejection of it. Even if the premise is "compassion" this is misleading, as true compassion is nothing to do with achieving greater awareness of spiritual power but is really acceptance of all that is, as it is, which is the message of the Non-dual, it includes everything within it and excludes nothing and thereby has the largest possible "view".

This message may seem impersonal, many feel it "doesn't change anything" or it means that people could just "do what they like" and there would be no reparations for aggressive behaviour, but again this judgment stems from the idea of "self" and the so-called responsibility of this "self" to it-self which is completely impossible and the very nature of "self" has not been realized. It's like trying to describe the taste of a food that has never been tasted by anyone! The dis-ease of perpetually having to keep up the "self" is very energy-draining, particularly as it needs to bolster its deficiencies with such non-sense as "experience is the only way to change" or "if you haven't tried something you will never be able to comment" which are all based around some kind of academic or experiential credentials. However the nature of nature is already found and is innate. It isn't something apart from "me" that "I" need to get, but both without /within as One.

Very often those involved in healing do so from the standpoint of the judgments and perceptions of "self", either at overt or subtle levels. In many ways the subtler the level the more intractable the influence, as it isn't obviously staring one in the face. The true nature of acceptance is a letting go into something broader, which is very often imperceptible to the people who need to express what *they* think. It is always when speaking moves to listening, when teaching moves to letting go of the teacher and the student mentality, when there is a sensing of what is going on outside of personal perception and analysis of "self" that there is an end to its suffering. These expressions may initially sound intellectual, possibly offensive and even arrogant to the ear of a person who would see them as the point of view of the writer. But when we move from dualism even intellectually, the nature of the conversation does tend to get tricky as we start to investigate exactly what really is going on and how much of this so-called "separate self" is actually real.

The false prophet syndrome (which is implicit in the idea of "profit!") is at an all-time high as this is the nature of the unfolding process of nature, which eventually is the ripeness of when "self" collapses utterly. Till then there will always be people who want

to “teach” and to “know”. When the mind is like an infant child all is accepted, all forms of perversion, degradation, abuse and seeming terror, it’s all accepted so there’s no judgment and it is let go of. This is the state of the natural person which intrinsically underpins all human interactions.

From the Tao Te Ching:

Chapter 47

Without traveling

The whole world is known

Without looking out of the window

The way of Heaven is evident.

The further one grasps outwards, the less one can perceive within

Therefore the Natural-human Knows without having to stir

Sees without looking

Does without intending to act

It is completely untrue that people need to travel the world to find themselves, in fact no action whatever may actually allow “self” to drop away. Indeed it is precisely when the seeking process ceases that we spontaneously “lose time”. This could occur when cleaning the floor in Croydon or climbing up the jungle temples of Cambodia, these are mere expressions, so it makes no difference whether the experience takes the form of the “adventure” or “mundane”. Boredom and the nature of feeling stuck and stagnant is simply another form of energy occurring impersonally. Boredom is a precursor to taking action and taking action a precursor to boredom, these are simply fluctuations of the disease of “self”. Without judgment all expressions are forms of energy, there is no difference between “self” and simply contracted energy. Hence no matter the action taken by “self”, in the end it will always ripen and let go naturally, what are seen as “personal choices” are made in fact by no-one.

One-up-man-ship is an inevitable result of the believed-in “self”-protection system and comes from the underlying fear of being a separate entity which begins soon after birth. In the current world where great importance is placed on “survival” and “winning”, “toughness” is often seen as a “superior” attribute whereas softness is regarded as “weakness”. Today there is a fundamental disparity between animals and humans, we have forgotten our original nature. It is an anthropomorphic misconception that animals such as lions and tigers are “warriors”. You never see a “confident” animal, animals are simply what they are, there is no-self to be confident or not. The “tough” human is under the misapprehension that tough is better in order to survive, this is purely driven by “self” and those who seem outwardly confident are often deeply insecure. The natural human forms without thought and without question, only the onlooker will attribute that as toughness, strength or weakness. There is no requirement of life it is totally free, therefore the foundation is being what one is, living through the senses and naturally the expression emanates without a person needing to “do” anything about it.

Before we swallow the nature of a person's beliefs hook line and sinker, sometimes the broader view will allow us to see this in context then it completely loses its power. "Self" is fuelled by being right or winning, or conversely by feeling wronged and failing but the former creates the master, the latter the student. If ever a teacher draws one towards a goal where at some time in the future one will "change for the better" this is a deep illusion and inevitably will always draw the student's mentality to failure as he/she will never be able to attain such a goal, thereby enabling the teacher to maintain control. Oneness is the cornerstone of dualism and the seeming simple is hidden behind the deeply complex. Life is deeply intimate and deeply impersonal together simultaneously, this paradox of headlessness ultimately is so simple the "self" can never accept it as this would be the ending it-self! When natural ripeness arises for the message to be heard it will be found to be as it is: innate in everything and originating from nothing.

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