

Dead-man walking: the end of the struggle for survival - re-defining the word “death”

Often we only relate the phrase “Rest In Peace” to when we are thinking about death although is also an enticing expression for insomniacs, as it is what they long to be able to do! In fact there is a similarity between the situation of falling into deep sleep and that of death, because in both cases the “I” is dead, there is no “I”. Hence, importantly death is really what occurs whenever there is no “I”. Fundamentally death is unknown to “I”, therefore anything unknowable to “I” is synonymous with death. The breakdown of the physical body in physical death is totally meaningless to the “self”, except that it instigates an idea of impending doom. Impending doom is basically fear of sufferance which happens in anticipation of death. Death itself is unknown and as such cannot be feared, but our perception of what may happen within it causes considerable distress and fear. This propels the uniquely human concept of the “struggle for survival” which is based on the dis-eased human perception of what life is all “about”, in complete contrast to the natural world which has no fear, no struggle, and essentially no concept of survival which is acute anthropomorphization.

Therefore we can say most suffering is rooted in “anxiety about the idea of death”, which is actually what is suffered during life by the “I” or “self”. This of course stems from humans’ foundational hallucination that “I” is a real thing which is separate from everything else. The nature of this has no lesson to teach, nothing to be made “better” or to become more spiritual, it is simply it is a development of nature unravelling to an evolutionary point of change which is not “better” or “worse”, just simply what it is. Even the word “evolution” can be misconstrued as a movement towards becoming “greater” or “better” but actually it is just change occurring for no reason. Much like an asteroid hurtling on a collision course with a planet which will wipe out all life, or a volcanic eruption that destroys without causality, even a super-virus that can kill all humans, all of these possibilities are natural functions but without causality, they are simply life happening. The dis-ease or human-condition is also this expression, just within rather than without, although in reality they are One.

“Be careful eating that, you could wake up dead tomorrow!” Ridiculous as this may sound, the notion of “waking-up dead” (not specifically based on auntie’s cooking) or perhaps “realizing that you were always dead”, is a situation explained by people like Tony Parsons (<http://www.theopensecret.com>) where there is no longer a person waking-up in the morning, the “I” is dead and yet life continues without it. The dis-ease or angst has simply dissolved or let go (as opposed to “letting go” which implies a “doing” of it), or has fallen away. Much like an apple that ripens to a point and then falls off a tree, the nature of the death of “I” finally passes away as we fall asleep, dissolve into tears, or do anything spontaneously without the “I” being involved or locatable, although trying to locate “I” can be somewhat difficult, see <http://www.headless.org> . In fact there will be points of timelessness in any day when there is momentarily a complete loss of “I” and simply just what is happening, happening.

For thousands of years there have been stories about people who have difficulty using the language of “I” and the subject-object divide. Interestingly in some languages, for example Japanese, the “I” or subject is not considered to be important, so “I am hungry” directly translated becomes “Hungry it is”, an expression which implies the “I” but does not focus on it. This is also true for numerous native cultures where the importance of “I” is quite an abstraction. However, in the modern world no matter what the language, the “I” remains the focus whether implied or not, because the root of all language is based on subject-object duality which inevitably is the expression of the dis-ease process itself. In every culture there are situations where the “I” is not implied, nor is it required because the hallucination of the “I” has dropped away, and for those who witness this in another person (or what seems like “another” person), there’s a great lust for it, to be free and to find a way to it, so monasticism and asceticism of all kinds spring up all over the world in most large cultures.

Often there is a “message” or a “process” that is suggested whereby a person may “reach” the place where “they” can let go, and be free of “I”, but these “worthy” ideologies are completely dominated by huge dualism and hierarchy formed by the “self” trying to gain “spiritual power” and therefore missing the point.

It’s truly amazing how far these expressions are from the reality of the situation, examples of this have occurred throughout history, such as the difference between the politics and spiritualism of Confucius to the naturalness of LauTzu, or the difference between the Gospels and Christ, between Buddha and his followers and ensuing meditation-based religion. Or more recently the difference between Paradna Yogannanda’s yoga and the clarity of Raman Mahashi, or between more contemporary “self-help” and “power of now” methodologies and the expression of Tony Parsons. While the expression has always been the same, there is an enormous difference between what someone stuck in a sense of “self” thinks something means and what it actually means. The nature of listening to Tony Parsons is akin to driving a car down a road which says “dead-end” clearly signposted at the beginning, yet you are still intent on reaching your destination by going down this road. Then, on finding you’re trapped amongst other cars and after blowing your horn till you’re blue in the face, squirming and writhing in irritation and anguish, eventually you just stop the engine, get out of the car and speak to all the other people around you who are doing the same thing. At that point there may sometimes be the realization that it is a beautiful day.

The nature of the ripening is literally the point at which it is actually possible to “rest in peace”. Before this occurs there is always something in the way, yet still you’re convinced there’s another way out so you keep on going, trying to find a way through. In the end there is only where you are right now, there is nowhere left to go because in the process of the dis-ease you have reached a dead-end, a crisis point you can’t “get out of” and the whirring of the wheels of “selfhood” is deafening. This “breaking point” cannot occur through force, or because a teacher tells you to, or because “you” want to, it just happens for no reason, as do all natural processes of change. In fact the harder one pushes and tries, usually the more difficult it is or the more suffering ensues, but for some, suffering also has to occur in the ripening process. Everything is included, nothing is

exclusive, there is no right or wrong way, at the “dead-end” you find all kinds of people from the drunk who got there by accident, to the diligent student who writes down every word, the pragmatist who thinks it’s all a big joke yet is intrigued by it, the seeker with the nonchalant attitude who’s seen it all before, to the depressed, the arrogant, the self-expressive or deeply contracted - all are accepted and none excluded, yet all are at the same dead-end. There is no “message” or as Tony Parsons puts it “nothing for sale” at the end here, it is simply a dead end. Yet there is still be a “there must be more” before realising, no this really is it. People question why it ever was that they went down the dead-end in the first place when they knew that it wouldn't take them to there destination, but for whatever reason they are back at the sign again.

As described in the previous article “Never-land” the nature of falling asleep, relaxation, letting go, or dissolving just occurs, you can’t do it, so you can’t learn it. You can learn something like meditation or martial arts or some-thing but you can’t learn no-thing, in fact it is intrinsically what you already do! Every night most people get to sleep, at some point there is a drifting-off and the consciousness changes, but no-one “does” this, no-one sweats, or breathes or keeps their heart beating, these are intrinsic. So all the above can be summed up in: “you” are already dead, “I” just thinks “I’m alive”.

This is perhaps a better way of expressing it, as death is the unknown. The nature of the death of “self” is no “big thing” it's the realization that the “I” is added on. Hence the nature of the instinctive being of the human without this is really a dead-person, a person that is not a person at all. This is interesting as in the ancient Hindu texts the nature of all phenomena are considered to be illusion... why? Because the nature of the one who sees these things to be real and absolute only thinks this way because they are under the impression that “I” is real and permanent and absolute, therefore everything seems this way. Tony explains that when there is no-person the nature of reality is truly “seen” to be both real and unreal at the same time, both empty and full or visible and invisible. One can say that this is “the end of Your world” or the world created by “I” dies along with itself, there is an all-consuming pre-occupation with the idea that “I’m alive”. “You” in fact were never alive, there’s not a shred of evidence in the present moment upon which to base this idea. The zombie movies had a good point but as usual the plot was physically orientated... in fact the “walking-dead” is everyone, everyone’s a zombie! Except the really creepy thing is we think we’re alive! Michael Jackson had it right all along - Happy Halloween.

David Nassim
20/ 10/ 2011