

Already enough? Enough already!: The huge difference between “helping” and letting it be.

In the healing professions and in numerous situations of practices of the “arts”, be they the meditational arts or the manifold musical and more physical art forms, it is common for a person to see themselves as someone who “teaches” something. However, fundamentally a teacher can only ever show his or her natural self-expression, in a sense they can’t really impart anything other than what they are. Intertwined with this is the egoic belief in “self” and this then formulates a belief that “ ‘I’ the teacher, am above or higher than ‘you’ the student”, or in the situation of medicine this would be the same with practitioner and patient. As soon as there is dualism then a hierarchy is established. However outside most of the ideas people have around “learning”, are actually what we see in nature. An infant animal does not learn from the mother animal, it never learns anything, it is simply what it is, without compromise, everything is expressed from instinct. This is rarely understood and it is acute anthropomorphism for people to think that animals are learning from one another.

It is a misconception that learning is a “necessary process” for humans, without which they would “know nothing”. Yet in reality the things we are naturally good at we didn't need to learn, we just did them over and over again until one day someone told us we were “good” at them. This is the point at which the thing I “do” is identified with, but nevertheless it was not learned, it was simply enjoyed and was literally just done through “me”. When seeking for a job or career later in life it becomes clear that, with few exceptions, what we learned and were taught has very little connection to what we are. Fundamentally, there is no right or wrong way, no good or bad, hence learning is very much associated with the psychosis of the “self”. Teachers will often speak of “unlearning” but they then profess to teach this “unlearning” which is a bit like suggesting a person unravels a tangled ball of string by forming another equally but more elegantly tangled ball of string. The point is that to “unlearn” or “unravel” is really to let go, it is not to “do” anything or follow a particular track, it comes about when there is enough internal sense to let go of what is “taught” and thereby become a “vessel of nature”. This is a kind of leap of faith, yet without faith, it just occurs naturally when there is an openness. Many teachers will profess an openness, even suggesting they are partially or totally enlightened, but basically this is the “self” forming its own story, it has nothing to do with reality.

Teachers involved in the healing arts and in the so-called “roots of the understanding” of health tend to all fall into one main box which is called “helping”. It also comes in other guises such as “guiding”, “teaching”, “mentoring”, “offering support”, all of which assume a particular and impossible role. These teachers all suggest that they have the job of “making people aware” or “engendering awareness”, as they feel it is their expression to offer such a perspective. However, they have clearly defined themselves in their expression and are coming from a very well-defined “me”. This is where it all falls to pieces. Essentially no-one does anything, no-one is engendering awareness, no person is doing any of this. For example if a person becomes aware that there is a pain where they didn't know there was one and then healing happens, this is actually nothing to do with

the practitioner but to do with a healing process of which the practitioner is really a tool. This can be said, but yet completely misunderstood by a teacher.

Teaching or expression essentially has nothing to do with the individual. It is utterly impersonal, so when a teacher talks about “my student” one knows immediately from the outset that their whole structure and way of thinking is skewed and warped in the way of “self”. It will only be a narrow window that is being looked through. This makes it much easier to diagnose a situation, whether it be with teacher and student, or any way of thinking. It is completely different coming to a person who has absolutely no reason for doing what they are doing, but there is simply a situation of life just happening, they are there because it’s like breathing, versus a person who has a goal and a want to achieve something, usually some kind of “enlightenment” or connection with “source” or other such goal, to make things “better”. There are many people who are constantly trying to achieve in everything they do, including in medicine and in healing, whose process of doing something is most prominent in their minds. As a result they are all focused in “I’m making you aware” which is actually to see oneself as a God. Healing expressions come from a sense that whatever occurs in treatment or in this interaction is both deeply intimate but also *deeply impersonal*. This is almost never realized or is rare to find, even if it is portrayed or suggested in this way verbally.

So the majority of the time we look to people who can possibly teach us “how” to be, but because the process is actually one of unlearning it is inevitably a letting go of the teaching ideology altogether and an allowance of the natural instinct of the human-infant-animal behind the human-adult to take over as if we are children again. This is always there, just hidden behind the abstraction of the adult “self” as a 3rd person. So there is a major difference between the teacher and the “person” who just lets it be. To let something be is really to let go of the idea of being the one who makes others aware, it is that which can see that what “I” do is not the really important thing. I would suggest that most practitioners working today are involved in power-game relationships with their patients on some level and they have a reason, rather than no-reason, to be practising. What “I” do is in fact completely besides the point, what is key is really that which occurs through the vessel of the body. This has been said many, many times before, everyone knows really that they are a “vessel” of something, but it is very interesting how strongly attached to the role of teacher or the one who “knows how to be a vessel better than you” is expressed. Tony Parsons (<http://www.theopensecret.com>) points this out in one of his genius-ly famous jokes:

A priest bows low at the altar of a church and emotionally exclaims “Oh Lord, in comparison to your glory I am nothing”, he bows again and rests piously on the bench. Seeing this, another priest is utterly overcome, he comes to the altar and exclaims “Yes oh Lord, in your glorious presence I am just nothing”. The two sit in divine contemplation. At the back of the church the cleaner hearing all this is moved to tears, he drops to knees and exclaims “Oh Lord, I am Nothing, I am nothing.” The priests look at each other and one whispers to the other “who the hell does he think he is saying he’s nothing!”

This is a perfect expression of the nature of the “self” forming itself into a teacher or “guru-mind set”. It is also important how “catching” this condition is because it resonates with the “self” or contracted state, which is why students and teachers always seem alike. It is a process of transmission, not of the “light of healing” but actually of the dissonance of the “self”. This may well be known by the teacher to happen, who may even consider the situation to be one where a person hasn't reached the “higher understanding so they can truly be themselves”. However, it always happens because the teacher has set it up from the very beginning, albeit unknowingly, because they are unable to see this aspect of the “self” playing out its game.

There is no blame here. As always what is expressed in these articles is a description of something, no more and no less. The description is simply this, it doesn't offer anything neither does it make anything better or worse, in itself it is just a realization of what is occurring for me, the writer. I don't expect this to go anywhere or to make anyone's life better, I feel the whole interest for doing this is about communicating a different message than that of “I can make you better” and encouraging a realization that that process is still very dualistic and is always fundamentally to do with seeking something. If there is someone who is teaching awareness, there is an assumption that “they” are more aware and “you” are less aware, which in itself is an establishing of hierarchy. Liberation from the “self” state is not something on offer to the high-minded and the people at the top who have trained and practised for years to “get there”, but rather, as Tony and Rumi before him point out “an open secret”, open to everyone all together. As such there is no better or worse way, no longer or shorter way. The process of believing in a teacher who can unravel you elevates both them and their process, they are seen as the wise one and you are not, yet the Tao Te Ching points out a different understanding which is the nature of the infant or natural-human:-

Chapter 17

The Natural-human attends to matters without contention, they “exist” only

The leader is he who tries to be like a parent-teacher whom the people look up to and praise.

The dictator is he whom the people fear

The manipulator is he whom the people treat with contempt.

If there is not fundamental trust the people's authentic Nature, any so-called “leader” will be met with mistrust.

The Natural-human allows the time to pass, his words emanate from truth

When bounty is had or task is accomplished the people all say “We just live Naturally”.

How do you drop something? How do you let go of a burning coal? How do you blink when water splashes in you eye? How do you get out of the way of a speeding car? How do you fall asleep? How do you burst into tears? How do you defecate? How do you breathe out? How does the next heartbeat occur? None of these questions have answers that can be known or taught because there is nothing to do, there is just a natural instinctive response, a mechanism that is beyond the cognitive process, which is in fact the mechanism occurring under all of the add-ons that society has.

The difference between the “teacher-guru” or “awareness-maker” and the natural-human, infant or indigenous person, is simply the difference between dis-ease and health. It is also the difference between trying and doing, as opposed not trying and being, not intending. It is when we go from a situation of seeking to one where that process ends spontaneously, like the dropping of a hot coal. The dropping of a teacher or an authority figure who assumes power over you of any kind, is the same process, if it registers within that this is a hot coal, dropping it is the easiest thing and it brings relief.

This is nothing to do with ideas of “humility” all of which are to do with hierarchy and keeping the structure steady. Before it was warped, humility was actually natural sensitivity, as expressed in the Tao Te Ching:-

Chapter 29

*If someone strives to “rule the universe and improve it”, surely this is madness?
The universe is One and complete
Nothing can be done outside of Oneness.
Whoever tries to “improve” completeness is under an illusion
Whoever tries to “grasp” Oneness cannot do so.
Hence, sometimes there is a leading, other times a following
Sometimes breathing gently, other times breathing hard
Sometimes strength, other times weakness
Sometimes an outward energy, other times an inward energy
Therefore the Natural-human Naturally moves away from excesses, extravagance and extreme ways of living.*

Chapter 42

*Naturalness is Oneness
Oneness forms within it Twoness
Twoness forms within it Threeness
Threeness forms within it all the manifestations of life
All the manifestations of life are wrapped in form-yin and contain spirit-yang
They are the blending of polar qualities of Oneness.
There are no feelings of greater suffering than to feel “orphaned”, “desolate”,
“worthless”, yet kings and princes might see these to be worthy of consideration.
In such a way something is raised up by diminishing,
Also something can be diminished by being raised up.
What is explained here, has been explained countless times:
“Violence leads to a quick life and violent transformation.”
This is the essence of what is spoken here.*

Here in chapter 29 we see the impossibility of improving on what is already full. In chapter 42 we look at how one might consider Lao Tzu (the writer calls himself Lao Tzu “Old man” to point out there it could be anyone, or no-one) to be suggesting that kings and princes should feel the nature of “orphaned-ness” or loss, not for humility but due to the fact that the process of gain and seeking is of the “self” and it resonates as such, the

process of that which is without “self” is emptied out of “self”, therefore emotionally this is closest to grief. It is therefore interesting that the grief or the loss/death of the old “me” is in turn the realization that “I” never actually existed and there was really never a reason for me to be there at all!

This dropping away occurs in two ways, usually occurring gradually from the head and cognition downwards into the feeling of the body. First the mind becomes clear, there is a clarification of the notions and ideas involved in the “self” and a total questioning of this process cognitively. Gradually there is a dying down of the engorgement of the upper body and head, and a gradual dropping of the energy from above down to the feet. This decay eventually ends up as a bursting of the bubble of “self”, either before or at physical death. The other way it can occur is from the lower body upwards. This occurs much more acutely and is a huge shock, the body immediately goes into a state of sensory unity and it then completely collapses the contraction of the upper-body/head above it. This is usually like a total explosion, whereas the previous type is like sliding into water or dissolving.

In either case, top to bottom or bottom to top, there is a letting go that occurs to something which was already present and already there, which is un-teachable and impossible to gain through any perceptive shift taught by anyone. This can be seen when around people who are just being naturally what they are instead of holding onto the pretence that they are teaching something. Letting go happens despite the practitioner in healing, realization happens despite the teacher, never because of the healer or the teacher. When realised that these are mere words to be used without importance, not as titles, then their ideology is recognized. With an expression such as that of Tony Parsons, there is always a suggestion by people meeting him for the first time, that one should be “respectful” of the teacher, such as in the Indian traditions of the Sangha where there is an “enlightened one” and students sitting around “waiting for clarity.” Tony’s message is totally uncompromising in that it is totally natural, therefore one might greet a sunny day (or rainy!) with the same respect with which one might greet Tony, there is no requirement of “respectful intention” towards a “teacher” for there is nothing to be taught and a recognition that there is nothing that “I” can learn or add on which will make “me” any better, Tony calls it “nothing for sale”.

The process of not adding on, of getting nothing, having nothing, being told “you” don’t need anything and that there isn’t really anything to learn or understand, is so foreign to what we know about life, about professions and ideas, that we totally dismiss the truth when it is spoken. Healing doesn’t occur any “better” because someone has more experience, more experience can in fact mean more of an ego built around experience. In fact it’s always new, so experience counts for very little. However, deep authenticity without pretence accounts for a lot, herein lies relaxation and an approach which has nothing to gain from any of it and there is relief. In a way being a “help” and directing one’s energy in this way is actually being an obstacle or a hindrance. Whereas allowance to just be what one is allows for a situation of possible relief which is felt by others also. Healing is based upon the latter, so a healer is simply a person who does healing like breathing, not for any reason at all, not because it’s “my art” and I want to be known, or

because of hidden games of power and control or victimization and service. These are nothing to do with healing. When healing is like breathing it is the truth, otherwise it's just another game. When a person just is what they are, then there is a sense of there already being enough and a total non-striving and a relaxedness in their bodies, the body will naturally be without tension, without "practice" or striving.

The nature of letting go of external processes and guides is not about "doing it yourself" it's actually about realizing it can't be "done" and as such any attempt to "do" from external interventions or even internal ideologies is something which is propelled by the "self" and is a red-herring. As this dissolves away and letting go just takes place naturally, as it will, then there is a sense of the two key words involved in realization of the nature of healing and the healer's basic message: "already enough".....so *enough already!*

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