

Nature-led-farming: The human fear-borne delusion of scarcity and the reality of sufficiency born of Mother-nature.

Farming today is human-led. This means it is led by the human mind, the human idealism, the human warped perception of reality and of nature itself. For thousands of years there has been an hallucination that life is and “always has been” a struggle and is becoming increasingly more so. Yet technological advance is expanding at the rate of knots...so shouldn't things be getting “better”.... Well the ideal is that it should, but in fact this is not what seems to be happening. We seem to be increasingly separating further from that which we know at a deep level is “real” and life-sensitive. We are moving headlong towards a reliance and a constant battling with technology that now dictates human existence rather than aiding it.

Farming is seen as an “industry” but it is not. Farming originally was about feeding, about hunting and gathering from the land, about being in touch and realizing what food grew where and gathering what there was. Food was considered originally to come from an Unknown place, before gods were invented and before there was a consideration of thoughts about “heaven and earth”, there was simply a sense and a connection to food and where to find it. As time has gone on this wild naturalness has left the human and as a sense of “me” has formed, agriculture developed and with it the human began to ask... “what can “I” do to the land to make it the way “I” want it”. This began the cycle of destruction that we now see around us in every way when it comes to humans interacting with nature, it is all about domination of nature an attempt to overcome, rather than be supported-by or even born and nourished from like a child. The infant has been imprisoned, the child-like nature in relation to the environment has been hidden. The adult idealism rules and is all about so-called “practicalities” but in fact these “practicalities” are no more than the whirring of the adult-human-mind trying to make its way in a world that seems separate from it and which is full of a sense of fear as to “how am “I” going to get enough”.

If something is based on fear it is doomed from the very outset to follow a path of fear to its end, which ends in fear. What one sows, one reaps. So the basis of the environmentalist movement, the communist movement, the socialist movement, the vegetarian and vegan movements and even the transition movement are very often all about fearful moves, about fearful concerns of how the human is impacting the environment or how nuclear war could occur, or about how bad the fuel crisis is getting, and how morally reprehensible humans are. Why this fear? Because at the very centre of all of this is a “me” that wants to ensure that “I” am going to be okay.

It is often said that many actions derive from “selfish” motives, the deeply conservative and even more profoundly misinformed scientist Richard Dawkins even wrote a book called “The Selfish Gene” in order to prove his own outlook on the world of genetics that indeed “we are all selfish”. But if we look into this “Self” which is the premise of all this, yet is for the most part completely ignored, no-one can show a “Self” to another, they have no evidence whatsoever that a “Self” actually exists or ever did exist, and these people are all scientists. When science hasn't even looked at its own origin and its own base of sensing then there is a questioning of its whole expression and outlook. All these expressions from science and environmentalism and socialism and any process of idealism and altruism are really just mind-games and are very deeply personal, subjective and separatist, all seemingly

on the surface about “unity” but when you look deeper you find a bag-of-bits rather than a universally working expression. This is because everyone is still so self-aware and self-concerned which is what constantly gets in the way of actual reality ebbing through the clouds.

When all this idealism passes away all that remains is what is happening now, then there is just energy moving through the body and a sense of “direction” or movement towards one thing or another. Generally what happens is that this gradually has a direction that wants to go back to nature, it isn’t a choice, an ideal or a principle but is simply what happens for no-reason. Almost like a magnetic pull back to the earth and to connection with the ground and the senses, this is just a natural process of re-connection after the nightmare of separation, the illusion has passed away.

So gradually this takes place, it might begin with the dream of greener ways of doing things but eventually that has to die to make way for the reality that no-one really and truly cares about the planet because they can’t conceive of a planet, all they can feel is what is actually in their senses at that moment in time, it’s all very local. This is the current reality, this is the indigenous-sense, you never see tribal peoples who are environmentalists yet these people unintentionally are the most ecologically-friendly people on the planet, all without trying...so this is also the key to food, diet and re-connection to a nature-led agriculture.

So far throughout our lives all we have seen is farming and food-production based on humans’ desire to try to get food, based on the fear that they are not going to have enough. Land is seen as a threat, one need to “make it work for you,”...it’s about “labour in brings yield out”. In Russia the Communist expression was all about labour being the strength of the nation and that if you put labour in then the yield would equate. While this seems to be true, when applied to farming this is not the case, or it only works in the short term and then long-term it kills the land. When one disturbs the female-essence of nature through aggressing it and forcing its expression to form food that “I” want then one loses touch with what is actually growing on the land and what nature is expressing. Food is separated from weeds and weeds are seen as “bad” and food crops as “good”....dualism has taken hold, the whole process turns into mayhem and huge energy output for minimal yields.

Masanobu Fukuoka wrote a book called “[The One Straw Revolution](#)” in which he points out the key to realization of the human being’s understanding of nature is to be *led by it* and not to lead it...he called it do-nothing farming which of course sparked people’s irritation and/or interest. But what this actually means is farming which does not do things in a way that follow human intervention but that follows natural-instinctive direction. It brings about a situation where a human looks at the land, listens to it and hears what it is expressing and what it grows naturally and therefore what it naturally provides and so the human can then engage with that in order to grow crops which suit the land and which allow the land to provide for him/her. This is neither a serving of the land, nor is it a controlling of the land, it is in fact an allowance to be nourished by the land, it is a situation of going back to the state of a child of the Garden of Eden. It is ecological alignment of the human to nature, we once again become part of bio-diversity, not its destroyer. This dropping into innocence is something that is deeply desired yet also something that always seems so far away because immediately the question is ... “what do I do to get it?” But this

question has no answer, there is nothing to do because nature is already in provision, it already knows what to do.

Fukuoka points out that this doesn't mean there is nothing to actually engage with on the farm, but that one starts off believing there is much to be done and a lot of struggle, then as time goes on one becomes assured that nature provides. Farming should hone and strengthen the body, it should be the equivalent work output that an indigenous person would spend hunting and gathering food...no more and no less. The work shouldn't be too demanding for the physical body so that it becomes all about toll and sweat and "you get what you put in" mentality, or even the "no pain no gain" mentality which is rife even in many of the the so-called "highest" practices of the medical arts as well as in farming. All of this is nonsense. No animal over-works or under-works, if an animal or child feels like it has reached a point where it is straining itself it will stop and rest. So nature-led farming is not difficult, if it is aggressively demanding on the body one knows too much force is being applied and in fact the condition of human being is that it tries to force things to happen.

Farming is fundamentally different to healing and medicine. Farming is working with something that is never broken, the land, the land has been there long before and will be there long after us. In many ways farming is like a child's play-group! There is an ideology that the adult knows best and is trying to hem-in the children so they are "safe", but the other way is that the adult can actually gain insight and be energized by being around the children. In the brilliant 1996 French film by Coline Serreau "La Belle Verte" amongst an array of genius comedic expressions there is a sense where the main character played by Coline tries to find a way to "re-charge" her vitality and knows of no better way than hugging a baby! So interestingly the children are seen as sources of energy for adults, not the other way around. However in today's world where the whole of society has been flipped on its head, there is no notion of reality held by the adult and only the infant children have a sense of it. Please see "La Belle Verte" here, it's truly wonderful: <http://www.youtube.com/watch?v=pYM6YOczIU>

The point is that farming is about being support and about unraveling the indoctrination of society. The earth and nature, just like children and animals, are not to be "worked with" they "*unwork* you" they unravel the "you". When farming comes from this sensibility it is about the movement of the land being the direction and the human simply following, it is about a role reversal of the yin leading the yang, not the other way around. This is what is meant by "the meek shall inherit the earth", that in fact the direction of the yin-female or child or indigenous person is really One and the same with the earth, the yang needs to be rooted in this soil.

We erroneously believe that we have to be there to make things go in a particular direction, in fact there is no need for human intervention, the land knows how to grow, it is thus about adjusting the human to the land, not the land to the human. If a land grows things you can't stomach then it is best to go to a land which provides the things you can stomach because that is the land to which you belong, it's as simple as that. A child of a particular land is a child of that land for its lifetime and for many generations thereafter. Although we are now all from root-less societies, we can still find something suitable if we move into the sensory and instinctively feel what is the land that supports us, this is our lineage and is foundational. Forcing the land to grow what is commercially required is basically a direction that is external not internal, it is

about something that is mind-orientated not sensory-orientated and inevitably leads to a furthering of the focus on the “self” and its estrangement from nature.

If society is led from nature then the questions about human society and how to “benefit” from it become more and more irrelevant. The ideologies of who’s the best President and who should make the rules become ridiculous because increasingly there is a realization that when something is led without a human leader and in its place one puts the child-like quality of nature at the centre, this then forms something that when deeply “trusted” or “let go into” is beyond the imaginings of human beings and is the Oneness that is longed for. If we look to the seasons and for the expressions of our natural bodies without rules and regulations for the “answers” they become immediately clear.

When the human being lets go of the control of being “me” then all that occurs is that there is no more resistance to the flow of life and so it flourishes unimpeded. Of course nature is impossible to impede for very long which is why the human being is now in its current state, ground down by the very nature of the self into disillusionment due to the blameless arrogance of its ideology. Even in Chernobyl, around the site of the Ukrainian 1986 nuclear disaster which has for the last 20 years been cornered off to all humans because it is “too dangerous” to live within, has once more been taken over by nature. Even in the midst of what seems dangerous and problematic for humans, nature finds ways of adaptation and recycling the contractive residues of resistance of the human-mind such as in Chernobyl:

<http://uk.news.yahoo.com/wildlife-thriving-after-chernobyl's-nuclear-disaster---study.html>

So in nature-led farming the principle is one of following the bounty of nature, following its regenerative energy, and thus finding food within this. Horticulturalists suggest that an English hedgerow is about ten times more productive than the field it borders regarding fruits and seeds and nuts. While not all of this will be edible for humans the mere fact that this tiny strip which is left wild which was once what England’s lands would have been covered with or similarly trees and brush-land, shows the untapped potential. This holding-back of the tide is what farmers do through ploughing and use of insecticides and herbicides in order to kill off what they call “pests and weeds”, which actually are nature’s expression just as anything else is. Weeds and pests proliferate in a monoculture desert and so again one reaps what one sows.

There is always a transition and today for humans the transition is to gradually follow the land, to know what to plant and when to do so seasonally, to listen to the cycles and to gradually fall into the movement of nature, slipping into its bounty like relaxing into a bath, not going to war. Farming today is actually an attempted war on nature and this war is laughable, it’s like a bunch of armed ants taking on a tidal wave, there is no “winning” here, all there is, is fighting with the “self”. Gradually the senses are re-emerging and humans are realizing as a general populace that the processes of battling the earth don’t work, even the “husbandry” of plants and animals is a kind of arrogance that is about being the lead in a dance. The actual essence comes from the notion of “Mother” earth, for she *is* the Mother and we are the children and this is truly the expression behind it all. The father-sky and the mother-earth and the Great Mother Universe are all expressions that allow the person to

realize the relation to things, it's not about hierarchical power but about "being born-from", it's about origins and realization of the way of nature rather than the narrow view of the "Self". The breadth of Oneness is constantly missed by the narrow focusing and fragmenting into dualism of the "Self" which tries to decipher a code externally to itself, but of which it is one of the numbers.

In the most modern edition of Fukuoka "The One Straw Revolution" Frances Moore Lappé writes in praise of this book and its message brilliantly:-

"The assumption that confronting scarcity is an immutable fact of human existence, I believe, has led to the paradox we see today: life-stunting overwork and deprivation for the majority alongside life-stunting overwork and surfeit for the minority. So Fukuoka's message is more deeply radical than simply encouraging farmers to forego tilling or spraying, it cuts to the core of our understanding of ourselves and our place on this earth. He assures us that as we come to experience nature's patterns we can let go of our fear of scarcity.

While Fukuoka does have his lists of "do nots" The One Straw Revolution is ultimately about having more, not less. Nature can do the work we have unnecessarily taken on ourselves, so what Fukuoka terms "natural farming" is less labour-intensive. Successful farming is about realizing more leisure in which to experience the richness of relationships, about living in ways that are "gentle and easy". We can enjoy "sitting back" and even being "lazy," writes Fukuoka. To make his point he tells of visiting ancient temples in which Japanese farmers of a bygone era left Haiku [Poems] they'd composed during their three months of winter leisure. Today, he notes, farmers' three months of leisure have shrunk to days. There is no time to write poetry."

she continues....

"Fukuoka also implies that our fixation on control over nature has led us to assume visual order - the straight weeded rows of uniform fields - is superior farming. If something appears random, we assume it's wrong, it doesn't match our learned aesthetic. But as we come to experience nature as complex patterns of relationships of which we ourselves are part - patterns having nothing to do with the human visually ordered world - he suggests that we can come to see beneath appearances. Might we, like Fukuoka, find beauty in what we before perceived as distressingly random and untidy?"

From the Tao Te Ching...these lines describe the situation of the human being nourished by the True Mother of Nature:-

Chapter 23

To speak little is Natural

Just as a high wind cannot last even the morning

And heavy rain cannot last all day.

What causes these phenomena?

Heaven and Earth.

If Heaven and Earth cannot perpetuate production of these phenomena forever

The same is true of the human, which is a product of them.

*The Natural-human follows Nature's way
And so is at One with Nature's way
The Natural-human knows the great potency of Nature
The person who cannot see Naturalness feels lost/lonely.
At one with Naturalness, all feels welcoming and open
At One with the potency of Naturalness, it is always present
The person who cannot see Naturalness is aligned with this, and thus experiences
sufferance.
When there is a belief in "self", there is no trust in what is Natural.*

Chapter 25

*Mystery exists before there was Heaven and Earth
Silent and Void
Alone it is Unchanging
Ever-present yet seems in motion
Perhaps it can be called Mother of the manifestations of life
Its name is Unknown.
It could be imperfectly described as the "Natural-way"
For lack of a better word it could be called "Great"
"Great" implies that it is infinite
"Infinite" implies that it seems to go far away
"Going far away" implies eventual return
In these terms Naturalness is "Great"
Heaven is "Great"
Earth is "Great"
Life/Humankind is "Great".
There are therefore four phenomena in the universe considered "Great"
And Life/Humankind is one of these
Life/Humankind is formed from Earth and follows its way
Earth is born from Heaven and follows its way
Heaven is born from Void and follows it
All of this is Naturalness and is Nature itself.*

Chapter 34

*Naturalness is infinitely broad, reaching both left and right.
All the manifestations of life depend on it, yet no authority is claimed,
Things occur, yet no claim is taken and no merit is awarded
All things are nourished by it, yet it lays no claim to be their "master"
It has no aim or purpose, so it might be called "insignificant"
Yet as it lays no claim to be the "master" in relation to all manifestations of the life it
breeds, it can be called "Fundamental vitality".
It is because it never itself attempts to be such
That it can be said to be "Fundamental vitality".*

David Nassim

7/11/12