

Simply-living or a living-hell: Differentiating pathological from healthy social behaviour and the difficulties of naturally engaging in communal living.

Human beings will be happier - not when they cure cancer or get to Mars or eliminate racial prejudice or flush Lake Erie but when they find ways to inhabit primitive communities again. That's my utopia.

- Kurt Vonnegut, Jr.

Kurt is absolutely accurate in his statement above, but for those of us who have lived in the world and not in the seeming idealism of the image of a rainforest community similar to the "Avatar" world of James Cameron, or our romanticized images of native cultures, Kurt's image seems a far-off dream that seems "impractical" and "impossible" to some people.

However, the point is that it is far more impractical to go about our lives believing in the illusion that is set before us, which those remaining indigenous peoples do not have. In fact it is clear that the world is far more wondrous through the child's or indigenous person's eyes, so what is it that they have and can see which we cannot? Well, we were all children once and this child quality lives on, but it lies beneath a whole lot of "adult" armouring which is all about work ethics and "laws of the concrete jungle", (which of course have nothing to do with the actual jungle but only exist in the nightmare of the one invented in the fear-driven mind.) The reason Westerners can come up with these images of so-called "romantic-idealism" of the native peoples and communities who are connected, is because it lives within their own blood. These are in fact not ideals but more a forgotten past, a sense of something missing, but we have no idea how to give up "adult practicalities" which include guilt-laden ideas, ownership and power, and the need to control and hold onto things, to make things "profitable" or even "positive". The difficulty we share as Westerners and now this dis-ease comes throughout most of the world population, is the fact that we can no longer see Eden, even through it is right in front of us, or whatever now remains of it. We have sleep-walked through the world and in the process tried to kill it off, in a mad dream of illusion that things need to "get done". There isn't enough time in the day to deal with the "practicalities" of a mortgage, insurance, find someone to deal with the hole in the roof or to deal with the garden, someone to look after the kids because "I'm too busy making money to allow it all to run smoothly". This is considered normal middle-class behaviour...should this really be aspired to by anyone?!

The point is that we are making a rod for our own backs simply because we don't see what is actually disturbing our senses and our instincts. There are those who are interested in the process of engaging with a community or natural living but yet want to keep all the politics of engagement in the world the same. There is still ownership of land and still control, there is still capitalism but it is now disguised as "holistic" and "organic" or it is "spiritual" but none of this is actually real, it still has the foundations of a "banker's approach" to nature. This always ends up being the city invading nature, no matter what kind of disguise you put on it.

In order to change, something has to be let go of, and this can't be forced, this simply occurs when the energy lets go naturally. But unfortunately a situation of communal

living that begins from a letting go of the main tenets of society is very rare. Numerous community leaders throughout the world very often express the kind explanation that “eventually you have to give up ideals and be practical about things”. But this of course suggests that “ideals” were what set up the project in the first place, “idealism” or “practicality” are assumed to be what starts up communities but it actually doesn't have to be either of these beliefs. When living from an instinctive sense, the human being knows exactly how to form community and how to connect to each other, however this is rarely seen outside of the crèche or 3 year-old's kindergarten. Any older, and the formalities of “adulthood” begin to take over and what was once sensitively experienced and spontaneous starts to be formalized.

Then in later life there is a stagnancy of spontaneous expression that forms itself as either a fear of exploring and engaging or a rigidity in making everything “my way or the highway” which inevitably takes one to the highway! The point is there isn't a “way” that's right, “I” can't figure out a good path to community or the “right” way to live, it is *despite* the “me” that things get done and that nature takes its course. The “issue” is getting over the “self”, then there is an *unknowing* which takes over the process of forming community, rather than a knowing.

The process of what people call “trial and error” is simply the expression of “getting in the way of nature or not”....this is ultimately it. For Masanobu Fukuoka (please read [“The One Straw Revolution”](#)) the prime expression which led his process into natural farming was actually a question he used to ask himself: “what can I *not* do, so I can have a longer nap!”. Fukuoka's natural approach was really that he wanted to let go of more and more, until nature was doing almost everything and his human mind-set became utterly unnecessary. This is very different from having a “way” or taking a “position”. It's also a very difficult thing to have an argument about because instead of saying “I know this way” or “I know that way” it's actually suggesting “I don't know and as a result I defer to natural process”. This is the only “way” in which a community can spring up.

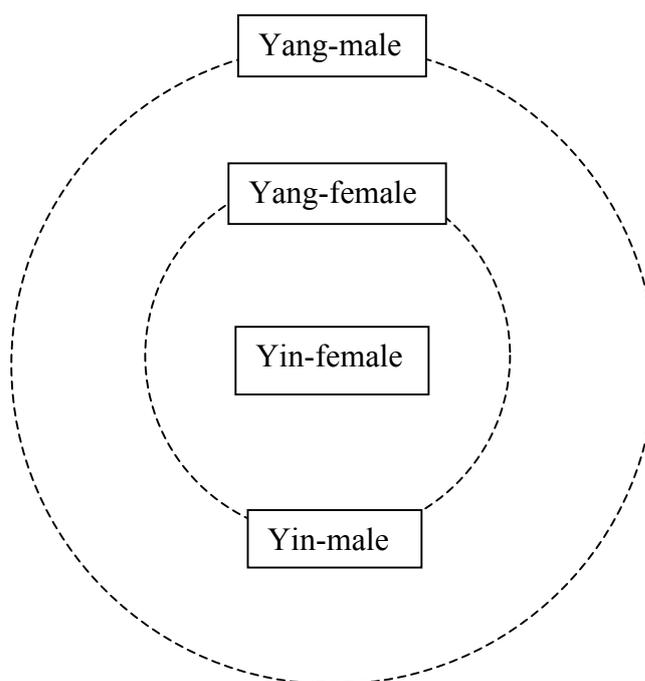
So it is the dis-eased human sense of being separate from one another and the formation of the adult identity which essentially prevents the normal natural expression of tribal community, non-monogamous and utterly spontaneous relationship, and total connectivity. It is therefore for the human who basically feels it, to simply let go of the constructs that hold up modern society and allow them to fall away. This is simply a revealing of the true-nature underneath the contrived outside, a peeling away of the surface to see the inner radiance, the letting go of mortality to find immortality, if you like. However, the problem is that so many morals, judgments and virtual insanity have corrupted the senses, the root of these is the “me” which is the resistance in the circuit of life. This is falling away naturally in all of us, but in as many different ways as there are unique human expressions. However this article is about looking at ways to differentiate the state of “self” in the formation of community and then how community naturally develops, so here it is....

We can look at the pathological state of the “self” alongside its normal or natural-child state. This gives us a starter to begin:-

Natural-child state	Dis-ease: fear-based adult-state (“self”-type)
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yin within yin or yin-female	yin within yin or depressed-victim
yin within yang or yin-male	yin within yang or victimized-defender
yang within yin or yang-female	yang within yin or irritated-depressive
yang within yang or yang-male	yang within yang or dominant-aggressor

The 4 natural-states are expressions of unbridled nature. They make up what I describe as the “natural formation” of society which expresses itself as concentric circles:-



This natural society is a spontaneous state, it isn't manufactured. It is something that occurs when humans let go of the ideologies of “who and what” they believe they are and there is peace from this, a kind of death. Hereafter it forms the above natural social structure, so this might be called “nature’s blueprint”, not that it needs a plan.

The Yin-female expression in the centre of the natural society is a soft and yielding expression and is associated with the qualities of the internal organs of the body of humanity. The quality is of softness and of pure nourishment. In a way it is the least coarse and most refined of the energetic, it is the most inner, so everyone else, i.e. the other three-quarters of the society protects her.

Out from this is the yin male expression and yang female expression. These 2 form inner rings, the male slightly more inner and the female slightly more outer. The expression of the yin-male is to be as a messenger of the yin-female to the exterior. The yin-female is most closely related to the source of the body’s power, the queen-bee if you like, and so the yin-male takes this message externally-speaking to the yang-female who then takes this message even more externally. The message can flow the other way also, through the same track from the outermost yang-male to the yang-female to the yin-male to the yin-female. This route is the natural process.

So the yin-male-yang-female expression acts as a ring around the yin-female as a protection of the organs and a free-flow of energy back and forth. Remember, this is a natural structure, it is not formed by anyone intentionally, just like bees.

The most outer expression is that of the yang-male which is the outer barrier and protective shell expression around the interior. The energy is naturally coarser and has more toughness to weather the exterior that is simply different to the interior. There is no better or worse, the whole is just the whole, none of the aspects can survive without each other's presence, although they are not in fact "parts" but act as one, like a shoal of fish or flock of birds, there's no thinking, they all move as one.

U.G Krishnamurti expresses brilliantly the nature of the body without the "self" (from "Mind Is A Myth"):

As long as you think you have something to renounce, you are lost. Not to think of money and the necessities of life is an illness. It is a perversion to deny yourself the basic needs of life. You think that through a self-imposed asceticism you will increase your awareness and then be able to use that awareness to be happy. No chance. You will be peaceful when all your ideas about awareness are dropped and you begin to function like a computer. You must be a machine, function automatically in this world, never questioning your actions before, during, or after they occur.

This shocking paragraph in U.G's typically shocking anarchic expression points out the ridiculousness of intending to do anything, even if money is intentionally avoided and there is an ideal about it, then this too becomes an idealism. This is why the loss of money cannot be for an intention *not* to have money but simply for a complete dropping away of it because it is no longer of any importance. Being "like a machine" as U.G. puts it is a horrific idea to some people who think of society as a bunch of non-thinking robots, but actually the problem is that they are all very idealistic and "thought-full" robots, all out for themselves. The "machine" aspect is really U.G's expression of the natural-mechanism or really the order-of-nature, something that, like the functions of animals, is without questioning and without time.

So we have looked at the 4 natural expressions within society. Now let's look at the 4 pathological states that these "selves" form. These states of pathology form very different patterns from their natural counterparts because at the core of these systems they all have an erroneous sense of "I am" which fundamentally drastically distorts and adjusts their expression in the world.

The warped version of the yin-female expression is the "depressed victim" response. This is a situation where a person feels victimized by the world and goes inwards. Their response is that of "I am broken and it is impossible to fix me". The power of expression that once was the soft yin turns and falls inwards to form the characteristics of the egoic power of the victim, which associates with many of the most deeply stagnated and chronic illnesses of our time. There is a longevity and density to this kind of depression that is very heavy. They isolate themselves from others and yet cry for help, yet at the same time knowing that help won't help.

Then there is the pathological version of the yin-male, which we can call “victimized-defender”. This form of “self” has a yin and yang component with the yin of victimization, being the deepest felt response and the defensiveness being secondary. In a way this person will fight for their right to be a victim. Their pattern is to defend their position and to insulate themselves from any possible attack. Everything is entrusted and a potential threat, therefore much of the pattern is about defending from potential threats. A lot of time is spent in attempting to ensure they are safe and have what they need. This can make for manipulative expression, trying to make sure they are safe and trying to prevent the other person or people taking over. In a community situation this can form a distinct lack of ability to open up or cause a difficulty in relating to others without a kind of transactional format where, because they are defensive of holding their position, they can’t give themselves up to the whole of the group which is necessary.

Thirdly there is the pathology of the yang-female, which we can call the “irritated depressive”. This person believes very strongly that they are right, they have a very sure and clear approach that is not being listened to and others are all basically idiots in comparison. People “don’t understand me” and “people are in the mess they are in because they don’t listen to me”. There is a both a loneliness/depression and also a sense of rigid “I know what’s right”, together forming a steaming and stifling aggression which comes out in bursts of compressed energy. There is the power of “egoism” but in the yang form which is different from the yin, but no more or less powerful than the yin-form which is the victimized state. The victim state is a cooler ego, the aggressive state is hotter, that’s all. This energy has the potential to be the “powerful queen” the aggressor, the dominating female energy and has the tendency to have the bad-tempered controlling expression, most things are done with a kind of irritation and “never good enough” kind of feel. Naturally this energy would be focused in protection of the yin qualities but when based in the “self” state it forms this warped “self-centred” expression.

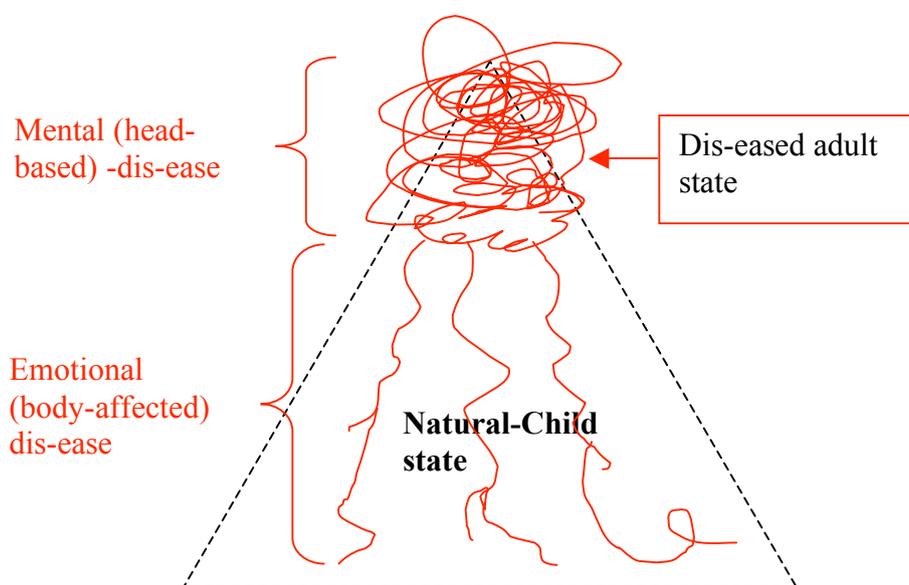
The last of the pathologies is of the yang-masculine which is the easiest one to spot and the one we most commonly associate with the “male-ego”, the “dominant-aggressor” type. This is an out-there dominating expression of power and aggression. It is ruthless and dictatorial and what some people call “alpha-male” but this is really to misunderstand the ideology of the male. In a wolf pack the alpha-male is seen to lead but actually this is a human male-dominated perception of nature that tries to see society in terms of current warped humanity, a phenomenon called anthropomorphism. This is ridiculous. In fact the Alpha male is the dominant charisma of the outer edges of the pack, he is profoundly connected to the female energy within the core of the pack and is focusing all his energy to protect and play on her requirements and the requirements of the baby wolves. The ideology is reversed. It is actually dangerous for this kind of energy to be in the core of the pack, he needs to be at the outer edges as this is his domain. The yang-male in society today is the terrorist of natural expression, he is the leader of the destruction and aggression against the yin-female expression or the earth and this egoic expression forms all of the world’s greatest dictators and attempted destroyers of nature worldwide.

These 4 pathological states most commonly are borne directly from their corresponding natural states but there can also be situations where a yin-male will take on a “dominant-aggressor” type nature, or the yin-female could take on the

“irritated-depressive” type expression and so on. While the natural state is fixed, the “self” state can flex, depending on life circumstances and the conditioning added on to the child-state which then forms the adult layer on top. However whenever there is a lot of the “self” as a focus, natural community is very difficult to gather and form naturally.

Fundamentally the difficulty is that the expression of sharing or “communion” is impossible without a real sense of Oneness, it is a felt sense that there is no separation between members of a tribe, that they are fingers of the same hand, all necessary to create the vibration of the tribe’s energy. Without this there is just a sense of separation and no matter how you sugar-coat it, it is always city-politics in a country setting, or the nature of “self” against nature. This is the fundamental difference between the true nature of the indigenous person and the rootless westerner.

Colonialism, which is really the exploits of the yang-male’s dominant aggressor “self” in the world, is the archetypical expression of madness and it seems to be so clear but yet this same energy in its different forms pervades society in manipulations, power struggles and corruption that are all about “self”. Though the yang-masculine expression of “self” is the most obvious, it is not the only one and the depressed-victim state is just as powerful in its coolness as the yang-masculine in its hotness, both are just as potent egoic states but opposite in expression. The “depressive-victim” can create the inner world of a cold-blooded domestic killer, and the yang-dominator of the “destroyer of world”, the dictator and the warlord. The quantity of death of the “dominant aggressor” is matched by the manipulative and cold-blooded terror and torture of the more yin pathology. Not that “killing” is “bad”. There is no “better” to this sequence.



We could say that “self” itself is a yang dis-ease as it is formed and based in the head which is upper and so more yang, but because it is all-pervasive and affects every human it is impossible to focus blame. This said, as it is a dis-ease of the yang it tends to be that the more yang elements of society pertain more profoundly to the “self” and

can get stuck in this state more readily, whereas the yin can sometimes be more open, although this is debatable as their cooling can turn to cold rigidity.

In the end, to form a complete body of society all elements need to be there, all 4 quarters. It is likely that the yin qualities of male and female will more quickly get a sense of this movement and begin, but this does not mean that they can do this by themselves, they need the yang. The yin need the yang so they are seen, and to be known, to be ignited by their flame, this bring things to action. Things don't move without the yang so it is impossible for a natural community to live without this. An overly yin community will simply stagnate in its own coolness and it will lose its clarity and lightness, it will become too introspective and possibly depressed. A society is an expression of the people within it and a tribe is the same. If there is too much yang, as is commonplace in society today, then there are too many cooks spoiling the broth, too much activity and too little stillness. There is no root, no centre, it is radical and too broken. Neither way works fully, everyone has to move at once. A whole isn't more than the sum of its parts, it's simply that there were no parts to start with, there was always oneness. But for some reason nature plays the game that it isn't like this, or as Tony Parsons (<http://www.theopensecret.com>) points out "life hides from the seeker by being everything!"

So natural-community can be differentiated as a movement that occurs naturally, as people come together simply because it's natural, without expectation, just an expression of connection, this is all, no more and no less. Therefore the above isn't an attempt to hunt down and kill off the egoic "self" expression but merely to describe the nature of what we are living through and to point out the difficulties of this time of transition where we continually go between the nature of "me" and *instinct*, pulling us in two completely different directions. As the "me" becomes increasingly surreal, then more and more is left unknown. More and more is left to just be what it is, undisturbed by human processes and the ever-greater expansion there is in what is acceptable. Then whatever draws us is the only thing that matters and in the innocence of connection there forms natural-community, utterly connected to the land and bound to it as it is one and the same with the people. This is why the Indian reservations always failed, because the people of one land cannot be focused on the Colonial's designated territory. If people are severed from their land they die or can no longer live in the way they know. This isn't about "mal-adaptation" but about an arrogant raping of ecology and a misunderstanding that the human too is part of the earth and so the destruction of the rainforests of the Amazon will be killing the tribes one forces into reservations, even if they themselves are not directly killed (which they often are), the separation of the Indian from his/her land is severing a flower from its stem.

Our return to nature is one of letting go of the "inventiveness" of the mind and the "intelligence" of the head and the ideology of profit and power and intended direction. It is one of innocently connecting to nature, seeing how it goes about it and simply following. No human can lead this, and anyone who suggests they are up to the task obviously cannot be, simply through their suggesting it. Back-to-Nature, occurs in the moment there is a realization that "I" am no longer in control. As that occurs, so Eden welcomes one with arms that have always been open, like floating on water. And a word of warning about Gurus, again from the blinding clarity of U.G Krishnamurti:-

“If you drown, you drown. You will not sink. But what good are my assurances to you? Worthless, I’m afraid. You will continue doing what you are doing; its meaninglessness does not even occur to you. I tell you, when you stop doing things out of hope and the desire for continuity, all you do along with it stops. You will stay afloat. But still the hope remains, “There must be some way, perhaps I am not doing it the right way.” In other words, we have to accept the absurdity of depending upon anything. We must face our helplessness.”

David Nassim
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