

The fragility of self-confidence: Why confidence is a state of mind, which inevitably falls back to the natural reality.

The world of the human is a world of imagined beliefs. We constantly form “possible” or “probable” worlds of beliefs in a vain attempt to “stabilize”, “control” or “justify” the existence of the dis-ease state of the human called “self”. This constant formation of beliefs is totally illusionary, it is just a theory founded on a partial view of reality, which to coin Wittgenstein’s metaphor, is like a fly looking out of a fly-bottle, a green fly-bottle. To the human-fly the world looks green and therefore all this human-fly’s theories about the world are based on that. However this man-made world view of the bottle is a distortion of the full spectrum of nature. As such we see the world through this distortion and never break open the bottle and contact the reality of nature, we always observe it from within the emerald-city of our imaginations.

Our society is infiltrated by radical theories of the “global society” or of altruism, or of ideal bodily health perfection. For thousands of years we have been fed on ideology which has no relevance to the actual sensual expression of the human-animal. We focus on an altruism of perfection, enlightenment, ideological order and all manner of different ideas which result in our total confidence in these kind of illusory processes, upon which we base “life”. It is no wonder we are in a state of sickness. And let’s be clear, this sickness is not something that can be dealt with by doing yoga or by meditating in a cave, these too are part and parcel of an approach that is a learned methodology. No animal or young child ever considers sitting and meditating or of doing yoga... There is nothing natural about *any* of human culture, this is the problem, we are so convinced and confident about our fly-bottles that this is all we ever see.

A human being cannot be a global citizen, except conceptually. In actual fact we desperately crave to localize everything: from the global, to the national, to the city, to the home, right down to personal sensitivity, in order to really get to the actual. There are no “real” environmentalists, nor can the human being consider anything other than what is felt via the senses, unaided by “tools” of science. Our senses of hearing, sight smell, touch and taste are all we are and all we require, there is no more to life and no less. Yet the exponential “self” imagination desperately needs to own and order, to “fix” and to strategize and then becomes very confident that its belief system is “correct”. Challengers to any belief system are usually met with great fear and anger when they suggest how narrow the view is, but the nature of all forms of self-confidence is a belief that needs to be constantly reinstated in order that the ideology of “me” is kept alive, as it so strongly fears its own dissolution and falling away.

For many people their theory of how the world works has become synonymous with themselves, they identify so strongly with a set of values contained in a book or a method of living that they become that. Then anything that threatens this is threatening the inner “self”, any challenge becomes an act of war, even if it is about healing! As an example in the healing profession there are numerous “healers”, who all have their own theoretical goggles through which they analyze patients. Without these goggles they are blind as they are not using natural sensitivity to feel and as a result the patient is seen through a set of ideals rather than seen as they are. This makes for very complex treatment approaches and processes that the patient cannot understand

and connect to, there is a formation of hierarchy and power of a student-teacher dynamic which ensues and then it becomes entirely about dualism.

The basis of healing is very simple, it is not something that is learned but is innate, therefore it cannot be taught. Secondly it is sensory and not theoretical, in fact the theoretical hampers the connection, so unless the theory leads to a letting go of all theory then it is a red herring as an approach. However, there is constant conflict that occurs between different therapists who compete about the “best method” rather than seeing the connection that allows all methods to be seen as one, thereby eradicating all theoretical positions that do not allow for unity. If a theoretical stance is “true” it will exist even without thought and then it is not a theory but reality, the fly is out of the fly-bottle.

The human mind has formed a superstructure of idealism about everything in order to make the “self” feel bolstered, strong and constant when it is actually fragile, superficial and impermanent. The belief is that the world is “known” and that we really do understand the workings of the cycles of planets and can divine the future, or in other belief systems that we can eliminate all “nonsense” using the razor blade of “rational scientific” belief. All of this is of the same ilk, all different belief systems, none of it coming from truly natural sense.

Animals and young children do not displace any notion of “self” and so it is an impossibility for them to be confident. Confidence is a concept that is about “*knowing what you are about and what you are doing*”, which is nothing to do with the way a child or animal expresses itself. Their expression simply comes out of nothing, there is no “me”. As a result the actions and directions of children and animals come from a sheer expression of nature, they are like the wind or the sea, the energy does not come from intention, it simply comes out without thought. There is no yoga, there is just movement, there is no diet, there is just eating, there is no altruism there is just an unquestioned connection to everything. Fundamentally there is no differentiation of “me” and “you”, there is just action from this body that has direction of its own, it's an automatic functioning without cause or purpose.

The adult human's perspective is so far detached from this, although this child state lives constantly within. We hold onto ideas of how we should exercise and we teach others the same, saying this is “the way”. We learn about diet or healing in a particular theoretical system and end up teaching this, this becomes our ideology and becomes the “self”, it formulates how we see the world and the “bottle” to which we have become accustomed. But then eventually the world smashes this and we feel lost and helpless. This feeling of loss and helplessness, when our belief is broken for some reason, when we do yoga every day of our lives and eat a healthy diet and yet get cancer....this situation, which occurs time and time again, is all about the parameters of the fly-bottle. It's about the energy of “self” in its held contraction, which may be very confident and have an ideal that it wants to keep, but nature reveals at every angle that it is not interested in furthering this illusion by delivering the fly-bottle-“self” separate from everything else. Cancer or another illness can be the way that nature finally breaks out of a state of perpetual tension and holding of the body in an altruistic belief system. It is really interesting how many of the great gurus and teachers of meditation and “health” contract cancer... very often the approach of

contraction and belief that they hold onto for dear life is the very thing that becomes the weak point and eventually buckles under the pressure.

People who are without strong belief and so are often hopeless or without clear purpose, without confidence and so have an openness without idealism and altruism and so are in a situation of questioning, are in a state that is deeply authentic to the real situation of the human condition. This is not depressed state, which is usually about unfulfilled idealism and usually and strongly-held belief, instead this is a kind of big question-mark in the world. If a person suggests that they “know” and they are proficient in anything other than an arbitrary skill they have acquired simply because they have done something for a long time, then something is awry. Actually the implication of being “confident” suggests a person is actually missing a great deal of reality, it implies they are religious zealots in their idealism and fantasy and want to hold onto that. This is an expression of sickness and through their confidence it is passed on to the next generation who too become confident in their own obscurity. This is called the blind leading the blind. It is the foundation of every hierarchical relationship.

The natural expression of the child and the animal and the innate quality of the female archetype is empty of knowledge and ideas. Any action comes from a “righteous action”. This is not to do with right and wrong but is a felt sense, here what seems selfish is actually self-less and what seems confident actually has no centre to it and is simply the movement of nature without intention.

For those who would follow the path of self-development, self-confidence and “improvement” it is inevitable that there will always be a falling of this in the end, as what life really is has to break open at some time from within. The “key” is always what is already there; one never needs to add anything on to the sheer nakedness of what was at our origin. In the revealing of the true nature of what we are there is a constant shedding of theory and ideology. In the end we die as we were born, we came from nothing and we go back to nothing and all processes of trying to affect things in our lives in the way we hoped for are utterly in vain. Blissfully nature was never deficient in anything and the processes of seeking are quite simply a misperception. Oneness is already complete, already everything.

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