

The non-event of “your” death: the nature of decay of “self” and why “enlightenment” never happens to “you”

This article is drawn directly from a recent Tony Parsons meeting, please have a look here: <http://www.theopensecret.com> and a new interview here <http://www.youtube.com/watch?v=IUSGiWV0kqE>

It is interesting how we feel that the state of “liberation” which numerous people refer to as “enlightenment” would be the seemingly attainable resolution to “your” life trauma, to the suffering of being a human with the schizophrenic and excruciatingly painful sense of separation. This may be very clearly and consciously at the surface or deeply buried under powerful denial and fearful “self”-assertion needing to constantly validate a “me” to protect against the outside world. In many ways it doesn’t matter what our actual experience is, it is in fact the ownership of an experience that is ultimately of key interest. Often people arm themselves with “owned” experiences, be they about how “free and wonderful I am” (as expressed here in Arj Barker’s “Sickest Buddhist”: <http://www.youtube.com/watch?v=4gCU5uplB4A>), or conversely, how decried, victimized and awful “I” am and how much pain “I” have (for a Monty Python take on the latter, see: <http://www.youtube.com/watch?v=Xe1a1wHxTy0>). Either way it is in fact the same expression, the ego of contracted extroversion or the ego of contracted introversion, both have the same sufferance at the root but they look very different when you hear about them.

As we get to the crux of the matter and stop looking at the surface expression of what “I feel”, “what matters to me”, “what I would like/want”, “what I’m like”, “what I feel/think”, and look below this level or at the common denominator, then we find “I” at the centre, always looming in the background of whatever the kind of experience it is. Something has been experienced and immediately owned by “I”. Herein lies the situation of cognitively understanding the basis of our nature. “We” are based in “I” everything we do is connected with this “I” which as a result forms a platform from which we experience. If we experience pleasure then it is the “I” that owns it, if we experience pain the “I” owns this too. So “my life” can be good or bad, based on the getting-pleasure versus pain-avoidance balance, however as both these factors are within or based in “I” so they actually both have sufferance at the core - getting-pleasure is empty and doesn't provide what we really want, pain-avoidance is pushing away what is, and both are sufferance.

Most adult humans rarely experience a situation where there is just pleasure without cause, or just pain without reason. Because of the owning nature of “self” there is always an ulterior motive. Getting-pleasure *goes somewhere*, it’s got a goal in the story of “my” life, which of course happens in-time where “I” was born, and “I” die. However birth of the “I” comes not at actual birth but in early childhood, where there is a process of taught duality due to the nature of the human-collective that has this super-bug infection, if you will. The “self” does not have to die at actual death of the body itself but can die before this, in fact it always does just before physical death. It is also not a constant state, in

deep sleep and moments of complete engagement/connection with things of deep interest, “I lose myself”.

So there is a parasite and a host so to speak, the parasite is born mainly from the environmental exposure of the person to the world full of “individual-ness” energy, which then generally superimposes this logic onto the child at around the age of 3-5 years. Before this there is not enough cognitive/suggestive process for the “self”-concept to adhere and affect the whole body as a contraction, a person has to believe they are a “me” in order to be truly fearful. Hence until this construction occurs there is a fearlessness of the infant, which can deal with any trauma far better than an adult. If there is no-self to own an experience there is no-one to hold onto anything from that experience, so in fact there is total peace and innate acceptance of pain and pleasure. There is always a draw towards what is pleasurable in the sense of what makes the bodyspirit expand and open outwards, as this is the nature of life and the yang to expand and open. However, like a magnet this is a draw, there is no idea of “getting or grasping” at pleasure and no idea of avoidance of pain as a prediction, intention or fore-thought. So what seem like choices expressed by the infant are not choices at all, in as much as they are instinct-driven expression and utterly uncompromising and without intention, force or judgment, they are just following a feeling. The baby doesn’t cry because it wants milk, it simply cries spontaneously when there is emptiness, it isn’t trying to get something. Whether the milk comes or does not, it is in acceptance, but it will continue to cry till the milk appears. Do not equate the adult human world to the infant world, they have nothing to do with one another, the position from the superimposed “self” makes us think of everything in the context of cause and effect, a linear process of life to death, but this is just not so, it only appears to be so from the narrowness of “self”.

So back to the original point...the process of the “self” is born in early childhood, it then reaches a peak in early adulthood and for most begins a slow decaying process after this, very much in tune with the body’s actual energy. High energy often means high levels of “self” being expressed, low energy which is actually closer to death results in low energy overall that is available to be put into “self”. However much or however little energy exists, there is usually a thicker or thinner veil to reality. Either it is locked in a super-ego or a thin-ego, but ego still exists and this is sufferance and the sense of separation. Some do suffer less than others because the egoic quality is really not so weighty, but neither thick nor thin equals the end. What we can say is that the decay rate of a “self” with high energy is slower than one with low energy, but even then this does not necessarily mean anything. It is possible for a thick and heavy ego structure to completely split apart in an instant because it is so brittle, hard and top-heavy, whereas a thin and elastic ego containing less energy is utterly impenetrable for a long period. So there is no “better” or “worse” here, but certainly a heavy ego-bubble equals heavy suffering and it tends to be more acutely painful, whereas slow decay with less heavy ego produces less suffering but is more chronically painful, so overall they probably balance out!

The point clearly made by Tony Parsons is the nature of the actual dying away of the “self”. Upon being asked about “waiting” for the ego to drop away, Tony pointed out that it isn’t that the liberation happens to “you”, it is that in fact this is a non-event, liberation

doesn't happen to anyone! It actually doesn't happen because the idea of a happening is something that occurs within time to a thing called "me". In fact the whole notion above of a decay rate gives us an idea that it's happening in time, that something is "ripening" which is a cognitive way of expressing it. Yet in actuality the events leading up to the moment of liberation are not in time, as time itself is impossible outside of the "me" concept. Therefore *liberation is the situation of the want for it to happen dying*. When liberation as a goal is simply given up on, when one "loses oneself" in the sense of being immediately spontaneously alive, there is no room for the parasitic "self" and it immediately collapses. Total immersion into total sense occurs when there is nothing that wants to own it, nothing in the way of its natural flow. Prior to this it is present and underpinning everything but the perception is that it isn't, therefore the perception in itself is the resistance to nature.

There is therefore nothing that can be done. Also the act of waiting is the hidden process of the "self". In Tony's book "All There Is" he points out "*you can't creep up on Oneness*" and this is the key, not that saying it changes the inevitable nature of seeking. Again Tony explains that everything, absolutely everything that is not liberated is *seeking* for liberation, every action, this writing and website included, and the whole notion on every level with which we conduct life based on "I" is totally seeking, so "self" *is* seeking, there is no difference. Hence, there is nothing to do and nothing *not* to do, nothing gets us to liberation faster than is intended to do this. Nothing makes it further away, even the intention to go out and make liberation faster! All of the actions prior to liberation can be seen from the observer's perspective, as all being impersonally and naturally perfect for the eventual unraveling of "self". But at the same time all that is constantly revealed for the "person" going through these events is that every intended action is worthless in trying to "get" to liberation. As disappointment, disappearing, decaying and disillusionment with the idea of self" set in, so liberation breaks through, as let-go and death occur, so life emerges from beneath it.

In a way "I" am being taken on a river's flow over which I have no control. "I" am struggling to control it, but when the struggling stops then the flow is no different from "I" and "I" dissolves within and becomes the flow, not "going within it" as it *is* "you". Liberation is there behind the "self" so the demise of "self" has nothing to do with actions or even intended in-actions for "me to end myself", it is all out of "our" or "my" hands. All that is left between direct action taken (yang-type dis-ease) or waiting and hoping (yin-type dis-ease) is simply openness, this openness is simply what is happening right now, All there is, As it is, Nothing yet everything, these expressions sum up the whole notion of a dropping way of the "I" into pure-sensory connectedness which has no time or intention but is simply life happening without cause. The Non-event of liberation is the end of the struggling and therefore the end of the divide, it's not that "I" and the river's flow are separate, or "I" and the sunny day are broken away, but that in fact I am the river or the sunny day, nothing is required of "you", and as such it becomes irrelevant.

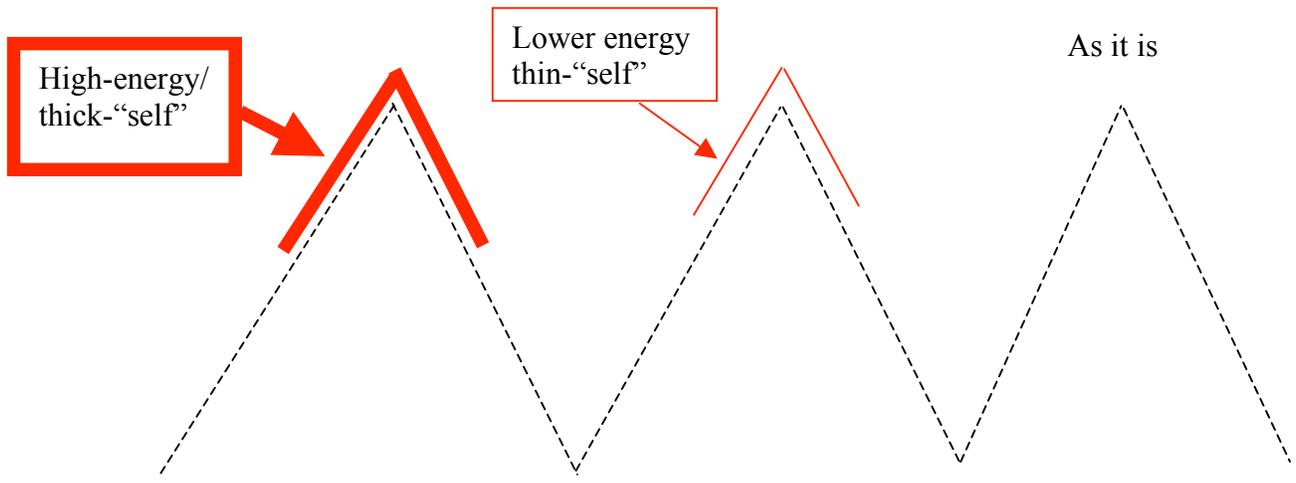
There is a parallel to this which comes about in many natural physical situations. If you are panicked you can't "make yourself" relaxed, if you have constipation you can't just pass the stool because "I" want to, you can't vomit naturally because "I" want to. One

can't have a baby because you intend to, the baby comes naturally and is born when "I" is not present in the process, in fact this is the only way natural birth can occur. You can't have an erection or be sexually aroused because you want to be, it happens when there is relaxation that naturally occurs when the "I" layer is thin or non-existent. The point is that many of the natural body processes including deep breathing and slowing of the heart rate don't occur through yogic-intention but because there is less "I" there. It is absolutely not because "I" meditate, it's more that one is moving closer to natural-breathing because there is less thought about breath, not more. The more one tries or tries not to try, the tougher the resistance to whatever's going on, the more contracted the blood vessels and the less sensory perception. When there is a natural openness, something else *takes "you" over* and this is exactly it, when one is "taken over" by whatever it is, this is no longer "you".

Sex is the thing that most humans will usually cite as an example of being taken over, for example saying they were "taken over by lust" which is "why they did that terrible thing". In fact when so-called "lust" takes over it's one of the most real experiences that happen to human beings, there is no longer a "me" or "you", it's pure connection. This way of connection has for many years been feared and hated but in fact it is when there is a truly child-like and playful, innocent connection, it is the easiest way a human often connects to the "non-dual" because of the sensory overload, it blasts through everything else. In fact the lustful act is very often charged with a true purity of connection that is not "just sex" but actually a blending with the whole of nature. This primitive expression may be seen as irrelevant to modern societal rules and regulations but actually it is the entryway for many into pure-reality or unconditional love. Of course as with anything this can be abused and perverted, but when there is a want and a requirement and an energy for connection and a following of instinct, sex in fact is what hides behind the bullshit of human-societal madness, the very stuff that keeps us locked in the closet or locked into behaviours that are utterly futile which form sufferance.

The simple joke is also the edge of the "self", for only we humans laugh, and hyenas don't count! When we laugh it's when the paradox of reality as it is has hit the madness of the "me" and there is an immediate realization of this lunacy, a paradox which can only be laughed at, laughter that we dissolve into. The comedian and the jester still represent the fundamental basis of the moment of healing and the dissolution of "I", as for example the brilliant doctor Patch Adams uses constantly in his re-innovation of medicine.

The message is not "owned", yet Tony expresses this perfectly: beyond the edges of the known the Unknowable lies with open arms.



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