

Unreasonable: life without reason

This article derives from one of the key aspects of Tony Parsons' interview on YouTube's "Buddha At The Gas Pump":

<http://www.youtube.com/watch?v=IUSGiWV0kqE>.

Essentially from the perspective of most people on the planet experiencing a dis-ease state or "suffering" there is a feeling of seeking. Absolutely every aspect of their expression, whether through travelling or being still, or working or not working, or preconceived ideas or attempts to help others or make things "better", or "fixing a problem" are all "purposes" and are about seeking. We feel the need to find the right role that suits us, to have an identity, a label or construct which gives us an idea of what we are in order to fit into the grand scheme of things in the hope that that will provide a kind of freedom. However, this is all about our third person perspective of ourselves.

Essentially having a "reason" for doing something is a process of seeking, of finding an identity in order to be clear about one's path. We form various identities, whether based on religion or status, intellect, family, money, power or even more "esoteric" things such as association with astrological or numerological patterns. Of course there are some natural patterns of expression occurring, but humans then look at these patterns and identify with them as being "me". We want to ally ourselves with a particular thing in order to have an identity. This then becomes our path and expression in life that can be very intoxicating, especially when something resonates strongly, when there's a definition that gives a person a very clear perception of themselves. This can then become a role we adhere to in life, especially when we feel at a loss as to what to do, the forming of an identity is useful as far as society is concerned, as it allows us to re-focus onto "this is what I am so this is how I would behave". Roles are what allow people to live within society.

Whenever we talk about the "natural order" in this Health Instinct website, it is a non-cognitive state, simply that when there is an alignment and a liberated state then natural order occurs, but not because somebody is trying to find their place or "I" am trying to find my way, but rather that when everything is relaxed it naturally clicks into place. Instead of force it's actually from no-force, without pre-intended action, a completely spontaneous natural event, then the process of seeking simply evaporates. Originally charting of astrological understanding and other ancient ways were not associated with roles but with a felt sense or a natural instinctive feeling that were later charted. When there is no "self" then this is how the world expresses itself. So none of these identities are "owned" by anybody, I can't say "I am" a Virgo or Pisces or in the Chinese philosophy a "dragon" or a "dog" energy. The key thing is that there's a qualitative nature about these astrological ideas, they are expressing the nature of energy that occurs through the human body but fundamentally this is not owned by anyone. In pure terms the expressions of the ancient world can be seen merely as provision of an energetic blueprint for the universe, it is utterly descriptive, and it is totally impersonal. It is only later that this understanding has been warped into a personalization of "my birth chart" or "my life path". In fact none of it is "mine" it is simply the energetic expression. So all this information can do is describe something, and no more. So in order to establish a path and find an identity we look for reason or meaning, constantly looking for an answer to why something is like it is,

but the answer is in fact the emptiness into which the “why” is spoken. There is no answer because one is trying to identify something that is essentially unknowable nothingness.

And Tony’s point is that this process is unnecessary, he would say that simply “this is happening”, the nature of the “self” and its sense of separation forms the process of attempting to find reason and meaning in “my” life. But if there is no “I” then of course meaning and reason evaporate. So we associate reason and meaning with time, because if there’s a reason for my life then there’s a goal and a perception of time it will take before I reach it. A recent book described a teacher who spent a huge amount of time within a very narrow tradition and the process of “understanding”, or getting to “enlightenment”, is literally expressed as, “A Long Road”. So the goal of that process is always ahead, a road one is walking down seeking a destination and traveling “my” journey. Attempting to grasp reason and a sense of “self” forms anxiety, the “self” *is* dis-ease, is “me”, is time, is reason, they’re all one thing, so the nature of finding reason or purpose in life always causes anxiety about not attaining that, or briefly glimpsing it and then seemingly “losing” it. Tony describes seeking as a circular dream/ nightmare, one has a goal, tries to reach it, then the goal-posts move and it’s impossible to reach what one wants.

Essentially the manufactured idea of an absolute purpose is an attempt to find “my” role in nature. We believe we are lost, wandering in the wilderness, trying to find the solution, and that if we focus on a clear purpose or identity we could align ourselves with everything and would then be going “home”. So the process of finding reason is the attempt to go back “home”, to find one’s place in the family of life or in nature. But the sense of separation prevents one finding that cognitively, with the sense of “self” in the way. For example, if a person by-nature is actually a carpenter then instead of aligning themselves with electrical engineering, if there is a movement towards carpentry that will allow them to connect to their skills and senses more appropriately and probably cause less generalized stress. Even so, everything is still separate, they are still playing a role, even though it might a “better” role, they are still acting a part in a play. So although it’s a kind of truer identity, much like an actor playing a part that is actually very similar to their natural persona, until there is a complete dropping away of even the role itself then everything feels as though it’s wrapped in Clingfilm, the world always seems separate, there’s a layer in between the five senses and absolute reality. So touch isn’t completely without edges, there’s always “me” feeling separate from what I’m feeling, or with sight there’s always “me” looking out. The same with hearing, smelling or tasting, it’s “me” experiencing these. As long as there’s an aspect of “me” involved there’s an ownership/ identity associated with all the various senses.

Conversely, Tony expresses that when the contracted state of “self” evaporates or starts to decay away, firstly it starts to wear at the edges, starts to lose interest in it-“self”, gets bored, irritated, there’s dissatisfaction and angst. Many people keep on playing a role, even if they are doing what’s appropriate for them naturally. They say it’s not really enough, something is always missing and the hunt is on to find it. This is still within the seeking process, this is about “refining your purpose”. So the process of “seeking reason”, seeking “some altruistic purpose”, identification with “I am here for a particular reason”, is never-ending, it’s all about giving the “I” an identity and feeling as though it’s on a journey. But when there is dissolving of that

contracted state, Tony describes it as “life just happening”. The Clingfilm disappears from the senses, so everything is experienced as one-self. This means it is not “my” sense but there is just sense, not “my” pain, there is just pain. “My” pain would be called suffering, pain by itself is always pain. This is why it’s called the end of suffering.

Basically all of life is an energy transformation, we can say there are 7.2 billion windows or viewpoints out of one “house” which is the house of humanity. All of these windows have a slightly different view, but the space within the house is the same oneness. That’s what is meant by the dropping away of the locus of “me”, there is a window or portal on reality, but it isn’t owned by anybody, a window is simply an open space and essentially that’s what the human being is, just an open vessel or channel where these things are occurring.

Overall when life is “seen” from liberation the nature of it is without edges or a locus of “self” which is why Tony describes it as liberation rather than enlightenment. Enlightenment suggests something that has exponential increase, which is basically an increase of “me”, and that is the complete opposite of Tony’s expression, which is that it’s freedom from the known. It is a relief from the parameters of “me”, from the purposeful existence which requires a goal and a huge impetus to reach it, leading in turn to ambition, anxiety, an expectation, and a drive towards a goal, all of which are the situation of the tension of humanity. So the end of the search is the end of the “self” and as Tony says when something is dying away it isn’t a “happening” but a “non-happening”, it can’t happen to a “me”, because in a sense that person only existed as a contraction of energy. So when there’s a breaking-down of that and the energy is simply no longer in that state, life just happens, there’s no reason to “do” anything because there is no-one to do it.

This is why within the nightmare state of “self” there is always an as-yet-unfulfilled purpose so there is expectation of a goal being reached, or there’s a feeling of not having a purpose and a need to find one, but when that seeking dies, ambition dies with it. Then life just happens, . . . which is hard to describe, what does it mean, life just happening? The closest explanation, and what the process of liberation is a movement towards, is to look at how everything in nature is expressing itself perfectly naturally, as it is, without purpose, even though to humans there appears to be one. We continually try to anthropomorphise nature into something that has purpose, but it actually hasn’t. None of the stars or planets are moving with purpose, neither are animals, even infants have no notion about “growing up”. Only the dis-ease state of the adult human being has an idea of purpose, all stemming from this time-based process of myself becoming something and trying to find a reason in life.

For those who listen to Tony Parsons and have a cognitive idea of what he’s talking about it creates a predicament when we leave the meeting, because until the “self” drops away of its own accord through the seeking process dropping away or burning itself off allowing the contraction to naturally open, all there is is seeking again. Tony’s answer to this is that you just do whatever it is that you do, one cannot get out of the seeking process oneself, as there is no such person. Even waiting for this to occur is a form of seeking. There is a seeking for the end of the rainbow that keeps moving out of reach, the idea then is that “if I wait I’ll get closer to the goal”,

however the rainbow always remains at a distance which is an intolerable idea for the separate identity.

So there's nothing specific to do or not to do, nothing that will make it any better. This is a terrible predicament for the "self", you're damned if you do and damned if you don't, you can't change anything. However this leads to a possibility of an *openness*, a situation where "you" can go anywhere but it won't lead "you" where "you" want to go, and then there's a kind of out-breath of relief, a situation of "what the hell", and the realisation that there's nothing "I" can do, this is the ultimate truth. This can also cause a reactionary contraction, because "I" don't know this bit, however in the end there can only be just openness to what there is, the fight ends because it runs out of energy to keep forming the contraction of energy called "self". Then the Clingfilm between the senses begins to soften, which is not a method, simply a description, as Tony says, there's no prescription, just a description of energy that is happening. The prescription would be to say "if you do this and this, then this happens", but that again would be on the path focused on "self", teachers and enlightenment. Fundamentally the liberated state is *always* present underneath, it's just that layered on top there is the perception of a "self". So when that perception is starved of being able to get anywhere, do anything, try to reach a goal, there is a realisation that there is no-"self". As the Clingfilm bio-degrades, so to speak, then the senses come through which brings a difference in the sensory perception of the world and that difference is the lack of ownership of what's happening.

At this point everything is in-love-with, or one-with. Tony describes falling in love with carpets, walls or whatever, not a romantic love but simply that there's a total perception of reality, meaning there is no "I" looking at the wall or the carpet, no ownership by a viewer or observer obtaining the sight of whatever it is. It's that ownership of perception, which is the Clingfilm, the thing that separates us from reality, and this just ends. Or as Tony says there can be a glimpse of it, which in Zen they call satori or awakening, when suddenly the "self" completely drops out and there's just pure boundless energy, then the contraction returns and the "self" reforms itself and is hugely surprised at "what just went on", immediately fortifying itself against that happening again because that's almost like a death. However once that situation has occurred it will very likely continue to happen because it means the "self" is beginning to evaporate. Otherwise there is a constancy of contraction until the point of death, where it dissolves of its own accord simply leaving the liberated state beneath it.

There's nothing inherently "wrong" with the state of "self", it is just suffering. So when there is life without reason, unreasonably, there is a total liberation and a dropping-away of the persona of what "I" am, no separation between "myself" and the objects in the world, "I am no-thing yet I am everything".

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