

**“Self” destruct: The change that occurs as the “self” fades away.**

U.G Krishnamurti expresses this, in his collected statements: “Mind is a Myth”:

*It is society that has placed [created] the desire for freedom, the desire for liberation, the desire for God, the desire for moksha [enlightenment] - that is the desire you must be free from. Then all other desires [instincts] fall into their own natural rhythm. You suppress these desires [instincts] only because you are afraid society will punish you if you act on them, or because you see them as “obstacles” to your main desire - freedom.*

*If this kind of thing should happen to you [liberated state], you will find yourself back in a primeval state without primitivity, and without any volition on your part. It just happens. Such a free man is not in conflict with society anymore. He is not antisocial, not at war with the world; he sees that it can't be any different. He doesn't want to change society at all; the demand for change has ceased. Any doing in any direction is violence. Any effort is violence. Anything you do with thought to create a peaceful state of mind is using force, and so, is violent. Such an approach is absurd. You are trying to enforce peace through violence. Yoga, meditation, prayers, mantras are all violent techniques. The living organism is very peaceful; you don't have to do a thing. The peacefully functioning body doesn't care one hoot for your ecstasies, beatitudes or blissful states.*

*Man has abandoned the natural intelligence of the body. That is why I say - it is my “doom song” - that the day man experienced that consciousness that made him feel separate and superior to the other animals, at that moment he began sowing the seeds of his own destruction. This warped view of life is slowly pushing the entire thinking towards total annihilation. There is nothing you can do to halt it.*

*I am not an alarmist. I am not frightened; I am not interested in saving the world. Mankind is doomed anyway. All I am saying is that the peace you are seeking is already inside you, in the harmonious functioning of the body.*

The state of feeling “separate” which we can call the human-condition of “myself” is something that is only experienced by humans. It is also the main driving force behind much of what goes on in the world. However, what this seemingly destructive and damning statement of U.G points to is something that is actually of great relief, the fact that there is no-one to blame, and also that most of the mechanisms of the natural state of the body, apart from the smallest aspect of the “self” which possibly originates from a short-circuiting of the neo-cortex of the brain, is intact and effortlessly in a state of bliss.

In a way the body is utterly divided. There is a process going on which keeps the heart beating, there is breathing and a sensory perception and all these processes going on without the requirement for “me” at all. The body state is functioning perfectly well. So it is only a very small percentage of the system that has the effect on the rest of the body of a feeling of separation and so contraction, touching every cell.

If a person has an illness it is easy for us to say they are not to blame for their actions because the illness is creating spontaneous expressions that are nothing to do with the natural state of the person. However the problem with society is that each member has the same dis-ease and as a result this has become the “norm”, so when someone expresses differently from this it is considered sickness when usually this is utterly the opposite expression, that of health.

Society and the mentality of society is dis-ease, it is really the *only* dis-ease, and as a result we have to fundamentally be able to see this as a blameless state of affairs. It is not something a person can “do something about”, just as a person with a broken leg can't suddenly get out of bed and walk, natural processes have to occur before there is a recovery. The same is true of the nature of “self”.

Basically “self“ is a **genetic disorder**. It doesn't occur until a particular stage of development of the brain but after this it takes on the situation of being a “me” and all thoughts and expressions suddenly start to adhere to the “me” to make up “my life”. This is all part of the psychological disorder that is the human-condition. This forms a “self” which is usually strongest at full-grown adulthood but gradually this starts to break down just before or after this point. The “self” state starts to become unsure and unsteady at some stage and then begins to fall apart, although it tries to hold “itself” together. For some the pathogen is quite strong all the way through life and ends only with the death of the physical body. However for others this pathogen lets go spontaneously during life and there is a freedom from this state, or there can be a gradual softening to a death of the dis-ease before or after death of the body.

Now looked at as a pathological illness, one can kind of understand that unless one had a cure, an actual cure that means a genetic alteration or a way to somehow kill off the genes that develop the brain after infancy, then there would be no point trying because the human being is simply stuck in this situation. Also, because the dis-ease of “self” is a disposition happening to everyone no matter what creed, it isn't one genetic strand but is actually the whole function of the human genome all together. It is essentially a condition that everyone shares, not something that can be turned off or one would simply be trying to turn off the whole of humanity.

Hence this dis-ease is incurable by human means, or by its host who is of course bound to the illness. It is something that is a mutation of the evolutionary process and it has been going on for thousands and thousands of years, in fact for as long as the human being has been around. Hence, as humans we know we have this problem, we can sense it all the time, we know at a deep level there is something amiss and yet we can't shake it, it's a dis-ease that is so advanced because it is so much part and parcel of what it is that we are and were.

Non-dualist speakers such as U.G. Krishnamurti and Tony Parsons (see <http://www.theopensecret.com>) are pointers to this predicament. Due to the fact that there is no longer a “me” state living within “their” bodies, just a natural-state of the body, there is a very difficult communication process that goes on between the person with the dis-ease who is seeking the end of it, and the Non-dual expression, that, with no effort or thought on their part, suddenly and spontaneously had a natural phenomenon occur and the “self” state let go. It was revealed that this state was an illusionary veil that prevented reality from being. However this death-within-life of

“self” is impossible to pass on because it is simply a natural event, like a weather condition. U.G was keenly aware of this and expressed it many times, suggesting it was like lightning striking: how does one go about “trying” to be spontaneously hit by lightning? Golfers beware! He spoke to people because they came to him and he just spoke, he had no axe to grind and basically constantly pointed out that there was nothing he had to offer mankind, there was nothing he wanted to suggest that people do or do not do. In a way he just pointed out the futility of “trying” to get anywhere in the process of “cutting-out” or “accepting” or “dissolving” or doing anything to the “self” disease **via the “self” itself**, pointing out that that was a total madness, like a dis-ease thinking of a way to get rid of itself, something that wouldn't happen anywhere in nature, so why in this case. Bacteria don't think to themselves “how do I stop multiplying” or viruses don't stop and think “how do I stop being so inflammatory?” This is ridiculous, so the same applies to the human-condition, it is impossible for the “self” to help itself in any way, shape or form, which is why U.G and Tony Parsons so heavily decry the ideals of Gurus and teachings and the process of self-improvement practices and self-realizations attempts as being fundamentally unrealistic.

While for many there is no complete letting go of this “self” dis-ease until the very end of life, there can for many be a softening of the outer shells of “self” which are about the breaking down of traditions, constructs and social norms and the breaking down of the surface expressions of society and its absolutes. This is not a form of activism or a form of idealism, it is simply that these structures no longer hold real value and as such are just dropped.

This website is based on those expressions where instinct takes over from idealism and ideas of what “I should do”. It is an exploration of these expressions and a realization that the “Cure” is nature itself and nature itself eventually/inevitably resolves “self”, so then there is a kind of realization that the “I” can't do very much and more and more is left Unknown. This is not liberation and I am not by any means out of the “self” state, that is obvious from what I write. But the point is that the nature of the breakdown of the “me” is something that is occurring all the time. While its eventual death does always occur, as a bubble popping or for some a total explosion and letting go, the processes leading up to this can for many be a chronic state of softening.

Again this “softening” effect isn't something that “I do” but is something that just occurs. As it does one just loses interest in things one was interested in before and there is a slow but sure movement from the city-based state of mechanical anxiety and driven energy to a state of re-connection to nature and often to a want to be in an environment that feels pleasant for the body. There is a want to engage more and more in the physical body and in the senses and less and less in the intellectualizations of scholarly pursuits. Dance, music and touch-based, sound-based expressions take over from the purely visual and visually-orientated and the body starts to regain some of its energy and strength that has for much of the time been used up in powering the “self”. In this movement back to nature there isn't a total letting go of the “self”, merely a softening of it and a movement back to the body that makes the whole situation tolerable, in that less and less time is based in “self” enquiry. As the body regains its natural senses and the numbness of “self” starts to wane then the whole

body mechanism becomes closer to an animal and so closer to innate sensitivity and a feeling of the environment and things around it. This is only natural.

The above is not a prescription or a qualification for “how softened is “myself””, it is really just a description of the changes that occur prior to a complete letting go of the “self”. Of course this “softening” is not always the case. For some people this “self” state just utterly explodes when they are in the middle of a meeting about increasing the production of arms for the military efforts, or in the middle of performing a brain surgery operation. The point is that there isn’t an external format that allows this sort of thing to occur, as U.G point out it occurs “at random”.

If we look at apples on a tree, who can tell which will fall first? Who can tell what will be the scenario that occurs that means the energy is ripe for there to be one that drops before another, it is an impossible task to find this information out. The calculations would be billion upon billion and still there would be no absolute answer. So it doesn't matter what you “do”, it’s all happening naturally anyway. Even the things one “does” are part and parcel of a situation that will create a breaking-point of tension that can become so brittle that it snaps off the tree due to its weight, or conversely there can be a process of softening and softening and ageing until at the last moment the apple drops free.

There is no right way. For me what I share here are the insights into this expression of nature through us that I have seen, which I do not suggest are “right” but are sometimes (I am told) useful explanations. Also for those who are totally uninterested in the processes I talk about in these articles, they are likely not the kind of people who are going through a softening process, perhaps they have an approach of hardening that for some reason would spiral out to allow liberation to occur more immediately in that case than in this one. I have no choice about what is expressed here, I just do so because this is what comes and for those of us who do get the sense of a “softening” of “self” this might express something that is in resonance with it.

The hardening process is really about a total rigidity of the “self” and an intended expansion of its forcefulness. However while this might seem to be adding power to the “self” dis-ease, in fact because it is all under the auspices of nature there is no reason that this process would not utterly crack open into clarity. There can be a situation of total rigidity that is so hard and brittle that it cracks more fully and completely than a soft and sticky “self” expression which is more flexible and so less penetrable. There is no “deserved” state here, nature’s ripeness occurs for a billion reasons, a heavy apple in light wind can be easily knocked off a tree whereas a light and soft apple can weather any storm.

For the harder structure that nature breaks open, what occurs is that the inner core of “self” is utterly free, life is without a centre, but life seems to carry on as normal. Gradually for this expression, from the time of liberation various processes drop away on the outer expression or what might be called “conditioning”. People may stop doing things they used to do, such as chasing big money and having high ambitions, for there is no longer a “me” to want all this. Life becomes simpler and simpler and towards the end of life there can be a movement to more natural surroundings. For those where the “self” softens what generally happens is the opposite. The outer shells peel away and there is more quickly a movement to a natural environment. Yet still

everything feels detached and slightly separate, there is still an inside and an outside to everything, but they move towards a natural environmental and a connection with this. What then may occur is that just before death or at death itself the “self” drops out. The harder and tougher “self” state seems to acutely burst out, and the more chronic state tends to drift away gradually. There is no choice as to what lot one has.

What the non-dualist speakers express is interesting to hear, it points to something we all know innately. Instinct rules and in the end the animal expression of the human being truly dominates and the aspect that holds us back is truly a warping of our senses by this “unfortunate circumstance” of the dis-ease of “self”. There is nothing to do here but there is a gradual change that occurs as we let go of old traditional thinking and ways of being that stop the natural expression of the human-animal from expressing itself fully. Yes, we remain behind bars, but for some of us these bars slowly fade away and for others they block out the light until they are shattered in one fell swoop. In any case, for those who soften there seems to be a situation where, as instinct takes over the body, the senses become the processes that take the lead and as the “me” goes into retirement, the body takes over and flows in a direction that it knows, and when for a moment the dis-ease state stops hampering the human there is ultimately a realization of home under one’s feet. There can be several “glimpses”, otherwise called “satori” or “awakening” points, that occur during this process until eventually there is total collapse.

There are no do’s and don’ts really, but it seems there are those of us who seek and know we are seeking, we know we are dis-eased and as a result we gradually move to the “water’s edge” and put our toes in gradually, and this process goes on continuously for many years. Then there are those who were deeply seeking but had no idea that’s what they were doing, they suddenly they hit a brick wall and are plunged right in the deep end... so this is the way of nature, it takes all sorts.

The child-state is always at the core, the above is simply either about when the child-state is the only thing going on, or whether there is the add-on of “me” getting in the way. The whole process of becoming a child again and losing the adult “human-condition” dis-ease, is something that seems so frightening and worrisome for the seeker, and rightly so, it is actually the worst thing that can ever happen to the seeker or the dis-ease of “me”. But in fact it is utterly normal and natural, obvious and harmonious for the natural-human body that has always been behind this additional element.

*If you drown, you drown. You will not sink. But what good are my assurances to you? Worthless, I’m afraid.* - U.G. Krishnamurti

And from the insights of the natural farmer Masanobu Fukuoka (from his book “*The Road Back To Nature*”:

*“What I like about Dogo [Japan’s oldest hot-springs spa], however, is just stretching out on the granite floor of the baths. In a stone bath, your back warms up and makes you feel good. The sensation when you lie down with your arms and legs stretched out is indescribable. The whole body unwinds. As the muscles relax you become comfortable and free. The heart too loosens up and relaxes. You become free and uninhibited. This loosening of the body is, I believe, the road to oneness with the*

*Buddha. It is a short-cut to the Buddha - which is why I'm always going to the Dogo with the excuse that, "Zazen [zen meditation] is fine too, but one can also attain perfect serenity by stretching out at a spa."*

*I have no objection to those who earnestly practise zazen on a tatami mat [bamboo mat], but the outcome is the same as the farmer who cuts his weeds. I wonder if one can be at rest by joining one's hands, crossing one's legs, and staying perfectly still. I would think that in moving one's arms and legs, one's attention would be diverted to this, emptying the mind and achieving the same result as if one were to sit quietly. This too, then, could be considered one way of practising Zen. It is easy enough to say, "Sit quietly in the lotus posture, face the wall, and empty your mind of thoughts." But that is a tall order. The more you tell people not to think, the harder they think. That is why, there being no alternative, trainees are often told, count to yourself - one, two, three...." But in doing so, one becomes fettered to the very act of counting. Counting is tiring and a waste of energy, so one doesn't continue. Using one's head to count is not permitted, but neither is it acceptable to let the mind wander and forget to count. No matter how hard one tries, one fails. Indeed, the greater the effort, the more likely the failure.*

*Someone bound by his own awareness and intention to practice zazen is unable to even move. One would probably feel freer by forking out the pittance charged and entering the hot bath to stretch out. After all, this can be done at one's ease. That is what I suggest: easy, comfortable Zen meditation. I myself don't say zazen is bad, nor do I strongly urge anyone to do it. To begin with, I've never done it myself. All I have done is to go to the spa at Dogo, lie down in a hot bath and feel... good. There is no more to it than that.*

*But that probably is as far as people should seek to go. People should live easily and enjoyably, and die a peaceful death. For this, a natural body is best.*

*Meditation has become quite popular lately, but where it involves mental concentration I consider this a form of brainwashing that is, if anything, a dangerous road. Zen, I believe, is oriented toward escape from the world of ideas. It is foolish to be tied down to things such as the soul and malevolent apparitions that don't exist at all."*

David Nassim  
28/11/2012